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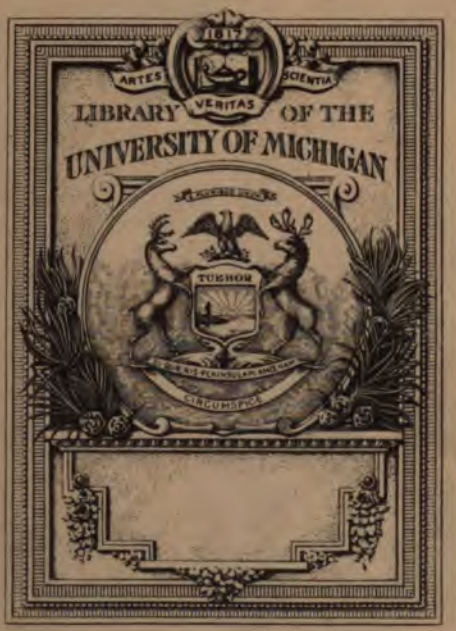
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THE

Eclectic Review,

MDCCCXVIII.

JANUARY——JUNE.

NEW SERIES.

VOL. IX.

Ἀσεβειαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε μαστοτελικην· αλλ' ὁσα ειρηται παρ ἑκαστη των αἱρισιων τουτων καλως, συναγω μετα ευσεβους επιστημης εκδιδασκοντα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ φημι εἰναι φημι.

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CONTENTS.

PAGE

Abrahams's Answer to a Sermon preached by the Rev. C. Simeon, M.A. - 375
Authentic Memoirs of the Revolution in France, and of the sufferings of the Royal Family - - - - - - - 170
Benger's Memoirs of the late Mrs. Elizabeth Hamilton - - - 498
Beppo, a Venetian Story - - - - - - 555
Biddulph's Search after Truth in its own Field, the Holy Scriptures - 401
Bidlake's Truth vindicated - - - - - - 401
Brief Account of the Reasons which have induced the Rev. T. C. Cowan to secede from the Established Church - - - - - 401
Broome's Selections from the Works of South and Fuller - - - 128
Bugg's Country Pastor - - - - - - 252
Buxton's Inquiry whether Crime and Misery are produced or prevented by our present System of Prison Discipline - - - - - 451
Campbell's Voyage round the World - - - - - 162
Chalmers's Sermon, on the day of the Funeral of her Royal Highness the Princess Charlotte of Wales - - - - - 84
Christian Records - - - - - - - 373
Cœlebs Deceived - - - - - - - 485
Cooper's Conduct of the Clergy in supporting the Bible Society, vindicated against the Charges brought against them by the Rev. R. Lloyd - - 557
Cooper's Letters, addressed to a serious and humble Inquirer after Divine Truth - - - - - - - - 401
Croly's Lines on the Death of her Royal Highness the Princess Charlotte - 579
Crowther's Christian Manual - - - - - - 366
Cunningham's few Observations on Friendly Societies - - - - 80
Cunningham's Sermon on the sudden Death of her Royal Highness the Princess Charlotte - - - - - - - 84
East's Memoirs of Miss Emma Humphries - - - - - 78
Edmeston's Ode to the Memory of the Princess Charlotte - - - 177
Ellis's Journal of the Proceedings of the late Embassy to China - - 23
Empaytaz's Considérations sur la Divinité de Jesus Christ - - - 1
Evans's Old Man, and his Granddaughter at E—— - - - - - 56
Franklin's, Dr., Private Correspondence - - - - - 433
Freeston's Directions and Encouragements for Travellers to Zion - - 74
Geneva Catechism - - - - - - - 1
Gorham's Sermon on the Death of her Royal Highness the Princess Charlotte 281
Gray's Sermon on the Death of her Royal Highness the Princess Charlotte - 281
Hall's Account of a Voyage of Discovery to the West coast of Corea, and the Great Loo-Choo Island - - - - - - - 513
Hall's Sermon, occasioned by the Death of her late Royal Highness the Princess Charlotte of Wales - - - - - - - 84
History of a Six Weeks Tour through a part of France, &c. - - 470
Hoare's Sermon on the Death of her Royal Highness the Princess Charlotte of Wales - - - - - - - - 279
Horne's, Melville, Address to the Nation and People of the God of Abraham 568
Inquiry into the Abuses of the Chartered Schools in Ireland - - - 119
Keith's System of Physiological Botany - - - 259, 313
Leyden's Historical Account of Discoveries and Travels in Africa, enlarged and completed by Hugh Murray, Esq. - - - - - 298

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testants, under circumstances which powerfully appealed to every friend of religious liberty, of all social rights the most valuable. And this deficiency of sympathy is not attributable to any suspected deterioration of religious character in the Continental churches, which, indeed, although it might present an obstacle to Christian fraternity, could not in the least justify an abandonment of their cause; but it seems to originate almost entirely in the absence of a sense of *common interest*, and the too strong feeling of a *distinct interest:* the latter relating to supposed ecclesiastical privileges, and a difference of political predicament, in which respect Protestants differ; the former relating to those grand moral circumstances in which they agree. But, indeed, general interests require to be brought home in the shape of personal interests, in order to gain any adequate degree of attention. And the fact is, that, in our own country, since the Pope and the Pretender have ceased to be objects of dismay and apprehension, since the question of a Protestant succession has been laid at rest, the interests of Protestantism have become a moral abstraction too impalpable, too remote from the concerns of the day, to occupy the public mind, or to demand a moment's consideration with our statesmen. The distinctions of Protestant and Roman Catholic, as characterizing our Continental neighbours or our allies, have become almost obsolete; nay, the very recollection of them may possibly have been felt at times as an inconvenience. The common danger which once led Protestants to rally round one standard, being past, such distinctions, it seems to be imagined, have answered their purpose, except as an appropriate feature of certain geographical boundaries.

One circumstance, however, certainly deserves to be taken into the account, and that is, that the facilities of intercourse with our Continental neighbours, have, during the last twenty years, been exceedingly lessened by the actual impediments and the anti-social jealousies of war. As a commercial nation, not only are our sympathies in great measure governed by our commercial relations, but our opportunities of beneficence, and the power attaching to national influence, are chiefly confined to the same channels, so that it has been a more practicable achievement, to send our Bibles wherever our fleets have touched, and to plant missionary stations in the South Seas, than to introduce any supplies of that kind within the sphere of the Continental system. It is to her commercial character that England is, under Providence, mainly indebted for that high distinction which it is her noblest prerogative to enjoy, as the Evangelist of nations. It is this which has placed at her disposal so rich a provision of means, and given birth to that spirit of enter-
, which, receiving a new direction from Christian prin-
s been carried into the projects of benevolence, and has

originated those numberless combinations of a religious and patriotic nature, by which, in the eyes of other nations, this country is most remarkably characterized. But the Continent has always occupied a considerable proportion of our commercial enterprise; and this consideration, therefore, is not sufficient to explain why, till very lately, there has been so little interest excited in reference to its religious aspect, and how it has arisen, that we have felt discharged from all concern, as Protestants, in the prosperity of a cause with which we were once identified. Should this unconcern appear to have been produced merely by our being in a state of political hostility, that would be another evil of no small magnitude to be added to the catalogue of plagues and curses, the awful fruit of war.

It has been one of the numerous important benefits indirectly resulting from the operations of the British and Foreign Bible Society, that it has served to re-open our communications with our Continental neighbours, in the character of fellow Christians, and to re-kindle our sympathies, in some degree, in the behalf of the Protestant churches. It has also been the means of developing the real state of things in respect to religion, by presenting a test of Christian zeal and Protestant consistency; and it has made us better acquainted than we could otherwise have been, with the extreme destitution of religious knowledge, which is generally prevalent. Had it, however, done only this, had it but served to expose the lamentable deterioration of the Reformed Churches, both in doctrine and in discipline, the secularity of their pastors, and the infidelity which has been long eating, as a canker, into the vitals of the Protestant churches, the disclosure would seem to have come almost too late to allow of our entertaining the hope of their revival. But, in the exertions of this most excellent Institution, Divine Providence seems to have raised up the only adequate remedy for the ignorance and irreligion which it has brought to light. In this point of view, we know it is extensively regarded by pious foreigners, who recognise it as a merciful interposition of the great Head of the Church, for preventing the utter decay of vital Christianity, and the extinction of the light of the Reformation in those very countries on which it first arose. In the simplicity of its plan, in the singleness of its object, it has furnished a basis for the most extensive combination of Christian agency, that has ever been witnessed; and, as it was the only scheme that could have been devised, commensurate in extent with the vast sphere of exertion which has opened to us, so it was the only practicable means by which, without exciting political and ecclesiastical jealousies, the instrumentality of this country could have efficiently employed in bringing about a second Reformation of the Christian world.

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Its singular adaptation to this great end, has been demonstrated by the wonderful results which have already attended its progress. Already has there taken place "a shaking;" the dry bones have heard the word of the Lord; symptoms of vitality appear in the unexampled spirit of union which has been excited; and the breath seems about to re-enter the exanimate forms from which the spirit had departed.

The fact itself to which we have adverted, stands, unhappily, in no need of verification, and it is one in which no Protestant, by whatever ordination he may hold, ought to feel himself otherwise than personally concerned—that there has taken place, to a most alarming extent, a tacit or more open abandonment of the doctrines of the Reformation, among the Reformed Churches of France and Germany. The poison of infidelity has indeed tainted the sources of instruction, and has thus insinuated itself through every vein of society. Deism, either in the garb of infidel Philosophy, or disguised under the specious form of Socinianized Christianity, is found serving at the altar, presiding in the college, and lecturing from the professor's chair. As the necessary consequence, the tone of Christian morality has suffered a corresponding relaxation, the Lord's day is openly violated, and in Protestant cities, once characterized by the good order and decorum which reigned in them, the state of public morals has become notorious, while all indications of zeal for the circulation of the Holy Scriptures and the promotion of the kingdom of Christ, on the part of even the clergy, have long since disappeared.

If there is one spot, on which, longer than on any other, the indignant spirit of the Reformation might be supposed to linger, as loth to take its departure, one spot more interesting than another, from the remembrance of its former glory, or more important, on account of its local advantages, as the citadel of Protestantism on the Continent, that spot is Geneva. The church of Geneva was once the glory of the Reformation: how has that glory departed! It is here, more especially, that, during eighty years, Arianism and Socinianism have been gaining ground, and their de-christianizing influence has been most unequivocally manifested. It is here, that Protestant zeal has suffered so complete extinction, that although, *provoked* by the example and the incitements of the British Parent Institution, a Bible Society has been established, it exists only in name and in the titles of its officers, its operations being absolutely paralyzed by the spirit of infidelity. The progress which Socinianism had made among the pastors of Geneva, so long ago as when the French Encyclopedists were engaged in their infernal labours, was such as attracted the complacent attention of those malignant conspirators against the best interests of society. '*Plusieurs ne croyent plus la divinité de Jesus Christ,*' writes the Author

of the article *Genève*, '*dont Calvin leur chef était si zélé* '*défenseur, et pour laquelle il fit brûler Servèt.*' In another part of the same article, it is remarked, that it was not surprising that the progress of Infidelity should be less deprecated at Geneva than elsewhere, since religion was there almost entirely reduced to the worship of one God, at least among all above the lowest class; reverence *(le respect)* for Jesus Christ and the Scriptures, being all perhaps that remained to distinguish the Christianity of Geneva from pure Deism. It was at this period that M. Vernet, one of the pastors of Geneva, a professor of Divinity, betrayed, by a phrase which Voltaire cites with sarcastic triumph, what advances had been made towards the surrender of the essential peculiarities of Christianity. 'Vernet,' writes Voltaire to D'Alembert in 1757, 'the professor of Divinity, who printed that *Revelation is* '*useful*, is at the head of the Committee.' In the same letter, that malignant foe of his Redeemer writes, 'The magistrates 'and the priests come to dine with me as usual. *Continuez* '*à me laisser avec Tronchin, le soin de la plaisante affaire* '*des Sociniens de Genève;*' and in another to the same correspondent, in the same year, 'It cannot be otherwise than 'that in Calvin's own town, with a population of four and twenty 'thousand thinkers, there should still remain a few Calvinists; 'but they are extremely few, and are well abused. All honest 'folks are Deists.' Six years after, in a letter to the same friend, he declares with high satisfaction, '*Il n'y a plus dans* '*la ville de Calvin que quelques gredins qui croient au con-*'*substantiel*'.*

For a long time, the pastors of Geneva were anxious to decline the honours of an acknowledged fraternity with infidelity. The charges brought against them by the Encyclopedists, they endeavoured to explain away or evade.† Their public formularies still remained irreconcileably at variance with the sentiments they were supposed to cherish, and both prudence and the decorum of outward consistency, rendered it advisable

* By this term, *le consubstantiel*, Voltaire means the Deity of Christ.

† 'The Pastors of the church of Geneva,' writes Rousseau, 'are asked if Jesus Christ is God: they dare not answer. They are asked what mysteries they admit, they dare not answer. A philosopher casts upon them a hasty glance; he sees through them; he discovers them to be Arians, Socinians; he proclaims it, and thinks that he does them honour. Immediately, alarmed, terrified, they assemble, they consult, they are agitated; they know not what saint to call upon; and after manifold consultations, deliberations, conferences, the whole terminates in a nonplus, in which is said neither yes, nor no. These clerical gentlemen of yours are in truth singular beings. One knows not either what they believe or what they disbelieve; one does not even know what they pretend to believe; their only method of establishing their own faith, is by attacking that of others.'

to refrain from the open promulgation of opposite doctrines. The lower classes, the *gredins*, were not as yet prepared for the language of avowed Socinianism; besides which, when the object is to make unbelievers rather than believers, the suppression of truth, and the gradual lowering down of the import of evangelical phraseology, are found the most effectual means of producing the negative character. Names and phrases are the last things which undergo a change; nor can they be with safety laid aside, till long after the dissolution has taken place of that living principle which they once imbodied. This new Genevese Catechism, however, is a proof, that the lamentable period has arrived, when it is found no longer expedient to conceal the deterioration of religious sentiment, or to submit to the restraints of the antiquated phraseology of orthodoxy. In the New Genevese Catechism, remark our English Socinians, 'there is not only no exposition or defence of the doctrine of the 'Trinity, but not even an allusion to it.' The Genevese pastors, it is added, 'are on the high road of reformation, and their 'next Catechism may not merely omit, but openly expose pre-'tended orthodoxy.'* Such is the language of triumph held by the *illuminés* of our own country, in reference to the very circumstances, the anticipation of which gave so much satisfaction to the 'patriarch of Ferney' and his worthy compeers.

One would have thought, that when it was decided to venture upon such a publication as the present, there would be at least an end put to all equivocation and evasion on the subject, and that the Church of Geneva might henceforth be written Socinian at full length. Yet, since this point has been boldly controverted, and it is still thought necessary, whether from policy or from the characteristic timidity of Socinianism, to attempt to involve the matter in some uncertainty, we shall lay before our readers a few specimens of the alterations in this improved version of the Geneva Catechism. 'This last catechism,' it has been boldly affirmed, 'does not differ *much* from many of the ancient cate-'chisms edited by Osterwald, De Roches, Vernes, *Vernet*, &c.'; and again: 'The mention of God and Jesus Christ, is *exactly* '*the same as in the catechism* of Osterwald.'†

In Section viii, we meet with this question:

'Why is Jesus Christ called the only Son of God?

'A. On account of his miraculous birth, of the *excellence of his nature*, and of his intimate union with God.'

The following is the corresponding passage in Osterwald's Catechism, according to the edition of 1747.

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* Monthly Repository, April 1816, p. 235.

† See a Letter in the Morning Chronicle of Oct. 24, 1817, from Rev. Theoph. Abauzit, a Swiss minister resident in London, who has distinguished himself as the opponent of the Bible Society.

'Why do we attribute to Jesus Christ the rank *(qualité)* 'of the only son of God?

'A. Jesus is the only Son of God, *not only* on account of 'his miraculous birth and his resurrection, but also *principally* '*because he is of the same nature with God his Father.*' References are subjoined to John i, 1, and to Rom. ix, 5, in proof of this position, which, in the Geneva Catechism of 1814, are of course omitted.

In Osterwald's Catechism, the question, Is it necessary to believe in Jesus Christ—is thus answered. '*Faith in Jesus* 'Christ is necessary, because it is only by him that we can be 'saved.' To the succeeding question, 'Did men stand in need 'of a Saviour,' the answer is, 'Yes, because they were sinners.' And to believe in Christ, is defined as believing 'that he is the 'Son of God and the Saviour of the world, *and resting upon* '*him all our hope of salvation.*' Let us turn to the *Reformed* Catechism of 1814. Faith in Christ is there stated to be

'a belief that he is the Son of God, the promised Messiah, and our only Saviour; and a reception of his religion as divine.'

It is said to be 'necessary to believe in him,

'because it is he alone who has taught us to know and to serve God aright; and it is by him alone that we can be saved.'

Again: we have the question, 'How has Jesus saved us from 'our sins?' The answer is,

'First, by proclaiming and confirming to us by his death the pardon *of* our sins on condition of repentance; secondly, by offering us in his doctrine and his example, and in the aids of the Holy Spirit, the means of becoming sanctified and of *meriting salvation.*'

In like manner, in Osterwald's Catechism, Jesus Christ is described as sustaining the offices of King, and Priest, and Prophet, because (1) he reigns over all things, and especially over the Church; (2) he offered up himself a sacrifice for our sins, and intercedes for us in heaven; and (3) he has taught us the will of God in the most perfect manner. The corresponding passage in the Socinianized work before us, is as follows.

'Q. In what manner was Jesus Christ King, Priest, and Prophet?

'A. Jesus Christ was a King, because he gave us laws; a Priest, because he offered himself up in sacrifice for us; a Prophet, because he taught us the will of God, uttered many prophecies, and performed many miracles.

'Q. What *reflection arises from all that we have said concerning the person of Jesus Christ?*

'A. That his character ought to inspire us with *respect*, submission, confidence, and love.'

Thus, this Catechism takes deliberately into its style the identical term, on the application of which by Vernet to Jesus Christ, Voltaire founded such unmeasured exultation.

Our readers are now fully enabled to appreciate the honesty and the discretion of the assertion we have referred to, that the mention of Jesus Christ in the present Geneva Catechism, is exactly the same as in the Catechism of Osterwald. Our quotations are from what appears to be an abridgement of the original Catechism. In an edition of the Catechism published at Geneva, in 1768, which is quoted by M. Empaytaz, there occur several passages of a still more decided cast, on the subject of our Lord's Divinity. Jesus Christ is said to be God, 'because he himself declared that he was before Abraham; because the Scriptures ascribe to him the perfections of the Godhead, omnipresence, omniscience, almighty power; and because they teach us to adore and call upon his name; which we could not do, were he not infinite and every where present.'

It is scarcely necessary to advert to other points of Christian belief, on which the present Catechism differs from those of Osterwald and Superville, which were formerly in use. The XIIIth Section of Osterwald's, On the Holy Spirit and his Gifts, expressly acknowledges as the doctrine of the Scriptures respecting the Holy Spirit, that His essence is infinite and Divine, and that He is the Almighty Power of God; that He is called the Holy Spirit, as being holy in himself, and the author of holiness in us; and that it is necessary to believe in Him, because we are baptized in His name, and because He is the source of all saving grace. The whole of this confession is, as might be expected, *suppressed* in the New Catechism, and the following interrogatories and replies are substituted.

'What is believing in the Holy Spirit?

'It is believing that God has poured out his Spirit on the Apostles, in consequence of which the doctrine left by them in writing, in the New Testament, is really the doctrine which comes from God.

'Is it necessary to believe in the Holy Spirit?

'Yes; for if we did not believe that the apostles had received the Spirit of God, we should not regard their doctrine as divine, nor consider it as obligatory on us: Jesus Christ has therefore enjoined us to be baptized *in the name of the Holy Ghost;* and this article of belief has been put into the creed, *I believe* in the Holy Ghost.'

Once more: on that fundamental article of Protestantism, Justification by Faith, these new Reformers, the men who sit in Calvin's chair, thus expound the doctrines of the New Testament.

'What must we add to faith and repentance, in order to fulfil the conditions of our salvation?

'We must add sanctification, or the performance of good works; that is to say, we must labour incessantly to improve our characters, by abstaining from all sin, and rigidly observing all the precepts of the Gospel.

'How do we distinguish a *good* work?

'By finding that it is approved by conscience, conformable to the Holy Scriptures, and performed with a good intention.

'What benefits are procured by the performance of good works?

'The performance of good works affords us pure delight; and an inward felicity which nothing can destroy; it conciliates the esteem and affection of our fellow-creatures; and it ensures the divine protection and eternal happiness.

'Do our good works of themselves give us a claim to eternal life?*

'No; because they are imperfect; they cannot bear any proportion to eternal felicity; and in practising them we do but perform an indispensable duty.

'Why then does the gospel promise salvation to those who perform good works?

'Because God, in his mercy, is willing to rest satisfied with our intentions and efforts, and to reward them with eternal life.'

Here we shall close our extracts. The whole of the Catechism, from the beginning to the end, preserves a strict consistency with this exposition of disbelief, and exhibits altogether the most complete view, perhaps, of modern Deism, as a *system* drawn out into all its bearings upon practical morality, that has ever been given to the world. In this point of view the publication is extremely curious, if we may describe as a literary curiosity so lamentable a specimen of the perverted ingenuity of human wisdom. It serves to illustrate most emphatically an expression of Dr. Priestley, in reference to the late President of the United States: 'He is generally considered as an unbeliever; if so, he 'cannot be far from us;' and also the remark of the *Encyclopédist*, that 'from Socinianism to Deism it is but a single step—a step 'soon taken.' What else this Catechism comprises, it would be more difficult to say, than what it does *not* comprise; the best idea of it will be given by presenting a summary of its contents in a negative form, from which it will be fully seen that 'Uni-'tarianism consists in *not* believing.'†

It does *not* teach the necessity of Revelation; it does *not* teach the fall of man, or the depraved condition of his nature; it does *not* teach the necessity of a propitiatory sacrifice for sin, or the love of the Father in sending his only begotten Son into the world to become that sacrifice for us; it does *not* teach the Eternity and Deity of that Word who became flesh, by whom all things were made, and who upholdeth them by his power; it does *not* teach that we are washed from our sins in his blood, justified by his righteousness alone, and accepted through his

* In Osterwald, we have a very different interrogatory: 'Can our 'good works merit any thing in the sight of God?' The spirit of the whole Section is totally opposite to the above extract from the New Catechism.

† See Eclectic Review, Vol. IV. N.S. p. 267.

advocacy with the Father; it does not teach us supreme love to Jesus Christ; it does not teach the proper Deity of the Holy Spirit; it does not teach that a spiritual change must take place in the human soul, in order to turn the heart to the love of God, nor that Divine influence is alone adequate to effect that change, nor that the sanctification of the soul is by the operation of the Holy Spirit, nor that all our spiritual strength and sufficiency are to be derived, through faith, from Christ alone: it omits, in fact, every doctrine peculiar to Revelation; every doctrine by which the faith of the Reformers was characterized; every doctrine which gives to Christian morality its superiority in point of adequate motive and spirituality of requirement; and every doctrine which constitutes the solid basis of a sinner's hope.

Such is the Catechism which our modern Socinians style 'an admirable summary of divinity.' Doubtless, Voltaire and Rousseau would have thought it so, for we know of scarcely any thing in it to which they would have objected. Nothing, indeed, could more fully verify the position which M. Empaytaz has affixed to his "Considerations," that 'Those who deny the 'deity of Jesus Christ, subvert from its foundation the whole 'system of the Christian religion.' Far from its being 'the 'Five Points and the Trinity,' only, as has been flippantly asserted, to which this negative system of Anti-Calvinism has been applied, the attempt is to obliterate doctrines held in common by all the reformed churches, Calvinistic or Lutheran, Presbyterian or Episcopal; for, indeed, what system of Christianity is there, held by any church, however corrupt, of which the denial of the Deity of the Saviour must not involve the utter subversion? It is not characteristic of infidelity, nicely to discriminate, and though it may choose, by assuming the name of *Unitarian*, to take its stand upon one prominent heresy, as the distinguishing tenet of the sect, it is evident that the notions entertained by Socinians, with regard to the person of our Lord, form but a very small portion of that creed which may be summed up in this general confession: *I believe in all unbelief.*

It appears, however, from the pamphlet by M. Empaytaz, that the substitution of this Socinianized Catechism, is but one of a series of measures adopted by the Venerable Company of the Pastors of the Church of Geneva, in order to carry into effect the extirpation of the Christian doctrine. The Confession of Faith, formerly printed at the end of the Liturgy in use in the Church of Geneva, and also at the end of the Bible, in the editions of 1605 and 1725, has disappeared in the recent editions. The Liturgy itself, as well as the venerable translation of the Holy Scriptures, has undergone correspondent *improvements*. In the courses of lectures given by the Pastors and Professors, either a guarded silence is maintained with regard to the

peculiar doctrines of religion, or the opposite sentiments of Trinitarians and Deists are exhibited as matters of free opinion, indifferently left to the adoption or rejection of their pupils. Out of a hundred and ninety-seven printed sermons, preached by the Pastors of the Genevese Church during the last fifty years, not a single one is to be found, which contains a confession of belief in the Divinity of Christ. This is not all; the Venerable Company of Pastors have, so lately as the third of May, 1817, come to the resolution, to exact from all candidates for the sacred ministry, the following promise.

'We promise to refrain, so long as we reside and preach in 'the churches of the Canton of Geneva, from maintaining, 'whether by the whole or any *part* of a sermon directed to 'that object, our opinion

'1. As to the manner in which the Divine nature is united to 'the person of Jesus Christ.

'2. As to original sin.

'3. As to the manner in which Grace operates, or as to Ef-'ficacious Grace.

4. 'As to Predestination.

'We promise, moreover, not to controvert in our public dis-'courses, the opinion of any one of the pastors on these subjects.

'Finally, we engage, should we have occasion to express 'our thoughts on any one of these topics, to do it without 'insisting upon our particular views, by avoiding all language 'foreign to the Holy Scriptures, and by making use of the 'phraseology which they employ.'

The exaction of this promise is accompanied with a grave assurance from the Venerable Pastors, that 'they do not 'pretend in any way to constrain the liberty of opinions.' No: this 'by-law of discipline,' is designed simply for the preservation of unanimity and concord: like other articles, these are only articles of peace!

With solemn, with deeply solemn feelings does it become us to contemplate this melancholy crisis of a Church once esteemed as the mother church of the Reformation, 'to which the other 'reformed Churches did not scruple to give the title of Pro-'testant Rome,' now the very hold of Infidelity. To these feelings, if suffered to take their natural direction, how beautifully appropriate were the language of invocation employed by Milton: 'Thou, therefore, that sittest in light and glory 'unapproachable, Parent of angels and men! Next, thee I 'implore, omnipotent King, Redeemer of that lost remnant 'whose nature thou didst assume, ineffable and everlasting 'love! And thou, the third Subsistence of Divine infinitude, 'illumining Spirit, the joy and solace of created things! 'One Tripersonal Godhead! look upon this thy poor and almost

'expiring church, and leave her not thus a prey.' True; it is not beneath the desolating scourge of persecution that this Church lies prostrate; her own suicidal hand has administered the poison which is silently corrupting the springs of life, and turning the light that was within, to darkness. But not the less urgent is the occasion for the holy importunity of prayer, that He who hath the seven spirits of God, who knows the blasphemy of them who say they are Christians and are not, but are the synagogue of Satan, would interpose to prevent the final removal of this lamp of the Protestant world, out of its place. It may still be said, as of the Church at Sardis, "Thou hast "a few names, even in *Geneva*, who have not polluted their "garments." Some honourable exceptions there are to the general defection from Christianity, among the pastors of the Church, who view what is taking place, with deep though ineffectual regret, and who still uphold in the pulpits of Geneva, the doctrines of the Gospel. Little, however, in the way of resolute, active opposition, suited to the emergency of the occasion, can be expected from these venerable men, who, familiarized to the prevalence of heresy, and to the arbitrary and intolerant measures which the dominant heresiarchs have not scrupled to employ in the systematic prosecution of their designs; restrained, too, by personal considerations, and by notions of ecclesiastical discipline, from stepping out of the line of ordinary duty; can only look on in silent alarm, awaiting, with submission to the Divine will, what they anticipate as the final issue.*

Circumstances, however, of recent occurrence at Geneva, some vague intelligence of which has reached the public through the medium of the Newspapers, promise to be attended by consequences of the greatest importance to the interests of Christianity, not only in that city, but on the Continent at large. The event to which we principally allude, is nothing less than the formation of a Protestant Evangelical church at Geneva, on the plan of the congregational churches of the English Nonconformists. This measure appears to have been decided upon, chiefly in consequence of the re-action excited by the increasing violence of the hostility which the company of Pastors have manifested towards evangelical religion. When Mr. Haldane, the author of the work on the evidences of Christianity, reviewed in our December Number, was some time ago at Geneva,

* One of these excellent men, a pastor of Geneva, thus writes to his friend and 'brother in Christ,' in England: 'Join your prayers 'with mine, my dear Sir and brother, to supplicate God to resuscitate 'among us the spirit of Christianity; and let us all with one accord 'cry out to the Lord, with the Apostles, when in imminent danger 'of being shipwrecked, "Save, Lord or we perish!"'

he had, it seems, frequent meetings with several of the students, for the purpose chiefly of religious conversation. These at length excited the jealousy of the Socinian clergy, and they forbade the students from attending them. Some of the latter, however, impressed with the value of Mr. Haldane's friendship, ventured to disobey this arbitrary injunction, and were in consequence disgraced. M. Empaytaz, the author of the very sensible pamphlet now before us, was, we understand, one of this number. Another, a young man of distinguished zeal, piety, and talent, who had been instrumental in establishing a Sunday School for two hundred children, as well as a Female Penitentiary, was forbidden to preach, and was threatened with being deprived of the superintendence of the schools over which he presided; he has also been compelled to give up his Sunday School. Mr. Haldane, from whose design nothing seems to have been more remote than any project of a sectarian character, finding the opposition excited growing thus violent, resolved to retire from Geneva; but the spirit of persecution was not to be so easily allayed. The young men who were its first victims, continued to be assailed with menaces, opprobrium, and ridicule, and they were glad, on the arrival of Mr. Drummond at Geneva, to avail themselves of his protection and hospitality. In the mean time, the Venerable Company of the Pastors, with a view effectually to suppress 'the intolerant exclusive mysticism' which they perceived to be making progress among the students, in consequence of the mischievous zeal of the execrated Scotchman, came to the Resolution of the 3rd May, 1817, to exact from all candidates for Holy Orders, the solemn promise we have already given at length, and agreed to make a similar engagement the condition of any minister's being invited to ascend the pulpit. So flagrant a violation of that liberty of conscience, which is one of the fundamental principles of the Reformation, and for which the advocates of liberality of sentiment and free inquiry, affect to be of all men the most zealous, affords an additional proof, that evangelical piety is that one thing which unregenerate men will not tolerate; that *malefica superstitio* to which, by either Pagan or *Christian* infidel, no quarter can be conceded. The 'exclu-'sive' character of the religion of Christ, has always constituted, in the sight of worldly men, its most offensive peculiarity. This inflamed and served as a pretence for the exterminating fury of Heathen persecutors; and this is the aggravation of Calvinism, on which our modern *liberalists* seem to ground their bitterest hostility. All consistency, as well as justice, is set at defiance, in the attempt to crush the intolerance of *the Sect*. The modifications which this enmity assumes, are different, however, according to the degree in which fear is mixed with hatred, or as policy regulates the conduct of the persecutor. "Others," says

the Apostle, in reference to the sufferings of the Jewish martyrs, "had trial of cruel mockings." To some persons, this trial may seem scarcely entitled to be classed with those bodily tortures with which it is in this passage associated; yet has this mode of persecution, which acts more immediately upon the spirit, been often found not less powerful than the fire and the sword, to shake the constancy of the Christian. It is easy to the hardened culprit to brave contumely; but to a mind keenly alive to reproach, and jealous of a good name, to be shunned by one's townsmen, to be followed by the grin of malignant slander, to be treated as the off-scouring of all things, to be made the music of the fool, the butt of scorn and ridicule, and this when poverty is linked with disgrace, and the comfort of social existence is at stake,—whatever support and consolation the individual may derive from conscious fidelity to the cause of Truth, the trial must be such as only that Faith which overcometh the world, can enable him to sustain with unshaken fortitude. 'The world's 'dread laugh' is no unmeaning phrase; but when the laugh of scorn proceeds from the men of power, its import cannot be mistaken, and its effects are soon made palpable. 'They have 'replied to Drummond by epigrams and songs,' by profaneness and ribaldry, the arguments of the libertine and the infidel. These were the very weapons with which Voltaire and his confederates made war against Christianity, and still the evil spirit of Ferney seems to conduct the contest. These '*ultra*-ortho-'dox,' these '*exagerés*,' these '*têtes exaltées*,' are treated just as *he* exulted that those *gredins* who persisted in the doctrines of Calvin, were treated in his time; they are *bien bafoués*, well abused.

Allowing, however, that there are circumstances which may considerably neutralize the effect of this species of persecution, and that, as respects the men against whom it is directed, it may prove, as the infidel of course represents it as being in all cases, harmless,—for we have no disposition to inscribe the names of its victims in 'the Protestant Martyrology'—still, this sarcasm avails nothing in extenuation of the malignity of character displayed by the persecutor. The man who attacks another with scorn and ridicule, on account of his religion, exhibits not less really the temper of intolerance, than the man who dooms the heretic to the stake. In raising the laugh against the puritan or the *exagerê*, he is, in the only way perhaps which the enlightened spirit of the times allows, acting the part of the persecutor; that is, inflicting suffering on another on account of his religious opinions. A regard to his own character, the absence of temptation, or the want of power, may operate to restrain him from more disreputable sorts or degrees of cruelty; but let those restraints be removed, and the character be suffered to act un-

disguised, it is easy to conjecture in what tragic scenes the farce might terminate.

In spite of the ludicrous declaration which accompanied the regulation of the 3rd of May, the design of the Venerable Company was unquestionably this, *to put down by authority the preaching of the Cross*, and by this means to secure the uniformity of the Church of Geneva. In a spirited appeal which this Resolution drew forth, addressed by M. Mejanel, late one of the Pastors of Montauban, 'to the Protestant ministers of 'Geneva,' the pious writer thus conducts his expostulation.

'It is written: "Ye have but one master, who is Christ." Who is it then that shall establish himself as judge in the church of Christ? Shall it be an individual minister or several? Jesus Christ declares: "Whosoever will be first among you, let him be your servant: but all "ye are brethren." It does not then appear, that he has appointed Peter to rule over Paul, nor Paul to rule over Peter, nor a privileged body to govern the rest of his disciples. Shall the rulers of the earth be invested with the prerogative to protect one opinion, and to exile or punish the preachers of another? Do we then perceive that Jesus Christ bestowed this right upon any of the Cæsars, upon Pilate, or upon Herod? Far from this, he told his disciples: "Ye know that "the princes of the nations domineer over them, and that their nobles "exercise authority, but it shall not be so among you." We must then return to this principle, that the kingdom of the Saviour is not of this world, and, that one is our master, even Christ.

'Will certain persons of your body say to you, my brethren, We have the power in our hands: let those of the opposite opinion keep silence, or else we will banish or overwhelm them? Will they, in the first place, dare hold this language? Does the mere superiority of power over other men give you the right of usurping the sceptre of Jesus Christ, and of seating yourselves in the temple of God, as God?

'Is not the right of private judgement and of preaching according to the dictates of conscience, the fundamental principle of the Reformation? Do not the reformed clergy whom I am addressing, justify by this very principle their separation from the church of Rome, and do they not oppose it to every species of oppression? Shall they who are unwilling to suffer persecution, themselves become persecutors? If this be the case, they do unto others as they would not that others should do to them. If this be the case, while they protest against popery, they declare themselves to be popes, and they would exercise the same power.'

Although this appeal produced no impression upon the Venerable body, it should seem not to have been wholly without effect. A congregational church has been formed in the face of all opposition, having this general principle for its basis, that 'the Church of Christ ought to have no other head than Him-'self, no other laws than his word, nor have recourse to any 'other power to enforce those laws than the power of his Spi-'rit.' This church already consisted, in October last, of five

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and twenty members, and the number of hearers was increasing every Lord's day, but the comparative privacy which, for want of a suitable place for conducting the public worship, had hitherto characterized their assemblies, had prevented them from being so numerous as it is confidently expected they will become, when a proper edifice shall be erected. With the particular constitution of this church, as to its order and discipline, we are unacquainted, but we would hope that no predilection for the Sandemanian hypothesis has displayed itself, because we are persuaded no circumstance would be more likely to prove fatal to its prosperity. It remains to be seen whether the Protestant Government will *tolerate* this bold experiment. It is looked upon by many of the pious pastors as an unadvisable separation, and some of the young men who have been involved in the persecution raised against the *ultra*-orthodox, yet hesitate to leave the Genevese establishment; so strong is the prejudice every where against Dissenterism! For our own parts, although we consider it as a circumstance of no small importance, that the standard of religious liberty should have been thus raised in Geneva, inasmuch as the existence of evangelical religion in that city seems to depend upon the defeat of the Anti-Christian party; we must reserve the unqualified expression of our satisfaction with the particular measures adopted, till we see further into their issue.

With regard to Mr. Drummond, the English gentleman whose name has been made so free with, our information does not extend beyond the two following circumstances; that he has reprinted, at his own expense, Calvin's Institutes, and that he has been abused as '*one of the strongest supporters of* THE 'BIBLE SOCIETY.' He has, we believe, since left Geneva for Italy.

Our readers are now in possession of all the leading facts connected with the present publication, and the recent measures by which it has been followed up by the pastors of Geneva. Although the inquiry is one of peculiar delicacy, we cannot forbear adverting, in conclusion, to the question which the retrospect of the progressive deterioration of the Protestant churches naturally suggests: 'What are the probable causes in which that deterioration has originated?'

With regard to the Church of Geneva, we have seen, that so far back as the middle of the last century, the Company of Pastors were explicitly charged by D'Alembert, in the French Encyclopedia, with having abjured a belief in all the mysterious doctrines of Christianity, and embraced Socinianism. 'The 'accusation was grave and formal,' says M. Empaytaz; 'the 'means of rebutting it, if false, were simple and easy.' 'When 'persons have well made up their minds as to what they be-

,' remarked a contemporary Journalist, ' a confession of
ought to require no time to be decided upon.' Instead
, on the 10th of February, 1758, came forth a vague and
uous declaration, which convinced nobody that D'Alem-
ad overstepped the truth. In 1778, Monsieur Vernet openly
d Arianism, or something worse. Yet, like some among
ves, Vernet wrote in defence of the truth of Christianity;
rced, as it should seem, by the force of external evidence,
Divine origin, yet with a heart unreconciled to its require-
. Thus it is, that men whom the strength of their reason
ves from embracing the conclusions of the Deist, are by
ide of reason prevented from becoming Christians.
g previously to this period, however, there had existed in
urch of Geneva, a sort of combination, which had for its
, to accommodate the language of the pulpit to the polished
n of the philosopher, and the prejudices of men of learning
ste. John Alphonsus Turrettini, the learned son of the still
elebrated Francis Turrettini, may be regarded as having
he principal instrument, in connexion with Osterwald, and
r Swiss divine of superior talents, Werenfels, in bringing
that change in the style of preaching, and in the phrase-
of Christian doctrine, which paved the way for the
al dereliction of all the peculiarities of the religion of Christ.
ock upon which these men split, was evidently this. They
deep conviction, imbibed from education, and strengthened
search, of the truth of Christianity. They had also, as
ers of a Protestant establishment, a *professional* interest
being acknowledged as true, and they were anxious, on
ounts, to defend it from the assaults of the infidel. In
g from its external evidence, they spoke of what they
they kept within the common ground of reason, and
elt themselves triumphant; but when they in their turn
assailed on points of faith beyond the province of reason,
with the same weapons to combat the objections of the
, they had recourse to the desperate attempt to get rid of
and thus deliver Christianity from the supposed predica-
by reducing Revelation itself to the standard of human
n. With the essence of Christianity itself, as a
n of Divine recovery adapted to the condition of sinners,
rith the peculiar character of its doctrines, as the
of God unto salvation to those who *believe*, their experi-
l acquaintance was, it may be feared, at the best, very de-
e, or they would never have entertained so wild a project
t of converting the hearts of men to the obedience of faith,
ewing that Revelation is rational. The mistake originated
r own feelings. They carried into the study of religion, the
ity and the pretensions of a haughty intellect, instead of

the meekness of contrition and the simplicity of faith; and thus, not being "rooted in Christ," as the Apostle expresses it, they became "spoiled through that philosophy and vain deceit which "is after the tradition of men, after the rudiments of the world, "and not after Christ." When, therefore, they came forth to encounter the infidel with "wisdom of words," they grew impatient of the doctrines which he could defy them to divest of mystery; in fact, they were ashamed of the Gospel of the Cross.

This, it is even charitable to conclude, was the occasion of that mistaken policy, which appears to have been among the earliest causes of a defection from evangelical piety in this Protestant church. The deification of human reason, is the fatal extreme into which the human mind is prone to be repelled, on its first escaping from the trammels of a superstition which has enslaved and debased it; and this supplies the explanation of the fact, which lies as the heaviest charge against Protestantism, that it has so extensively proved the path from superstition to infidelity. But our inquiry does not terminate here. How came these individuals to have it in their power, from the station which they cupied, to effect by their combined efforts and example, the change which we regard as mainly attributable to their confederacy?

Upon this part of our subject we wish to speak with peculiar caution, but we must speak with plainness. To us it appears, that to nothing is this circumstance, in the first place, more distinctly referrible, than to the dangerous practice exemplified in the instance of Turrettini, of constituting the Christian ministry, in effect, though not in hypothesis, *an hereditary profession*, by appointing the son to succeed to the ecclesiastical station occupied by the father. In the Romish Church such a practice might seem consistent enough with the notions entertained of a sacerdotal succession and of rites of inherent efficacy; but for Protestant Presbyterians, who reject those fallacies, no such excuse can be made. The Christian ministry is not a Levitical order, nor is it, (what there is perhaps equal danger in its being regarded,) a *profession*, to the functions of which professional character is the sufficient requisite. Invaluable as are the auxiliary accomplishments of human learning and critical skill, a man may be a scholar and a critic, and yet be destitute of theological knowledge; and he may be learned even in theology, and yet be a novice in the school of Christ, and utterly disqualified to sustain the sacred office, the chief business of which is the preaching of the Gospel of reconciliation. Most of the heresies which have infected the Christian Church, have originated with a learned ministry, destitute of the genuine spirit of piety; have been 'the product of perverted ingenuity 'and unsanctified talent;' and similar results may always be

expected to follow, when men are educated for stations in the Church, as for a learned profession, and invested with the sacred office without a strict reference being had in the first place, to their character for personal piety. Parental partiality, and what we may perhaps be allowed to term a sacred ambition, have to answer for the introduction into the ministry, of many a son of a prophet, upon whom the mantle of his father had not fallen, nor any portion of his spirit rested; and in these cases a secularity of character and a consequent deterioration of religious sentiment, will, in some form or other, mark the declension in the scale of motive, and betray the insufficiency of all hereditary and educational endowments, as well as of all official qualifications, to constitute an individual the worthy successor to a truly Christian pastor. Some Apostolic servant of Christ has perhaps with his name, bequeathed his office, to a son in whose attainments all his watchful cares seemed to be repaid, and who, he delighted in imagining, would carry on the work nearest to his heart, when his own earthly labours should be terminated. That son, more wise, more learned, more liberal than his father, thinks himself into doubt, begins to philosophize upon Christianity, affects moderation in his creed, and at length takes up with some modification of Arianism. Still, the line is to be perpetuated, and the third of the family is, by human predestination, (possibly the only sort of predestination now recognised by the parent,) a *reverend* in his cradle; but, educated in *liberal* notions, he drinks in the spirit of more enlightened times, and grafts on the ancient stock of orthodoxy, the creed of rationalism: he becomes a Socinian. Such is, too often, the progress of deterioration; not that we mean to insinuate that it necessarily arises from the supposed circumstance of hereditary succession in the ministry, but we feel warranted in saying, that whensoever the decided signs of regenerate character are dispensed with, as the first condition of any plan or intention on the part of the parent, respecting the destination of his son to the ministry, or when they are not at least viewed as the chief pre-requisites to any specific appointment, there is room to apprehend that the consequence will be, that greatest bane of the Church, an inefficient and unconverted ministry.

The probability of such a result, will, however, be greatly increased, in proportion as the office of the Christian minister is connected with secular consideration and advantage, and as the inducements to assume it as a profession, partake of certainty. When, after all, the appointment of the candidate depends upon the choice of the people, and the prospects of secular advantage are subject to this condition, and every thing, therefore, depends upon the individual's adaptation to the sacred business of his office, there is far less danger that stations of authority and

influence should fall into the hands of secular men. But should the living, or the office to which the youth is destined, be in the gift of the family, or at the disposal of the State; should the constitution of the Church be such, that influence may easily secure the hereditary appropriation of official appointments, there remains nothing to prevent the ministry from becoming a professional occupation.

This, we have reason to believe, is the actual state of things pretty generally in the Protestant churches of the Continent. They are not, for the most part, politically circumstanced as the Church of Geneva is, as being an establishment; many of them are in a state of bare toleration; but in all of them, whatsoever power is exercised, is in the hands of the pastors, and is transmitted by them as among the rights of their order. The ministry not unfrequently descends, from father to son, in true Levitical succession; and nothing, therefore, exists to check the progress of deterioration, when once the Church has begun to exhibit the effects of outward prosperity, or of doctrinal corruptions.*

We offer these considerations, as tending to throw some light upon the interesting subject, but as by no means comprising a satisfactory answer to all the points of the inquiry. The luxuriance of infidelity in a soil once saturated with evangelical knowledge, is a circumstance which, if not wholly inexplicable, is fraught with perplexity. The personal and literary influence of Voltaire, of Rousseau, and of Gibbon, contributed, no doubt, most powerfully, to the *de*-christianizing of Geneva; and wherever the language of France extends, as the medium of polished intercourse, the virus of infidelity was propagated from the same pestilent sources. The general adoption of the French language by the courts of Germany, during the reign of Louis XIV, may be adduced as a collateral cause neither remote nor uncertain, of the corruption of Christian faith and public morals, which dates from about that period: it certainly facilitated, to a vast extent, the dissemination of thedeistical writings of the French wits and philosophers. Indeed, if we consider that the introduction of a foreign language is almost identical with the adoption of its literature, and that the same political changes which originate the former circumstance, will lead to a constant intercourse between the two nations, to a naturalization in the one of foreign manners, and habits, and prejudices, and to a subjection, in the course of time, to the moral ascendency of the other, that event will not appear to be one of trivial moment. The general character of the modern literature of the Continental nations,

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* May not the general declension of the Presbyterian Societies in England, be, in part, attributed to the operation of similar circumstances?

has been, we conceive, hostile to the interests of Christianity, and has conspired to promote a spirit of irreligion. Among the remote causes of this irreligion, it must be admitted, too, that the new direction which had been given, about the era of the Reformation, to the energies of the emancipated intellect, by the successful application of experimental induction to physical science, and the philosophical spirit which it engendered, had, in too many instances, a baneful operation, in indisposing men of science to submit their minds to the claims of moral evidence, and to the authority of Divine Revelation. Instances of the most presumptuous and ignorant misapplication of the principles of mechanical philosophy, to subjects beyond the utmost limits of discovery, occur in the history of modern science, which shew to how dreadful a degree the pride of science may pervert the human mind, even while engaged in the contemplation of phenomena peculiarly adapted to overwhelm it with a sense of its own nothingness. And must we not confess, that the revival, or rather the origination of the science of Biblical criticism, has also had an effect the very reverse of its appropriate effect, on the Protestant divines of the Continent? Has it not led away the critic and the philologist from the great business of theology, and favoured habits of speculation and dubitancy, which, when applied to the *subjects* of Revelation, have destroyed the simplicity and weakened the assurance of faith?

Finally, looking at the present state of the Continent, and witnessing what appears to be so awful a withdrawment of the Spirit of Christ from the churches of the Reformation, have we not reason to regard this combination of probable causes, as receiving its consummation, in a *judicial* dispensation of the Almighty? Is it not adapted to excite some apprehension, that this day of rebuke and blasphemy is a punitive visitation upon the Protestant churches, when we perceive many among the professors and pastors even of the foul and bloody Church of Rome, outdoing the Protestants in zeal for the Holy Scriptures and the cause of Christ, and the half-Christianized population of Muscovy and of the kingdoms of the North, crowding into the kingdom of heaven before them? Is not one ready to imagine that there must be some obvious and radical enormity, which has led to this spiritual desertion of what we have regarded as portions of the true Church? Does it not remind us of that declaration of the Almighty to those who were once his peculiar people: "You only have I known of all the families of "the earth, therefore, I will punish you for all your iniquities?"

There is perhaps nothing in human conduct, or in national character, which has been attended by more distinct expressions of the Divine displeasure, than the misimprovement of religious privileges. If, then, that signal interposition of Divine Pro-

vidence, which effected what we glory in as *The Reformation*, should appear, upon examination, to have been, so far as regards the lessons which it taught the Christian world, wrought in vain; if Protestant bishops and Protestant presbyters should be found to have lorded it over the consciences of men in the very spirit of Popery; if, untaught by persecution, they have turned persecutors of the Church of God, in the very spirit of the wicked servant who immediately after his lord had remitted him his debt of ten thousand talents, arrested, without compunction, his fellow-servant for a hundred pence; if, again, the principle that the Scriptures are the only rule of faith, has been systematically abandoned as a fundamental law of religious obligation by ecclesiastical rulers, and the word of God has been suffered by Protestants themselves, who are indebted for every thing to the Scriptures, to remain a sealed book to the mass of mankind; if little anxiety has been manifested to fulfil the commission of the Saviour, by enlarging the bounds of his kingdom; if, on the contrary, the spirit of evangelical zeal has been repressed and fettered by state regulations, and the preaching of the Gospel subjected in Protestant countries to the cognizance of human laws as a crime; if religious liberty has thus been wantonly and wickedly invaded by the descendants of men who had, for the sake of that most precious of social rights, suffered the loss of all things, standing fast, even to the death, in the liberty wherewith Christ had made them free; if the kingdom which He declared is not of this world, has been treacherously surrendered to worldly policy and worldly might: such condemning proofs of the abuse of privilege, and the disregard of Divine instruction, may seem to vindicate the retributive justice of that dispensation which has consigned the churches of the reformed faith to spiritual desolation.

That England has been preserved as the Pharos of the moral world, amid the darkness and the tempest that have visited the neighbouring shores, is a circumstance which demands to be brought home more emphatically to our gratitude. It is impossible, on reflection, not to be struck with the remarkable manner in which, within this insulated portion of civilized Europe, religious liberty and religious knowledge, benefits inseparable, have been preserved from extinction; how, by means of that liberty which was so hardly wrung from Protestant tyranny, at the expense of the tears and blood of the Puritans, our ecclesiastical divisions have been made instrumental in perpetuating the doctrine and the spirit of the Reformation; how the Nonconformists, at one time the sole depositaries of evangelical truth, have contributed to check the spread of avowed infidelity and heresy within the Established

Church; and even Socinianism, enjoying the freedom of Dissent, has, in this country, operated as an incentive to professional orthodoxy. Does it not present a further illustration of the inseparable connexion between civil liberty and the interests of religion, that in a country where the freedom of the Press has long constituted one of our distinguishing privileges, there should exist a literature, not indeed pure from the taint of infidel philosophy, but so deeply imbued with evangelical sentiment in comparison with that of other nations? But we must not expatiate on the contrast. Who that deserves the name of an Englishman or a Christian, contemplating what have been, under Providence, the means of the preservation of all which most eminently distinguishes us among the nations, will cease from fervently desiring that the same principles of political and religious freedom may obtain a resurrection on the Continent, as the only solid basis of a Second Glorious Reformation?

Art. II. *Journal of the Proceedings of the late Embassy to China*; comprising a correct Narrative of the Public Transactions of the Embassy, of the Voyage to and from China, and of the Journey from the Mouth of the Pei-Ho to the Return to Canton. Interspersed with Observations upon the Face of the Country, the Polity, Moral Character, and Manners of the Chinese Nation. The whole illustrated by Maps and Drawings. By Henry Ellis, Third Commissioner of the Embassy. 4to. pp. 526. Price 2l. 2s. London.

WE cannot say that we greatly envy the good fortune of those individuals who have been favoured with the opportunity of visiting China. The countries to which travellers have hitherto more usually bent their course, possess, either in their actual state, in the recollections with which they are associated, or in some adventitious interest which connects itself with them, attractions powerful enough to overcome the attachments of home, and the fatigues, dangers, and uncertainties of 'foreign travel.' The mysteries of Central Africa, the classical remains of Greece, reposing in fallen grandeur on their native soil, the various population, the gorgeous scenery, the fantastic and magnificent antiquities of India; all these offer splendid and stimulating objects to the mind; but China languishes under the ceaseless and unvarying influence of the demon of *ennui*: the same unchanging forms, the same unaltered features, both moral and material, perpetually fatigue the eye or disappoint the mind. All spirit of enterprise, all ardour of inquiry, all tendency to melioration, are repressed by the paternal tyranny of the government, and by the listless acquiescence of the people. These or similar considerations appear to have suggested themselves to Mr. Ellis; a feeling of discussion seems to have been prevalent in his mind, at the very out-

set of his adventure, and but few events occurred in the course of his journeyings, to change this irksome direction of his thoughts. He complains heavily of the universal sameness, and catches, in some degree, the infection of dulness which every where surrounds him. Even when safely landed on his own shore, and looking back on past vicissitudes under the pleasurable sensations of present security, and restoration to home enjoyments, he can only venture to express a hesitating opinion that he is 'on the whole, perhaps, more gratified than 'disappointed with the various occurrences of the expedition.'

Nor does the general curiosity seem to have been much alive to the movements of the diplomatic travellers. The circumstances of Lord Macartney's embassy, are comparatively recent in our memory; and all that was to be observed during its residence in China, had been so diligently collected and so distinctly narrated by Sir G. Staunton and Mr. Barrow, that the fact of a new mission excited very little sensation, and the public mind seems to have been but in a very small degree interested even by its contumelious dismission or its subsequent catastrophe. The event has, we think, sufficiently justified this incuriousness; for if, as has been intimated, the volume before us must be considered as the official report, and nothing more remains to be told, we are compelled to say, that the political failure of the embassy, is by no means compensated by the accessions to general knowledge which have resulted from its peregrinations in the Celestial Empire. Mr. Ellis, however, is not by any means a sprightly narrator. He is a very sensible person, and relates clearly and correctly every thing that happened to himself, and that came within the verification of his external senses; but he does not exhibit any large share of those faculties of research and combination, which enable a sharp-sighted traveller to make the most ready and effective use of his means and opportunities of observation. Entirely unacquainted with the language, he was necessarily restricted in his inquiries, and consequently compelled to remain in ignorance of many circumstances which would, if understood and communicated, have greatly enhanced the interest and value of his materials. In addition to this unavoidable deficiency in Mr. Ellis's means of observation, we have to point out the exceeding unpleasantness of his manner of expressing himself. Without being chargeable with inaccuracy or indistinctness, it is so stiff, so stately, so excessively unpliable, so vastly diplomatic, and so little like the plain, easy, and spirited language in which narrative is best conveyed, as occasionally to produce an effect inexpressibly absurd. Mr. E. is sometimes disposed to facetiousness, but his humour, struggling with the decorums of his style, has the strangest aspect imaginable. When he is

annoyed by a congregation of vile smells, he tells us in majestic phrase, of 'the repose of putrifying garlic on a much-used 'blanket;' and on another occasion of the same kind, he thus loftily complains: 'Our olfactory nerves will have been so saturated with stench, that the absence of smell will probably 'overpower us when restored to a pure atmosphere.' For one expression apparently of this kind, he seems to us to have been too hastily made responsible. Describing the laughter of a stupid Mandarin, the printed passage terms the expression of his face the 'expounded radiance of silliness:' it must have been written 'expanded;' and even in this corrected form, it is quite sufficiently affected.

In our last Number, we summed up the leading particulars connected with the voyage outward and home; we shall therefore pass over all the intermediate portion of Mr. Ellis's account, and enter at once upon that part which immediately respects China. Mr. E. previously to the proper commencement of his personal narrative, gives a general statement of 'the ori-'gin and objects of the Embassy;' and he adds to this a series of comments, written in the most finished style of official self-complacency. It is universally known that the gentlemen resident at Canton, to whom is entrusted the management of the East India Company's Chinese trade, are placed in a situation of the utmost delicacy and difficulty. They have to encounter the perpetual shiftings and encroachments of a set of despicable and faithless intriguers, perfectly regardless of truth, and cherishing feelings of mingled scorn and hatred towards all foreigners. They are, we believe, men of undoubted ability, highly qualified for their vexatious business, and both from their native acuteness, and their long experience, almost the only proper judges of the most politic and effectual method of dealing with the Chinese magistrates and merchants. Yet does Mr. Ellis, with apparently the fewest possible means of deciding on the proper merits of the case, review, criticise, and condemn the conduct of these gentlemen, and, as it appears to us, exactly in those very points in which it is most deserving of approbation. It is true that this is not done in gross and unmeasured language, but it is put forth in such a characteristic style of diplomatic hesitancy, and with such a fine air of accomplished superiority, as to leave but little room to doubt of the severity of his disapprobation, or of the sincerity of his regret that the supercargoes had not the 'Third Commissioner' at their elbows, to instruct them in the true course of policy to be pursued in the crisis to which we now refer. It is stated, that for a considerable period the English traders had been subjected to interferences and encroachments of an extremely

vexatious and embarrassing kind, to which the 'Select Committee' opposed the most steady and ultimately successful resistance. Some part of the conduct of the Chinese, however unpleasant and insulting it might be to the superintendents of the trade, was yet such as, strictly speaking, they had no pretext for resisting, as it was, in one point of view, merely matter of internal regulation, and related to a subject of the Chinese Empire. The Captain of the Doris frigate had violated the neutrality of China, 'by the seizure of an American ship, 'within the undisputed limits of the Chinese dominions,' and the Canton government applied to the Supercargoes for redress. The latter represented in reply, 'that they had no control over 'his Majesty's ships,' and that it was manifestly unjust to make them responsible for the acts of their commanders. The Viceroy of course 'refused to admit the separation of authority,' and persisted in his demand for immediate redress. He further

'endeavoured to force compliance with his requisition for the removal of the men of war, by a series of acts all more or less embarrassing to the supercargoes. Chinese of all descriptions were prohibited from serving in the English factory; the addresses of the select committee were returned unopened: and the use of the Chinese character in such documents, from which much advantage had been derived in the conduct of public business, was forbidden for the future. The Chinese linguist, Ayew, who had been employed by the factory to carry the portrait of the Prince Regent to the minister Sung-ta-jin, at Pekin, was seized, imprisoned, and beat, on the ground of his connexion with foreigners; and it was indirectly asserted, that he was engaged in treasonable practices with the same persons. This man was also accused of an illegal attempt to purchase rank, for which he was, by his former occupation of a servant, disqualified.' p. 44.

Upon this awkward dilemma Mr. Ellis parades very prettily; he makes very proper distinctions, and takes exceedingly official objections to the tenaciousness of the Supercargoes, who, perfectly aware of the character of the individuals to whom they were opposed, and knowing that in all transactions with the Chinese, partial concession is the sure precursor of entire submission, took the only course that promised any chance of success. They made no distinctions, they adopted no half measures, they insisted on the release of Ayew, and when the Viceroy refused to recede, they immediately stopped the trade. This step was decisive; the local government gave way, and the result of the negotiation was the adjustment of the points at issue, to the entire satisfaction of the Committee. Had this been a question between European courts, there would have been no hesitation on the proper mode of meeting the demand of reparation; the ship must have been released, and the trespass disavowed; but in the present case, (although we trust

the ship was subsequently given up, by the act of the British government,) and in the peculiar circumstances of the Supercargoes, it does not appear to us that *they* could, consistently with sound policy, have adopted a different line of conduct from that which they actually pursued.

Such, however, was the unpleasant state of things which resulted from these and other disagreements, that it was deemed advisable to make an attempt at a general adjustment, by direct negotiation, and for that purpose an embassy was despatched to the seat of the Chinese government. The naval part of the expedition consisted of the ships and commanders named in our last Number, and the principal direction of the Embassy was entrusted to Lord Amherst; Sir George Staunton was Second Commissioner, and Mr. Ellis third; Messrs. Toone, Davis, Manning, and Morrison, were 'Chinese secretaries.'

'In describing the relative ranks of Lord Amherst, Sir George Staunton, and myself, Mr. Morrison used the terms Ching-wang-chae, middle deputed person from the king; Tso-wang-chae, left hand deputed person; and Yew-wang-chae, right hand deputed person: middle, left, and right being in the gradation of our situations.' p. 62.

On the 28th July, 1816, the ships reached their anchorage in the Yellow Sea, and on the 9th August, the Ambassador landed. The intermediate time had been employed in preparatory visits and arrangements. A Tartar Mandarin, whose name was Kwang, was Chin-chae or Imperial Commissioner, and Chang and Yin were his subordinate coadjutors. It seems that in China, the order of precedence is determined by the nature of the official employment in which the individual is engaged, and not by gradation of rank; and in the present case Kwang 'wore only a crystal button' on his cap, while Chang, who was a civil Mandarin, 'had a blue button, and Yin, the mili-'tary Mandarin, a red button.' The day after their landing they had a specimen of Chinese police.

'We witnessed this morning the punishment of face slapping, inflicted with a short piece of hide, half an inch thick. The hair of the culprit was twisted till his eyes almost started from their sockets, and on his cheeks, much distended, the blows were struck. His crime was said to be robbing from the baggage-boats. The executioner and those concerned in the punishment, seemed to delight in his sufferings.' p. 82.

The first impressions produced by Chinese scenery, manners, and population, have been so frequently described, that it will not be necessary to repeat Mr. Ellis's observations. He had very early occasion to confirm Mr. Barrow's charge of *frowziness* against the whole race, and was much annoyed by the unnecessary and indecent nudity of the lower orders. The approach to Tien-sing, is represented as destitute of local attractions, but

extremely striking, from the immense but orderly population assembled to witness the entrance of the Embassy, from the novelty of the architecture, the countless assemblage of junks, and the high cultivation of the surrounding country. Among the soldiers were observed 'some companies dressed in long 'yellow and black-striped garments, covering them literally 'from head to foot; they are intended to represent tigers, but 'certainly are more likely to excite ridicule than terror.' This does not seem to have been the impression produced on the mind of Mr. Alexander, by the sight of these troops. In his Costume of China, he gives a spirited figure of one of these warriors, (whose yellow dress, however, is striped with *brown*,) and describes them as more apparently efficient than any other class of Chinese soldiery.

At Tien-sing began those discussions, bickerings, and intrigues, which rendered the situation of the Embassy so uncomfortable to the individuals composing it, so inauspicious of any favourable result, and which terminated in its abrupt dismissal. The Ambassador was invited to an imperial entertainment, and he accordingly proceeded, with the rest of the gentlemen, to the place prepared for his reception.

'We arrived without interruption at the Hall, a long building supported by light wooden pillars. At about one-third of the room, before a skreen, a table with yellow silk hanging before it met our eyes, a symptom of the discussion that awaited us. The Mandarins were all in their robes of ceremony, principally of civil orders.' p. 91.

After a few unmeaning compliments, Kwang entered upon business, by an intimation that the Yellow Screen was the representative of the Emperor, and that Lord Amherst and his companions would be expected to perform the Ko-tou before it. This ceremony consists in kneeling and bowing the head nine times, letting it come each time in contact with the ground. In reply, his Lordship referred to the precedent of Lord Macartney, and expressed his intention of regulating his conduct by it in all points. To the utter astonishment, no doubt, even of those who were intimately acquainted with the habitual and systematic disregard to truth universal in China, Kwang coolly rejoined, that Lord Macartney had actually submitted to the utmost requisitions of the Chinese ceremonial, and that, in particular, he had performed the Ko-tou, not only before the Emperor, but on other occasions. This impudent falsehood was supported by Kwang's fellow-commissioner, Soo, who not only affirmed that he had himself witnessed its performance by Lord M., but had the effrontery to appeal to Sir George Staunton himself, as also an evidence of the fact. For Sir George to have denied this peremptorily and at once, would have been only to make it a question of personal memory or veracity; it

was therefore merely remarked in answer, that Sir George, at the time referred to, was no more than twelve years of age, and that it was manifestly improper to place any reliance upon his recollections of an event which had happened twenty-three years previously; but that resistance to the present requisition rested upon the authentic and official records of the former Embassy. After much cavilling respecting this weighty matter, the Mandarins pleaded the responsibility they should incur by giving way, and expressed their apprehensions of the Imperial displeasure.

'Lord Amherst observed in reply, that he could not possibly anticipate the Emperor's being dissatisfied with the same demonstrations of respect that had been accepted by Kien-Lung, his illustrious father. They then declared, that the Emperor Kien-Lung had been much displeased, and that the princes and nobles had considered it most extraordinary that they should prostrate themselves, while the English remained standing.' p. 94.

After this complete and unblushing retraction of their former assertion, some further conversation took place, during which something like a threat was intimated, that the anger of the Emperor might be awakened against the King of England. 'This observation Mr. Morrison very properly refused to inter-'pret.' At length they yielded; but when Lord Amherst had said, that though 'it was customary only to bow once before 'the throne of his own sovereign,' he 'should not hesitate to 'repeat his bows, as often as they should make their prostra-'tions,' the Chinese, with characteristic illiberality, endeavoured to graft upon this voluntary concession, a demand that Lord Amherst should kneel upon one knee. This was rejected, and after duly honouring the Yellow Screen, the party sat down to dinner. A dramatic exhibition formed part of the entertainment; it was very showy, very noisy, and perfectly unintelligible: 'the part of a stag was the best performed in the 'piece.'

On the 14th August, they left Tien-sing in the junks provided for their accommodation, and passed on the river a prodigious fleet of corn vessels, laden with the imperial revenue, which, it appears, is frequently paid *in kind:* the number of the grain junks is estimated at nearly fifteen hundred, carrying about 120 tons each. We spare our readers the perpetual discussions between the Commissioners and the Chinese, on points of detail. At one time, the number of attendants, at another, specifically the band, were objected to; then, the sailing of the ships from the anchorage in the Yellow Sea, excited displeasure and alarm; but still the Ko-tou was super-eminent; it was never lost sight of by the Mandarins, and Lord Amherst had the agreeable employment of repeating, almost daily, the

same round of objection and explanation. At length, after the Embassy had been compelled to stop, and even to retrograde during a short interval, an edict was received, directing that it should proceed to Tong-chow, where it would be met by Ho and Moo, two Mandarins of still higher rank than Kwang and Soo. Of these new negotiators the first was a Koong-yay, a title considered by Mr. Ellis as equivalent to that of Duke, and the latter was President of the tribunal of ceremonies. In consequence of this arrangement, the fleet again put forward, and soon reached the place of its destination.

Soon after their arrival at Tong-chow, the Embassy received a preliminary visit from six Mandarins, who conducted themselves with excessive rudeness, and retired, after announcing that the interview with the imperial delegates would take place on the morrow. At the appointed time, the party proceeded to the public hall, where they found Ho, Moo, Soo, and Kwang. The Koong-yay took the lead in the discussion. When Mr. Morrison requested chairs for the Commissioners, Ho replied that the business would be transacted standing; and added, that he and his colleague had been deputed to witness the performance of the Tartar ceremony. When Lord Amherst remarked that a different mode of manifesting respect had been admitted by Kien-Lung, Ho answered abruptly, 'What happened in the fifty-eighth year, belonged to that year; the present is the affair of this embassy, and the regulations of the Celestial Empire must be complied with, there is no alternative.' On a further reference to the conduct of Kien-Lung, the 'Duke' vehemently exclaimed: 'As there is but one sun, there is only one Ta-whang-te; he is the universal sovereign, and all must pay him homage.' A conference conducted in this temper, was not likely to lead to any satisfactory result; it appeared to be the intention of Ho to carry his point by intimidation; his manner was imperious and vehement, and his lips quivered with rage. At length, Lord Amherst terminated the business by putting into the hands of the Koong-yay, a letter addressed to the Emperor, which had been previously prepared and held in readiness for the present crisis. This step seemed to produce a strong sensation. Ho exhibited considerable surprise, transferred the letter to Moo, and even followed the Ambassador a few steps towards the door. After this interview several days elapsed, during which various messages were interchanged to very little purpose; but, at length, in consequence of an official note from Lord Amherst, a final conference was appointed. In the mean time, the business of the Tartar ceremony underwent a grave re-examination by the grand council of the Embassy, in which we collect that Mr. Ellis, who seems all along to have been most uncomfortably

anxious for prostration, pressed his opinion somewhat urgently, while Sir George Staunton, incomparably and in every point of view the best judge, as steadily counselled resistance. It was, however, agreed to try the effect of stipulating for solid advantages in return for concession in this particular. Sir George having given a qualified opinion that 'reasons might be found 'for taking a different view of the question,' provided that a fair expectation should be 'held out of obtaining the ulterior 'objects of the mission,' in the subsequent interview with the Imperial delegates, this suggestion, evidently a very reluctant and even almost forced concession on the part of Sir G. Staunton, was acted upon; and to the appearance of vacillation which was thus given to the intentions and actions of the Embassy, we feel disposed to refer much, if not the whole, of the embarrassment and hopelessness which from this period attended all its movements.

Ho was now all graciousness, and while he pledged himself to nothing, gave hopes of obtaining every thing: 'Comply 'with the ceremony, and I am your friend at Pekin.' On their return, the subject was again discussed by the English Commissioners; Lord Amherst expressed his inclination to yield the point, and I, says Mr. Ellis, 'expressed my com-'plete concurrence.' Sir George expressed a wish to take the opinions of the gentlemen who had accompanied him from Canton, and the result of his inquiry was their entire approbation of his own unaltered conviction, that compliance would be 'highly injurious to the Company's interests.' In the mean time, Ho was actively employed in making preparations for the journey to Pekin; and having, as he supposed, ascertained the happy results of intimidation in the present instance, had apparently resolved to risk every thing upon its effects when the wavering recusants should stand before the full splendour and awfulness of Imperial Majesty. Notwithstanding an explicit note from Lord Amherst, he persisted in hurrying off the Embassy to Pekin, which city it was not, however, allowed to enter, but after a circuit round part of the walls, was carried forward at once to the palace of Yuen-min-yuen. The extraordinary scene which took place we shall leave Mr. Ellis to describe in his own words.

'The carriage stopped under some trees, and we ourselves were conducted to a small apartment belonging to a range of buildings in a square; Mandarins of all buttons were in waiting; several Princes of the blood, distinguished by clear ruby buttons and round flowered badges, were among them: the silence, and a certain air of regularity, marked the immediate presence of the Sovereign. The small apartment much out of repair into which we were huddled, now witnessed a scene I believe unparalleled in the history of diplomacy. Lord Amherst had

scarcely taken his seat, when Chang delivered a message from Ho (Koong-yay), informing him that the Emperor wished to see the Embassador, his Son, and the Commissioners, immediately. Much surprise was naturally expressed; the previous arangement for the 8th of the Chinese month, a period certainly much too early for comfort, was adverted to, and the utter impossibility of his Excellency appearing in his present state of fatigue, inanition, and deficiency of every necessary equipment, was strongly urged. Chang was very unwilling to be the bearer of this answer, but was finally obliged to consent. During this time the room had filled with spectators of all ages and ranks, who rudely pressed upon us to gratify their brutal curiosity, for such it may be called, as they seemed to regard us rather as wild beasts than mere strangers of the same species with themselves. Some other messages were interchanged between the Koong-yay and Lord Amherst, who, in addition to the reasons already given, stated the indecorum and irregularity of his appearing without his credentials. In his reply to this it was said, that in the proposed audience the Emperor merely wished to see the Embassador, and had no intention of entering upon business. Lord Amherst having persisted in expressing the inadmissibility of the proposition, and in transmitting, through the Koong-yay, an humble request to his Imperial Majesty, that he would be graciously pleased to wait till to-morrow, Chang and another Mandarin finally proposed that his Excellencey should go over to the Koong-yay's apartments, from whence a reference might be made to the Emperor. Lord Amherst having alleged bodily illness as one of the reasons for declining the audience, readily saw, that if he went to the Koong yay, this plea, which, to the Chinese (though now scarcely admitted), was in general the most forcible, would cease to avail him, positively declined compliance: this produced a visit from the Koong-yay, who, too much interested and agitated to heed ceremony, stood by Lord Amherst, and used every argument to induce him to obey the Emperor's commands. Among other topics he used that of being received with our own ceremony, using the Chinese words "ne-muntihlee," your own ceremony. All proving ineffectual, with some roughness, but under pretext of friendly violence he laid hands on Lord Amherst, to take him from the room; another Mandarin followed his example. His lordship, with great firmness and dignity of manner, shook them off, declaring, that nothing but the extremest violence should induce him to quit that room for any other place but the residence assigned to him; adding, that he was so overcome by fatigue and bodily illness, as absolutely to require repose. Lord Amherst further pointed out the gross insult he had already received, in having been exposed to the intrusion and indecent curiosity of crowds who appeared to view him rather as a wild beast than the representative of a powerful Sovereign: at all events, he entreated the Koong-yay to submit his request to his Imperial Majesty, who, he felt confident would, in consideration of his illness and fatigue, dispense with his immediate appearance. The Koong-yay then pressed Lord Amherst to come to his apartments, alleging that they were cooler, more convenient, and more private; this Lord Amherst declined, saying that he was totally unfit for any place but his own residence. The Koong-yay

having failed in his attempt to persuade him, left the room for the purpose of taking the Emperor's pleasure upon the subject.' pp. 177—180

The Embassy was immediately ordered off, without the interval of a single day; and the inconveniences and even miseries of the night journey which followed, are described by Mr. Ellis with admirable pathos, but with somewhat too much simplicity for the grave dignity of an ambassador.

'Having given up my chair to an invalid, I returned in one of the carts; the motion was bearable till we came on the paved road, when the jolting became intolerable; it was a repeated dislocation of every part of the frame; each jolt seemed sufficient to have destroyed life, which yet remained to undergo the dreadful repetition. The elements combined with the imperial displeasure to annoy us; the rain fell in torrents; not, however, so violently as to deter the spectators from indulging their curiosity by thrusting lanterns into the chairs and carts to have a fuller view of our persons. I certainly never felt so irritated in my life. To be exposed to such indecent curiosity, while suffering considerable pain from the jolting, was too much for the best tempers to bear patiently, and produced in me something not far removed from phrensy. The darkness, holes in the road, and heavy rain, rendered walking almost impracticable, which, however, I attempted, and should have persisted, had I not apprehended being separated from the rest of the party.' p. 186.

As the success or failure of the mission depended so completely upon this point, we have felt it right to give a tolerably extended detail of the circumstances connected with it, and we shall now take leave of it, with the additional remark, that great light is thrown upon the transaction by the edicts inserted in the Appendix. It appears that the Emperor was throughout deceived; that he had all along supposed that the Ko-tou had been actually performed by our countrymen, and that they were prepared to comply with the ordinary process of the court-ceremonial. In consequence of their misconduct on this occasion, the four Chinese commissioners were punished by partial degradation, and at one time a sort of apologetic statement was issued under Imperial authority. The tenaciousness with which the present court adhered to the point of ceremony, contrasted with its remission in the case of Lord Macartney, seems to be accounted for by the conscious weakness of the government. Kien-lung was a man of spirit and ability; and assured of the stability of his rule, he was less disposed to obstinacy in points essentially unimportant; but the present Monarch is affirmed to be of a weak and capricious character, and if we may draw any inference from the recent disturbances, appears to hold an uncertain sceptre; hence he is the more anxious for exterior homage, and reluctant to part with even the shadow of power. As an instance of the entire depravation of the moral sense, in all classes of Chinese society, it may be here mentioned that the

Emperor is said to have distinctly affirmed that he witnessed the performance of the Ko-tou by Lord Macartney, in the presence of Kien-lung. On the return, Mr. Ellis

'visited a small miao or temple, dedicated, as I was informed, to the God of Fire; his igneous godship was a short figure seated on a throne, holding a drawn sword in one hand and a serpentine ring in the other; two dwarf-like figures stood near him, each with rings: there were three other figures less perfect, on the side of the building. This miao was under repair, and the workmen were cooking their victuals in the very sanctum. Religion seems to sit very easily on the Chinese. In their feelings on this head they resemble the ancient Pagans; the worship of the gods forms part of their civil institutions and daily habits, but never deeply influences their passions. It would be wrong to attribute the late edicts against Christians to religious persecution; they arose from an alleged connexion with the malcontents, not, I understand, without foundation.' p. 201.

As we shall probably have occasion to make, at no very distant period, some remarks on the state of religion among the Chinese, we shall limit ourselves in this place to a few brief statements. Mr. Ellis's assertion, that religion seems to make but little impression on the feelings of the Chinese, appears to be sufficiently confirmed by the generally dilapidated state of the sacred edifices in China, and by the degraded condition and morals of the sacerdotal order. Even the temple of Kao-ming-sze, which is stated to be 'under the special protection of the emperor,' and to receive annually an allowance of 10,000 dollars, is described as greatly 'out of repair,' and it is subsequently intimated, that the benefactions from the present dynasty have ceased. The Chinese government is tolerant. Mahomedans are said to be eligible to office, and that ubiquitarian race, the Jews, inhabit, in diminished numbers, the province of Honan. Mr. Morrison made every possible inquiry respecting them, but he could meet with only one individual who was, in the smallest degree, acquainted with their existence.

'The man's knowledge was so confined, that he threw little light upon their actual condition. Their numbers are much diminished. Pere Jo-ane, in 1704, describes them as paying the usual Chinese honours to the temple of Confucius, the tombs of their ancestors, and to the tablet of the Emperor. Their books did not reach lower than the Pentateuch; they were, however, acquainted with the names of David, Solomon, Ezekiel, and Jesus, the son of Sirach. Their entrance into China took place about two hundred years before the Christian era.' p. 283.

The best specimen of a Chinese temple, was visited at a subsequent period of the journey, and as it is an exceedingly clear and intelligible representation, we shall extract it here.

'It was, as usual, divided into courts, four in number, the two in-

ner appropriated to the priests. The first contained two square pavilions with richly decorated roofs; on the several pinnacles were small figures of animals; the frieze looked like green enamel, and had a very pleasing effect; the tiles were of bright yellow. In these pavilions were large slabs of black marble placed upright on pedestals on which were inscriptions. Galleries on each side contained the usual figures of civil and military Mandarins. At the very extreme of this court was a colossal statue of the Dragon King. Having passed through the first court, we entered that containing the divinity representing the Emperor's mother, to whom the miao is dedicated; she was seated with two attendants standing near her, a yellow robe was thrown round the body, and on her head was a crown or large bonnet: the figure was richly gilt. The cross beams of the ceiling were decorated with golden dragons on a bright blue ground. Round the roofs of the temple were ornaments resembling spears and tridents. A lustre, composed of horn lanterns and strings of coloured glass beads, hung from the centre: two large horn lanterns were on each side of the altar, with polished metal skreens near them, used as reflectors to increase the brilliancy when the whole are lighted. Every part of the roof was richly carved and gilt, and surrounded by a frieze variegated with green, red, and black decorations. In the open area of the court, a metal vessel, shaped not unlike a Ta or Pagoda was placed, where incense is kept burning; the gongs, drums, and other instruments belonging to the temple, corresponded to the superiority of the rest of the edifice. We found the priests very well disposed to do the honours, and they were perfectly satisfied with an offering of a dollar' p. 274.

When the party had reached Tien-sing, on its return, the junks, instead of continuing their course down the Pei-ho, turned into the Eu-ho for the purpose of taking the inland passage to Canton. At Lin-tsin-chow, they entered the Cha-kho, or river with locks, a stream whose navigation has been improved by art.

'Our boatmen, on entering the Cha-kho, performed a sacrifice, either to the protecting deity of the boat, or to the god of the stream. A cock was killed early in the morning, and the bows of the boat sprinkled with the blood; it was afterwards roasted, and spread with other eatables, consisting of boiled pork, sallad, and pickles, upon the forecastle, before a sheet of coloured paper: a pot of Sam-shoo, with two small cups, and a pair of chopsticks, were placed near the provisions. The son of the master of the boat officiated as priest, and the ceremony consisted in throwing two cups of the liquor and a little of the provisions overboard; some gilt paper was then burnt, and two strings of crackers discharged: the remainder of the provisions were taken away to feast upon. While this ceremony was carrying on, on the forecastle, the women on board were burning paper and incense before the idol that always stands in a shrine in the aftermost part of the boat. The master of the vessel and his son have their families in the boat, and I apprehend that they have never any other habitation.' p. 248.

The water-road by which the Mission travelled, is, through great part of its track, familiarly known to all readers of travels, but the party was so far fortunate as to change the former route and to pass along a considerable portion of the Yang-tse-Kiang or great river of China. In an early part of their progress, they visited the extensive but decaying city of Nankin, which has not been approached by European travellers for more than a century. Mr. Ellis, however, did not succeed in reaching the celebrated Porcelain tower, which he describes, from a distant view, as octagonal in form, nine stories in height: 'The colour is white, 'and the cornices appear plain. It is said to have occupied 'nineteen years in building, and to have cost four hundred 'thousand taels, or eight hundred thousand pounds.' Mr. E., having been disappointed in his hopes of exploring the curiosities of Nankin, amuses himself with recapitulating some of the attractions which it does *not* contain: 'Here,' he exclaims, 'are 'no temples, once decorated, and still bearing marks of the 'genius of Phidias and Praxiteles, no forums, ... no plains' . . . . . with other pithy and original negatives of the same class.

The general scenery of the great river, including the Po-yang lake, is exceedingly magnificent, though Mr. Ellis complains of an unpleasant sameness, even in this picturesque part of his journey: we question if Mr. Havell would be of the same opinion. We shall extract the description of one spot visited by Mr. E., which seems to combine the grand and original features of nature with the peculiarities of Chinese architecture and habits.

'I had a most interesting walk to the mountain: a stream, fed from the waterfall, wound through the valley, and was crossed by three bridges, one of which was of twelve piers; the bed was nearly dry, but the length of the bridges marked, that at certain seasons, either of heavy rain or melting snow, the stream must swell into a considerable torrent. The clearness of the water was truly gratifying to the eye, so long obscured by the muddy waters of the Pei-ho, Eu-ho, Yellow, and Yang-tse-kiang rivers. Leaving to our right a large temple beautifully situated at the termination of the ravine, down which the cascade tumbles; we wound round a hill, and soon fell into a stony path leading to a small ta overlooking the waterfall. At this distance the building appeared like a child's plaything. Here I had an opportunity of witnessing the truth of the descriptions I had read of the features of a granitic range. The rocks rose in rude spiculated summits, survivors of the extensive degrading process, marked by the debris at the bottom. As we ascended by the path of stone steps which wound considerably to escape the steepness of the ascent, we passed several blocks of pure quartz, many of three feet in depth, and a few nearly five; midway a vein of quartz two and a half feet thick, seemed to cross the mountain horizontally. The ground glittered with mica, so as to give the surface an appearance of being strewed with span-

gles of the precious metals. One stream falling over masses of rock, gave out the sound so sublimely applied in Scripture to the voice of the Almighty, "the rush of many waters." Thus the pauses which the steepness of the ascent required were amply filled by a contemplation of the magnificence above and around, finely contrasted with the smiling neatness of the cultivated vale below us. An hour and a half brought us to the pagoda, which proved to be of seven stories, built of the neighbouring granite, and fifty feet in height; a small idol riding on a cow was placed in an aperture on the basement story. We stood upon an insulated pinnacle, separated by a deep ravine from the rocks, over whose surface the cascade tumbled in a perpendicular fall of four hundred feet. While resting ourselves, some priests were observed standing on an opposite cliff, belonging to the college or temple near the pagoda, the existence of which we had already conjectured from the cultivated patches near the summit: we had no hesitation in applying to them for tea, which they readily supplied us with. Their habitation was very beautifully situated in a small hollow sheltered by a few trees from the wind, that was even thus early in the season extremely piercing. The abstemious habits of their order, excluding meat, did not enable the priests to offer those solid refreshments required by so long a walk. Salted ginger and parings of dried fruit were all their stores afforded; the repast was truly that of an anchorite, and the whole scene well adapted to devout meditation. A plantation of bamboos, which I now have no doubt of being considered a sacred tree, overhung the cascade. Some large plants of the camellia were growing on the top and sides of a cultivated hill near the temple. Our descent only occupied three quarters of an hour: towards the bottom I observed some schistus, which, I could almost venture to assert, was below the granite: it was micaceous, with small embedded garnets. On our return we followed the great road, and near the city passed a temple of the Tao-tze, remarkable for some drawings descriptive of a future state, in which the rewards and punishments were represented by corresponding situations belonging to this life.' pp. 339—341.

In a subsequent visit to a temple and college, they observed a statue of Confucius, with the complexion and features decidedly African. At Nang-chang-foo Mr. Ellis was exceedingly fortunate.

'In a walk round the walls I was most agreeably surprised, by coming upon the place where the examination for the advancement in military rank was holding. The place might be called a stadium of about two hundred yards in length: at the upper end a temporary hall had been erected, with an elevated throne or seat; a row of Mandarins, in their full dresses, occupied each side, but the distance at which I stood did not enable me to ascertain whether the raised part was occupied by some Mandarins, or by a representation of the Imperial presence. At the extremity opposite to the hall was a wall of masonry, intended as a butt for military practice, and, at a short distance in advance, a py-loo, from which the candidates, on horseback, armed with a bow and three arrows, started; the marks at which they fired,

covered with white paper, were about the height of a man, and somewhat wider, placed at intervals of fifty yards; the object was to strike these marks successively with the arrows, the horses being kept at full speed. Although the bull's eye was not always hit, the target was never missed: the distance was trifling, not exceeding fifteen or twenty feet. It appeared to me that the skill was most displayed in charging the bow without checking the horse. The candidates were young Mandarins, handsomely drest; their horses, trimmings, and accoutrements were in good order; the arrows were merely pointed, without barbs, to prevent accidents, the spectators being within a few yards of the mark. On the whole the sight was interesting, and I much regretted that the pressure of the crowd, and the possibility of giving offence by any interruption that might thence arise to the ceremony, compelled me to remain only a few minutes. The circuit of the walls was five miles and a half.' p. 355.

In a former instance he had witnessed some of the parade manœuvres of the Chinese troops.

'Wang, the principal military Mandarin in attendance, having learnt that Lord Amherst wished to see the Chinese archers exercise, ordered a few of them out for his inspection. They shot tolerably well at a target, about the height of a man, using much gravity and ceremony in handling their bow and arrow; the distance was forty yards. This was followed by a few match-lock men, who kept up a running fire, round a man, upon whom they wheeled and advanced as the pivot. The movements resembled those of light troops, and were not ill executed: they loaded and fired quicker, and with more precision, than was expected from their unmilitary appearance in line. All these evolutions were performed to the beat of a drum. It is not unusual at the military posts to have the places where each file is to stand chalked, to secure their keeping equal distances.' p. 291.

During this journey, Mr. Ellis had frequent occasion to admire the powers of endurance manifested by the Chinese boatmen; they were tracking against the stream, dammed in many places, so as to give it the rapidity of a torrent, the bottom, slippery and stony; and yet their sustenance of labour seemed to be unyielding. In one instance they worked for sixteen hours. The approach to Canton was in magnificent style; the boats of all the European vessels attended the Ambassador, and on the 1st of January 1817, our countrymen were restored to English intercourse and English accommodation. Mr. Ellis makes no allusion whatever, that we have noticed, to the previous engagement between the Alceste and the Chinese batteries, but it appears highly probable that the result of that affair, was, a great alteration in the conduct of the local authorities towards the Embassy: they were evidently depressed and dismayed; they testified their displeasure by sullenness, but never ventured so far as open defiance. Though we are unable to satisfy ourselves as to Captain Maxwell's right to force his way up the river of

Canton without the permission of the state to whom it belonged; and although we are quite sure that if a Chinese junk were to attempt a forcible entry into the port of London, it would be sent to the bottom without any ceremony; yet, it is very evident that the Chinese have received a severe but salutary lesson which they are not likely speedily to forget. But one more piece of ceremonial intercourse now remained to be adjusted, and as Mr. Ellis is exceedingly brief in his account of it, we shall have recourse to Mr. M'Leod for some additional particulars. A letter had been drawn up by the Chinese ministry, addressed, in the name of the Emperor, to the Prince Regent; and a speech of a very insulting kind had been for some time in rehearsal, which was to have been delivered by the Viceroy, at the public transfer of the Imperial epistle to Lord Amherst. As the contents of this offensive speech were universally known, the Ambassador had ample time for preparation; an intimation was therefore made to the Viceroy, that every attempt at impertinence would be steadily repelled.

'At the time appointed this meeting of ceremony took place, and was accompanied by the appearance of guards, music, and other attendants, there being much state observed on each side.

'The Emperor's letter, contained in a bamboo case, covered with yellow silk, was now taken from this throne, and presented to the Ambassador, who transferred it to his secretary; and the persons on either side, who were (by previous regulation) allowed chairs, having taken their seats, and the usual unvarying number of complimentary questions having been gone through, such as "What age are ye?" and some others of the same high importance, the viceroy began to state, through the medium of Mr. Morrison, who interpreted, "By the favour of the Emperor you have traded to this country for more than a hundred years, very much to your advantage." "Tell him," said Lord Amherst, "the advantage is mutual." This being done, the viceroy replied, "No, the advantage is very much on your side." "Repeat to him," said his lordship, "that the advantage is *strictly* mutual." From the dignified and independent manner in which this was spoken, (a manner which, of course, from his peculiar situation, and the different style of those he had to deal with he could have no conception of,) and perceiving, also, a determination to repulse every thing bordering on impertinence, he seemed to be quite awed and disconcerted; the thread of his discourse was broken, and he got no farther on with this mighty specimen of altiloquence, than to say something about "the subject being a disagreeable one;" when the Ambassador, considering the public business ended by the presentation of the Emperor's letter, rose up, and wishing him a very good morning, retired in the same state as on coming to this hall of audience.' p. 167.

The Ambassador's residence was in a temple, from which a lumbering idol or two had been dislodged to make room for his Lordship. In that part of the building which was not occupied

by the Embassy, the ceremonies of their religion were daily performed by the priest.

'I must confess that parts of the ceremonial did not seem to want solemnity and decorum; and if the countenance of the priests did not display devout attention, they had an expression of abstract nihility, worthy of the speculative absorption of the human, into the divine existence inculcated by Hindoo theology. The priests in attendance are numerous, and their chief is of high ecclesiastical dignity.

'The ready appropriation of so celebrated a place of worship, accompanied as it has been by the dislodgement of so many idols, and such great changes in the distribution of the compartments, is the last and perhaps not the least proof of the indifference of the Chinese to religious decencies: it is also worth remarking that during our stay in the temple I never observed any individual but the priests engaged in acts of devotion; the Chinese looked on with less curiosity indeed, but with as much indifference as ourselves.

'I must not forget to mention the sacred pigs, of remarkable size and age, who are kept in a paved sty near the temple, there to wallow in the filth and stench of years.' p. 420.

The remaining adventures of the Embassy, were adverted to in our last Number; and for the particulars of the homeward voyage, therefore, we refer our readers to our Review of Mr. M'Leod's book. Mr. Ellis's brief summary of the impressions made upon his mind by his limited communication with Chinese manners and customs, is far from uninteresting. He had in one important respect, a great advantage over his companions: while their experience had been limited to European scenes and habits, he had travelled over a large portion of the East, and was consequently enabled to make his observations and comparisons on a more just and extended scale. Guided by this previous knowledge, he was disposed to fix the point of Chinese civilization, though immeasurably below European refinement, yet 'above the 'level of other countries of Asia, in the arts of government, and 'the general aspect of society.' He does not affirm that the great principles of justice and morality, are better understood in China, than in Turkey, or in Persia, but he appeals to the more uniform character and execution of the laws. The great chain of subordination, the different tribunals, and the tedious but precise system of appeals, all operate as checks upon the caprice of the inferior magistrate. The Emperor himself is not wholly independent of public opinion, but in his edicts, manifests much anxiety upon this point.

'The best criterion of the general diffusion of national prosperity will probably be found in the proportion which the middling order bears to the other classes of the community, and the number of persons in all large villages and cities, who, from their dress and appearance, we might fairly say belonged to this description, is certainly considerable throughout those parts of China visited by the embassy,

the northern being in all these respects inferior to the middle and southern provinces.

'Instances of poverty and of extreme wretchedness doubtless occurred in our progress. On me, however, who always compared China with Turkey, Persia, and parts of India, and not with England or even with continental Europe, an impression was produced highly favourable to the comparative situation of the lower orders; and of that degree of distress which might drive parents to infanticide there was no appearance, nor did any fact of the description come to my knowledge.' p. 431.

Mr. Ellis expresses his opinion, that the general estimate of excessive population in China, is erroneous, and that it falls short of two hundred millions. The finances are in a deranged state, and Mr. E. does not venture to assign even their probable amount. The government is weak, and were a representative of the Ming dynasty to find aid from without, it is probable that the present line might be dethroned. The external relations of China are of common notoriety, and we shall notice them no farther than by adverting to the suggestion, that it might be advisable to negotiate for the future with the Chinese government, not from Europe, but from Bengal. The lower classes in China are generally cheerful and hospitable, and our countrymen in their rambles through the country, sometimes met with treatment that reminded them of English heartiness. The higher classes were seen only through the medium of official intercourse, and Mr. Ellis, in consequence, declines giving any opinion respecting their moral and intellectual qualities. Their manners, like those of Asiatics in general, are rather ceremonious than polished; and their mode of conducting public business was remarkable only for great caution, indefatigable lying, and a strict adherence to the instructions of their superiors. We extract Mr. Ellis's *resumé* of his sentiments.

'I have now exhausted my recollections respecting China and its inhabitants; and have only to ask myself, whether, omitting considerations of official employment, my anticipations have been borne out by what I have experienced? The question is readily answered in the affirmative: curiosity was soon satiated and destroyed by the moral, political, and even local uniformity; for whether plains or mountains, the scene in China retains the same aspect for such an extent, that the eye is perhaps as much wearied with the continuance of sublimity as of levelness. Were it not therefore for the trifling gratification arising from being one of the few Europeans who have visited the interior of China, I should consider the time that has elapsed as wholly without return. I have neither experienced the refinement and comforts of civilized life, nor the wild interest of most semi-barbarous countries, but have found my own mind and spirit influenced by the surrounding atmosphere of dulness and constraint.' p. 440.

Respecting Chinese literature, Mr. Ellis has not put it within our power to say much; but as we expect shortly to travel over this ground, we are the less tempted to refer at present to any other source of information. The great defect of the present work, is one which Mr. Ellis had no means of supplying: it does not admit us into the interior of Chinese society, and it is generally understood that the attempts which have been made to acquire this knowledge of the domestic and social character, have been unsuccessful. We should, however, apprehend that means might be found to come near to the truth in this respect; though for the present, personal access and experience are denied.

The decorations of the work are not very splendid; one or two of the plates are interesting; the map seems rather *got up* for the occasion, than scientifically constructed. Mr. Abbott's sketch of that part of the Yang-tse-kiang which the Embassy navigated, is, we think, though creditable to his talents, susceptible of improvement from the narrative of Mr. Ellis, which is laudably minute in describing the great features of nature, as they presented themselves on the route.

Art. III. *The Agency of Divine Providence, manifested in the principal Transactions, Religious and Political, connected with the History of Great Britain, from the Reformation to the Revolution in* 1688. By Samuel O'Sullivan. 8vo. pp. 221. Dublin. 1816.

THERE is a class of literary adventurers, who, with the very best intentions, launch forth upon a voyage of discovery across a trackless ocean, with as much ease as any veteran, who had been thrice round the world, would feel in crossing the straits of Dover. Because there is, as Harrington says, 'a greater light than the Sun,' they never think of darkness; because they have a pious object in view, they dismiss all fear of rocks or seas of ice, in which they may be as fairly inclosed, as if they were in the grave. There is seldom much accomplished by such rash adventures; the cause of real knowledge is not advanced a single step, nor is any new light thrown upon admitted theories. We are disposed sometimes to regret, that so much real talent and enterprising spirit, should have been expended on projects so ill-concerted and so fruitless; and that the sum of all that the industrious and ingenious designers of them, have to shew, is only '*tanquam tabula naufragii.*' So far, however, as such projects originate in the best feelings of the heart, and are intended to subserve the cause of revealed truth, we feel inclined to treat the originators of them with respect, and their productions with more than common lenity.

The design announced in the title of the work which stands

at the head of this Article, is one of no common importance; it would seem to require, not merely a most comprehensive acquaintance with the political and secret history of the period of which it proposes to treat, a sound and well-informed judgement, and a thorough knowledge of the principles of moral science: the qualifications of even the philosophic historiographer, connected with the most pure and ardent piety, are not sufficient to ensure success in such an enterprise. The mind must be capable of abstraction, must be capacious and discriminating, in a greater than ordinary degree, which can hope for a moderate share of success in developing ever so short and contracted a portion of the Divine moral government. How far Mr. O'Sullivan has been successful we shall speedily notice; in regard to his pretensions, he may be allowed to speak for himself.

'The subject is very important and interesting, and the design may be considered new. For though many writers have incidentally alluded to the happy arrangement of affairs which facilitated the Reformation, and observed the assistance which society received at its different stages, from many singular causes, which they have piously ascribed to Providence, yet none have given the subject that enlarged and ample consideration, which its importance demands, or furnished proofs of a *regular and systematic* plan of moral government, sufficiently full and satisfactory. It is in the hope that a strict and exclusive attention to this subject may have enabled me to treat of it more clearly than more able writers, who have only glanced at it in a cursory way, that this book is offered to the public. The reader must not expect to find any sufficiently detailed account of British or Foreign politics during the period in which we are engaged. I have merely related such events as were immediately subservient to the plan of moral government which I have attempted to explain; and such others as may enable the reader, without relying solely on his own previous information, to perceive the progress of a complete and regular system.' *Preface*, pp. 7, 8.

A strictly philosophical survey of the agency of Divine Providence, either in the history of nations, involving a general view of the well-being of the whole species, or an abridged and hasty sketch of any inferior section, including so many distinct, and, to as this life, often opposing interests; has always appeared to us to be one of the most difficult achievements of the human mind. No doubt, it is one of the appropriate exercises of true piety, to trace through all the intricate combinations of second causes, the felicitous accomplishment of those portions of the Divine plan, which relate to ourselves, and which, so far, seem to have their issues with us. The mind which has been familiarized to the recognition of the Divine benevolence, in the scenes through which it has passed, may

find reason, at every step of this private retrospect, to confess the agency of a beneficent Providence, and may even *see* to a very great extent, how "all things have worked together for good." And when all these results of Divine Providence are connected with the felicities of the Eternal world, he may, without difficulty, conceive of the course through which he has been led, as having been, all circumstances considered, the very best. And so far this survey may accord with the superintendence of a Being infinitely good and wise. Hence he may derive powerful arguments for the existence of such a Providence, and for its specific quality, as particular. It is in the same view, also, he will find the most touching and efficient motives to gratitude and future confidence. But at every step beyond the circumference of this contracted circle, our difficulties increase in a more than geometrical ratio. We become bewildered in a world of figures of all shapes and dimensions, which we know not how to reduce to any order, or to any conceivable system. We see the agency of Providence so indefinitely varied, capable of aspects and interpretations so different, so many points of intersection and counteraction between Divine volition and human volition, and, in the vast majority of cases, so mournful a predominance of evil, that we cannot profess, *from such a survey alone*, to support the doctrine in question.

Though, from the dictates of Revelation, we feel impelled to believe in such a superintendence of human affairs, as is perfectly good, and consistent with the attributes of the great Moral Governor, yet, the issues of his government, as they are seen only in this life, and in the present state of things, and without a knowledge of their relations to other parts of the universe, leave us utterly incapable of inferring the infinite goodness of that government. We feel perfectly confident that, if there is a system and a plan pursued by the great Governor, it must have its chief and ultimate respect to the future and eternal state; and this reference must with him be universal and supreme, as to the parts of the present system; for this reason, therefore, no detached part can be a criterion of the whole, no view can be complete which is not as wide as HIS,* and no survey of the

* 'We ought to possess not much less than his omniscience to be able to comprehend the reasons which have guided, in every instance, the determinations of his Providence. It should be enough to us to know that, whatever these reasons are, they must be worthy of infinite intelligence, or at least, of a piece with that perfection of wisdom and art which we see in the whole of the inanimate creation.'—*Price (Dr.) on Providence.* p. 13.

ends of this system can be correct, which does not embrace the ends which HE is pursuing: how then, are they to be apprehended by creatures like ourselves?

We wish not to be misunderstood, as if we were for prohibiting all endeavours to trace in the great political and moral changes, which are so continually taking place, the presiding wisdom and over-ruling power of the great Lord of all, or as if we thought that no visible progress is taking place in the accomplishment of his profound and gracious designs. Far otherwise. We think that, inspected by the light of Revelation, the page of history will afford many impressive and grand exhibitions of a presiding Providence, and that the whole past scene will supply adequate proofs of design and system; perhaps we ought to say, rational proofs of a good design; but not, by itself, sufficient proof to warrant the inference, that the whole is *the best* that infinite goodness could possibly have devised. Surely, it is not in any of those isolated or, rather, fragmentary views of the mighty plan, which we are capable of taking, that any argument can be grounded one way or the other. We, therefore, deprecate resting the proof of the doctrine of Providence, or of the perfect and infinite goodness of Providence, upon any survey that does not take in the whole, that does not view present events in their future, and remote, and eternal issues.

None can believe more firmly than ourselves, in the doctrine of Providence, and in its particularity; but we feel constrained to say, that, in many cases, and indeed as the doctrine bears upon the mighty mass of created intelligences, it is *pure belief*; for we confess our absolute incompetence to say from *actual observation*, and in the train of fair inference, how far the best has been done. To us, in a multitude of instances, better seems conceivable. And yet, the doctrine implies the belief, that the greatest possible good shall be effected. We are sure, '*a priori*,' that it is so. But to prove it so by induction from fact, is what we dare not attempt, and what we are strongly disposed to assert, no finite mind can do. Nay, we feel inclined to think it somewhat probable, that this very subject will be a problem of sufficient complexity, to engage in its solution the perfected faculties of human, and of angelic intelligences, through the eternity to which they are destined. And, even then, the final issues, perhaps, of the amazing scheme, may be remote or concealed from their concentrated inspection; since it is conceivable, that, at the utmost imaginable distance forward in that Eternity, these intelligences may be as far as ever from a comprehension of those essential principles in the system, which have their origin in the abysses of the Divine

Essence, where we are sure there will be found insurmountable obstacles to a full understanding either of God or of any one of his attributes. We admit, indeed, that the fact of the unceasing, omnipotent, and universal agency of the Supreme Being, is sufficiently exhibited in every department of the creation. Let these parts be contemplated individually, and analyzed to the utmost possible minuteness; or let any number of them be viewed in their physical relations, in their fitness to one another, in their harmony and systematic beauty, in their multiplied and diverse uses, in their connexion with the material universe; and then, let the subserviency of the whole to the intellectual and moral economy of man be considered; and let these relations among animate and inanimate, material and intellectual things, be connected, as they manifestly are, with the highest possible interests of the rational being, his immortality, his eternal happiness; and we shall have, indeed, magnificent illustrations, and irresistible proofs of the Being and Attributes of Deity. But when we enter, what may not unfitly be denominated the region of combined agencies, when we consider human volition and human power in combination with those of angelic beings, both good and bad, and all these in an infinite variety of ways, connected with, and subject to the Divine Agency; when all these distinct, opposing, or combined powers, are viewed in a state of incessant and intense action, through the whole system of the moral world, or even as they may bear upon one single event, we must confess, that like an untaught eye looking on a complex piece of machinery, we can only see one wheel moving one way, and one another, and numberless intricate evolutions, which have no *visible* tendency to the end for which the whole is designed. We conceive, that though, here and there, an event may be seen which illustrates the doctrine of Divine Providence, in a very striking manner, yet, it will not do to pursue the doctrine through *each* distinct event of the moral and political world. We may believe that the whole is harmonious, and is tending to one distinct point; but it is not in contemplating the units of this wonderful series of transactions; it is not in viewing the plan of the Almighty in detached sections or periods, that we can gain a truly rational proof of the doctrine in question, or a consistent idea of the infinite goodness of that Being, who presides over the whole. This must, in a system which has admitted the existence of evil, be a matter of faith, and until the issue of the whole scheme arrives, must rest on the assurance he has himself given, and which reason confirms, that he *is* infinitely good. This point our readers may see ably argued by Dr. Samuel Clarke in his twelfth Proposition of the Being and Attributes of God.

The volume before us does not indeed profess to offer any reasonings upon the ultimate ends of God in the Reformation, nor any abstract speculations upon the system of Providence. It does not even attempt to view the Reformation effected in this country, in any of its relations to the system of Providence at large, or to the advancement of a similar reformation in the other nations of Europe; it does not attempt to detail the actual, or the principal benefits already derived by this country, or yet to be derived, from that event; but taking it, we suppose, as an admitted fact, that, upon the whole, the benefits of the Reformation have been very great, and hinting in no very obscure terms, that the production of the English Episcopal Church, was the *chef d'œuvre* of the whole series of events, from the Reformation to the Revolution in 1688, he proceeds throughout the volume, to detail those great events and circumstances, both antecedent and concurrent, which tended to the accomplishment of the end which Providence is supposed to have had in view—the Establishment of the Episcopal Church in its present state.

The following is the development of the Author's intentions, and exhibits a specimen of the mode of reasoning which he every where pursues, though not always with equal success.

'In order to avoid the dangers of mistake, or oversight, I have confined myself to a period, within which, a distinct and definite portion of one of the systems of providential government, which are pursued, is, as I conceive, comprehended. It is a period, within which, changes have taken place in our religion and government, incalculably the most momentous that have ever occurred. We shall have occasion to consider the rise and progress of the Reformation, together with those principles of civil liberty, which began to prevail about the same time; and how they both, from small beginnings, proceeded, gradually increasing in strength, until they at length terminated, the one in that happy settlement of religious affairs, which is at present established by law; the other in that wise and equitable adjustment of political rights, which is recognised in the constitution. In the course of these changes, it will be found, that the events, out of which they arose, were marvellously accommodated to the gradual and complete development of the principles which were in the end successful. And from the singular aids which the system of religious and political improvement received, at its commencement, throughout its progress, and until its accomplishment, we may fairly conclude, that it was upheld and promoted by the Supreme Being, who can make the perverse actions, and the interested policy of man, subservient to his gracious purposes, and convert events, which are apparently fraught with the most direful consequences, into the happy means of ameliorating the moral and political condition of the human race. But in order to proceed in a matter of this importance, with all due caution, it will be first necessary to

ascertain of what nature and character those events must be, from which we are authorized to conclude, that sublunary affairs are, in reality, under the immediate controul of providence.

'If any number of individuals should conspire to forward a particular scheme, and should, through a series of ingenious devices, at length effectually accomplish it; this being the result of human contrivance, and human foresight merely, we could not with propriety, refer it to providence. If many individuals, even without concert, appeared occasionally to assist in promoting some desirable end, whilst they were respectively intent on other objects, we might think it extraordinary, and regard it as one of those lucky accidents which sometimes occur in life; but we would argue rashly, if we from thence concluded, that it was intended by providence. These things we often experience, and it is not in the nature of chance, to *prevent* combinations of events from taking place, which, if considered in themselves, have many appearances of design about them. Thus, if two persons, ignorant of the game of chess, should sit down to a chess table, and amuse themselves pushing the men about, they might accidentally, in some few instances, appear to be playing a game with skill; the men might be occasionally disposed in good order. This, however, could only be momentary, and these appearances must vanish very soon, insomuch, that if two such persons kept up the appearance of skilful play for half a game together, it would be looked upon as next to a miracle. But if the principal ministers in the several courts in Europe, seemed, by their measures, to be acting in concert, for some beneficial end; if these appearances were kept up by their successors, for a great number of years together; if the great men, who figured on the theatre of public life, seemed to be called into action, and to disappear, just as the exigencies of this system required; if the course of events, over which they had little controul, was wonderfully favourable to its successful accomplishment; and if, at the same time, we had the most satisfactory proof, that this was done without any concert; that such concert was altogether impossible; and that the agents concerned in it, always had other, and frequently adverse ends in view, I would as soon believe, that the two persons above mentioned, could play a series of difficult and interesting games of chess, by shuffling the men about promiscuously, as that chance could have given birth to this wisely concerted scheme, which had been carried on so long, in which nothing appeared undesigned, but in which every thing indicated the most profound design, and the most skilful arrangement. No, though chance does not preclude occasional appearances of design, in things which are purely accidental, yet as chance never acts uniformly and consistently, so we should never attribute to it those systems which have been contrived with wisdom, and pursued with regularity, for any considerable length of time; and if such systems are not referrible to the intentional co-operation of the agents concerned in them, they must be attributed unreservedly to the wisdom and goodness of providence.

'The reader will judge, whether the system which I have attempted to develop, corresponds in any remarkable manner, to the case just

supposed. He will judge, whether, supposing the establishment of orthodoxy, and a far improved form of government, to be the end in view, this end has been pursued by means, sufficiently curious to indicate design, and during a period sufficiently long, to render the induction complete, and to justify the conclusion, that the whole have been under the direction of providence. I shall now proceed to another part of the subject.' pp. 7—10.

So far as Mr. O'S.'s design extends, we cannot but admire and commend its piety. Yet, we cannot dissemble the embarrassment we feel upon the deficiency of proof, through the whole course of his argument, not of an over-ruling power, but of Divine goodness. To sustain the doctrine of Divine Providence, we must have more than illustrations of the defeating of his or that human project, or the destruction of certain forms, or names, or parties, which are *supposed* inimical to the good designs of God. We must be shewn how more good, upon the whole, has resulted, than could have resulted, on the success of the measures which were frustrated; else we are left incapable of deciding which was the design of God, the project that was defeated, or that which was successful. Here, indeed, like all other writers upon this mazy subject, the Author completely fails. He does not bring one argument to bear upon the doctrine of Divine Providence, as we understand that doctrine, *viz.* the superintendence of *Infinite Goodness*, in connexion with all the natural attributes of Deity.

We have to complain also of a want of plan and arrangement. He follows merely the chronological order of the events; and as these were connected with one another, not always immediately, but sometimes very remotely, and as a given event might be produced, not mainly by those that directly preceded it, but by others at a considerable distance in past time, there is great appearance of confusion. Throughout the whole essay, there are no distinct points, no resting places for the mind. We are set upon no eminences, from which we may see, at certain given intervals, the meanderings and reversings of this mighty stream. The subject is presented to us in the form of one long historical essay of nearly two hundred pages, without sufficient continuity, in the illustrations and reasonings, to make the whole appear connected and unbroken; after which, follow about thirty pages of 'Conclusion,' which we hardly know how to characterize. They are made up of miscellaneous remarks on the early history and genius of Christianity, the general plan of Providence, the Author's views of his own performance, and conjectures on the probable engulphing of all sects and parties in that sea of pure and crystal waters,—the Established Church. Thus he says at page 206, 7.

'The degree in which the rapid spread of education has, of late

years, raised the intellectual character of the people, must wean them by degrees, from error and extravagance. It is to the ameliorating influence of education that we must principally attribute the great difference which exists between the sectaries of the present day, and those who appeared during the civil wars in England. If we should only suppose that a similar improvement may be expected, after a similar lapse of time, how bright and cheering is the prospect! We may then hope that the understandings of the people will be educated quite up to the level of the Established Church, and that they will be not only generally agreed on the most important points of doctrine, but also that they will entirely acquiesce in that solemn and orderly performance of divine service, from which they could only be induced to deviate by the irregular efforts of untutored zeal, acting upon the susceptibilities of a newly awakened morality.

'Morality has often been compared to taste; and they resemble each other somewhat in their progress. The young man of genius, when he first sits down to compose, indulges himself in flights of fancy and extravagancies, which, when he has improved his mind by study and exercise, he does not suffer to disfigure his more mature production. In like manner the religionist, whose moral feelings are strong, and have been powerfully excited, feels delight in those devotional exercises only which stimulate his tendency to excitation. But afterwards, when the practice of the christian virtues has become familiar to him, he is less frequently agitated by these violent emotions; and subsides gradually into a calm and tranquil piety, which, while it is more constant and equable, is also more pure and elevating, than the cold declamations of the moralist, the unpremeditated rhapsodies of the fanatic, or the solemn and sanctimonious observances of the mere pharisaical devotee.' pp. 206, 7.

The facility with which the Author can make Providence speak his own language, may be seen in the following passage, which might be paralleled with many extracts from History fatally repugnant to the object he had in view.

'In like manner, sudden and unexpected deliverances *when considered in themselves alone*, prove nothing. But if, when viewed in their connexion, they all seem to tend to the same end, and exhibit the outline of a plan for the improvement and security of religion and government which appeared to have been pursued for a length of time, with surprising regularity; in that case, indeed, it would be as preposterous in one observing all this, to deny, that the whole was contrived by the wisdom, and upheld by the power of Providence, as it would be in the astronomer, now that the order of the heavenly bodies stands revealed in the full blaze of science, to deny the presiding divinity of HIM, who suspended, and set in motion the universe.

'During the reign of James, Arminianism made a considerable progress in this country, and greatly served to soften the spirit of the times, by counteracting the innovating eagerness of the Puritans. The principles of this belief were patronized by the court, and the

Episcopal clergy; and thus a kind of support was secured to the weaker cause, which enabled it best to contend with and bear up against its numerous and zealous adversaries. The partizans of the court creed carried their tenets to an extreme, perhaps not less objectionable than that to which those who favoured the Calvinistic doctrine carried theirs; and they then, doubtless, mutually served to exasperate each other. But the nation was now about to be involved in civil war, and the events which follow must be viewed, principally, with reference to that object. The struggle for religion had already been well nigh attended with the requisite success: now is about to commence the struggle for liberty. The reader will have occasion to observe, how wonderful the preparation of circumstances was, by which it was preceded; and how beautiful the order of things which arose out of the temporary derangement which took place in the affairs of the kingdom. He will also see how, whilst the contentions between Arminians and Calvinists contributed to the security of the established church, that between republicans and royalists, served to procure civil liberty; and how, after the temporary abolition of Episcopacy, and disuse of King Edward's liturgy, events were so ordered as to lead to their permanent and joyful establishment and re-adoption.' pp. 126, 7.

Now, we have serious objections to his whole manner of treating this profound and delicate subject, which we shall take the liberty of stating. First, he dwells too much upon the merely temporal and political consequences of the Reformation, and not sufficiently upon that, which our readers will admit, must have been a more direct and sublime end of Providence, the spiritual interests of the nation. Every one must have noticed how frequently Divine Providence, in pursuing this end, completely sacrifices temporal and political advantages. To have rendered his illustration complete, he ought to have estimated the direct moral and religious benefit, which accrued to the nation during the period of which he writes.

Secondly; we think, that without violating the unity of his design, he should have exhibited the effects of this whole series of events, from the Reformation to the Revolution, as exhibited in the present moral and political aspect which our nation presents to all the world. Here, he might fairly have taken occasion to throw much light upon the probable intentions of Providence in making England so early, so memorable, and after so long a struggle, the permanent depositary of the principles of the Reformation. It is not easy to say how much more interesting his volume might have been, had he viewed all that is past, as only preparatory to those great results which may be confidently anticipated, through the operation of those vast and numerous moral machines, which owe their existence to the principles, and their vigour to the spirit of the Refor-

mation. For in these he might have held up to view an instrumentality calculated to render permanent and universal what has hitherto been fluctuating and local. Here he might have exhibited, not so much the strugglings and strivings of the reformed principles, as their direct operation upon the moral condition of men; not the field of battle, but the spoils of victory. We consider the seminating principle of the Reformation to have been essentially, *The unsophisticated and exclusive authority of the Bible.* It is this simple but momentous principle, that will, in our own age, do more for the liberation of mankind from spiritual and political thraldom, than has ever been effected by all the theories and speculations of deistical and atheistical Emancipators and Reformers of every age, not excepting the last that has nauseated the public with his nostrums and his rhapsodies. This is the lightning from a higher sky, that will set fire to the hay and stubble of human opinions; and which will consume, as with the breath of the Almighty, all systems of false religion, and all those corruptions of the true, which curtail or deteriorate its benignant effects. We wish to hear more of 'THE BIBLE;' 'THE BIBLE 'ALONE, THE RELIGION OF PROTESTANTS.' If every thing in religion is reduced to this standard, we shall then witness a rapid and extensive melioration in the condition of Europe and the whole earth; we shall then see brought into full play, before the eyes of the world, that mighty engine, which will overturn the whole kingdom of darkness.

Our Author does not appear to be sufficiently awake to the present most exhilarating of all the effects of the Reformation and the Revolution; nor does he seem adequately alive to the glowings of that first principle which produced them both. With his eyes thoroughly open to the state of the nation, we know not how he could have ventured to say so much of the excellence of an ecclesiastical system, the influence of which is employed to bring into disrepute the principles of the Reformation, and to throw a veil of odium over the exertions of those who are the only legitimate inheritors of those principles, on which the Revolution is bottomed. In short, as far as the spirit of the High Church party is concerned, to which Mr. O'Sullivan appears to be attached, the design of Providence in the Reformation, as to its beneficial effects, is exposed to a powerful, and malignant, but we are persuaded, a vain counteraction. That spirit which is now aiming to enforce submission to Church authority, distinctly as such, is not the spirit of the Reformation; and its very existence ought to rouse to jealousy every heart that gratefully cherishes the recollection of the Reformation and the Revolution, and the memory of the men that were instrumental to both. Those narrow

and anti-christian views of human policy, or church policy, or any other policy, which would abridge the reading, limit the circulation, or *engross the interpretation*, of the sacred word, are repugnant to the very spirit of the Reformation; and are calculated to lead us back again to the old fetters of ecclesiastical domination.

Upon the assumption, that it was the ultimate end of Divine Providence, to establish permanently that precise form and order of Christian worship which we see supported by the laws of the land, as the exclusive establishment of the nation, Mr. O'Sullivan has not been altogether unsuccessful, in so grouping and selecting events and characters, as to shew how this has been brought about; and how both Papists and Puritans, have, in fact, been outwitted by Episcopalians, who have, after all, managed to keep the secular power in their own connexion. But to us it does appear, that he ought to have shewn, before he had assumed his principle, that, of all systems, Episcopacy is the most successful in advancing that which is supposed to be the great end of Providence, the spiritual and eternal interests of mankind. Otherwise, it would seem that his whole train of reasoning wants a foundation; or that, at last, it rests upon an hypothesis. From the present predominance of Episcopacy, we can argue nothing in favour of its being most acceptable to Divine Providence; any more than the Papist, from the prevalence of Popery in nations where, after long and severe struggles, Protestantism is still repressed, can fairly infer the acceptableness of his system to the Divine Being. Indeed, the ground upon which his argument proceeds, is, when carried out into parallel and analogical reasonings, completely fatal to itself. The fact is, we can infer nothing one way or the other, from the success of one system, or the failure and unpopularity of another, as to the favour or opposition of Divine Providence to those systems respectively. Therefore we cannot judge of the specific portion of direct influence, which, at any given part of this series of events, the Divine Being might throw in, or withhold, for the accomplishment or deferring of his designs; or how far, he may yet have left the principles of evil to work out their own ends, at certain parts of this chain of occurrences, as, in many other instances, we are compelled to confess has been the case. It must be evident to every reader, how easy it would have been for each successful party, in the day of its success, to have reasoned as the Author has done: and all will admit how easy it now is, to conceive that at some future period, the removal or modification of episcopacy, may leave room for the application of his reasoning against the system it is now employed to support.

A third objection is, that he dwells with too much complacency, in the close of his argument, on the present high and advanced state of the Christian profession, as if, indeed, our ancestors had all been either fanatics, or babes, or pigmies, in comparison with ourselves. Now, we are convinced that there really was, upon the whole, quite as large an amount of enlightened, and consistent piety in the kingdom, in the days of these struggles, especially towards the latter part of them, as at any subsequent period. Nothing short of the most decided, and heroic, and even *general* attachment to Scriptural truth, could have brought about those astonishing and noble contentions for all that was valuable to Englishmen and dear to Christians. There was an elevation in the tones of true piety, a strength and vigour in religious sentiment, a rigid conscientiousness and superiority to sinister ends, as well as a masculine sublimity of character, not in the chiefs and leaders only, but among the secondary agents and adherents, which must clearly mark out the period our Author has chosen, as the age of the great men of this nation, in every sense in which that epithet can be applied to mortals. For specimens of all that is fervid and devout in piety, holy and laborious in life, as well as heroic and disinterested on great and trying occasions, we must look to that very period of our annals, which some writers are fond of describing, or alluding to, as a sort of relapse into the dark ages; a night, or a winter, during which, under frozen clods and blasting winds, those precious seeds lay dormant, that have now burst forth at once into the utmost beauty and fruitfulness. This is too much the temper of the volume before us. It seems as if the present was the age for which all other ages had been; and the Church of England, the church, for which all others had only prepared the way.

A fourth objection we have to offer, relates to the scanty reference made throughout, to the ushering in of a brighter age, both in politics and religion, than even the present. We think, that to the eye of the Christian philosopher, the survey of the part of the system of Providence already completed, must be so perplexing and obscure, or even awful, that he ought not to pore over it, without calling in the light which prophecy offers towards the discovery of a design, worthy of the great and good Creator. The relation of the past and the present to the future, must not, in a philosophical review of Providence, be passed over in silence. For though we cannot delineate one particle of the yet future effect of existing causes, the field of vision ought not to be hedged up, or terminated so abruptly. Let the eye pore, though it be upon darkness, rather than close it where history terminates. Let the imagination realize

the delightful vision which is denied to sense, and, by the aid of revealed predictions, conjecture at least some relief to the gloominess of the past. There is no event, however inconsiderable, but has its share of influence, and there is nothing that has transpired, but has its relation to some events yet remote, or at least future. By circumscribing our view, therefore, we abridge the doctrine of Providence of half its interest, and nearly all its sublimity. The future part of this scenery is, ably touched by Bishop Butler. He leads the mind to the verge of an interminable and prolific field of devout speculation in the following passage, for the introduction of which we make no apology.

'In this great scheme of the natural world, individuals have various peculiar relations to other individuals of their own species. And whole species are, we find, variously related to other species, upon this earth. Nor do we know, how much farther these kinds of relations may extend. And, as there is not any action or natural event, which we are acquainted with, so single and unconnected, as not to have a respect to some other actions and events: so, possibly each of them, when it has not an immediate, may yet have a remote, natural relation to other actions and events, much beyond the compass of this present world. There seems indeed nothing, from whence we can so much as make a conjecture, whether all creatures, actions, and events, throughout the whole of nature, have relations to each other. But, as it is obvious, that all events have future unknown consequences: so, if we trace any, as far as we can go, into what is connected with it; we shall find, that if such event were not connected with somewhat further in nature unknown to us, somewhat both past and present, such event could not possibly have been at all. Nor can we give the whole account of any one thing whatever; of all its causes, ends, and necessary adjuncts; those adjuncts, I mean, without which it could not have been. By this most astonishing connexion, these reciprocal correspondences and mutual relations, every thing we see in the course of nature, is actually brought about. And things seemingly the most insignificant imaginable, are perpetually observed to be necessary conditions to other things of the greatest importance: so that any one thing whatever, may, for ought we know to the contrary, be a necessary condition to any other.'—*Analogy*, p. 171, 2.

We consider the sentiment of this passage, as it exhibits a principle upon which our Author might have wound up his work, with an intensity of interest to the pious mind, necessary to be deeply impressed upon every one who attempts to

survey any series of Providential occurrences; and any thing short of such a sentiment, in the review of great past events, must be culpably deficient. In closing our objections, we have only to state, and it shall be briefly, that the Author has dwelt too much on the grander articles of historic relation, and not sufficiently on some of those minor occurrences, or inferior characters, by which the designs of Providence are often effected. It is the remark of Lord Bacon, in his "Advancement of 'Learning," that, 'Seeing it is the workmanship of God alone 'to hang the greatest weight upon the smallest wires, it comes 'many times to pass that such a history, pursuing only the 'greater occurrences, rather sets out the pomp and solemnity, 'than the true resorts and intrinsic contextures of business.'

Upon the literary merits of Mr. O'Sullivan's performance, we have not much to say. It is free from glaring defects; but it has certain negligences which time may correct. His knowledge of history is highly respectable. We are, however, compelled to say, that in almost any other project he would, probably, have been more successful; and we can add, that the causes of failure, after all, belong more properly to the subject, than to the Author. His mean and canting abuse of the Puritans we did at first design to expose; but he has so completely counteracted it himself by the high station he has assigned them, and the testimony he has been compelled to bear to their integrity, piety, and love of liberty, as well as to the claims which an infidel historian has allowed them to have upon the gratitude of every Briton, that we are not anxious, on this occasion, to say anything more in their favour.

Art. IV. *The Old Man and his Grand-daughter at E—:* By James Harrington Evans. Fourth Edition, 18mo. pp. 104. Price 1s. 6d. 1817.

THIS little book would not bear us out with propriety, in any general discussion of a subject that urges itself at present upon the consideration of every one who is concerned for the interests of pure and undefiled religion; we mean the prevalence, under some novel circumstances, of Antinomian corruptions. An occasion may, perhaps, before long, present itself, which may call from us a full expression of our views on this momentous topic, especially as it stands connected with the question, How far may the consolatory, sanctifying, and very simple doctrine of free, full, and finished salvation in Christ, exist under incumbrances, or have suffered deterioration in the several evangelical sects among us?—We confine ourselves at present to one or two very brief remarks, and determine to forget every thing we may have learned *out of court*, as to the

system and practices of the Author and his friends; neither shall we allow ourselves to be influenced by any such by-evidence, to put a lower construction upon suspicious expressions than the best they will bear. It is the privilege of those who are conscious of being so much in possession of themselves as to be able to exercise a wise and exact discrimination, that they can, with an unanxious frankness, bestow the full measure of deserved commendation upon the individuals of a party, or the parts of a system, which they feel themselves obliged to oppose. We aspire to this privilege. And there is another privilege to which we aspire; we mean, that which results from the being free, in some comfortable measure, from those interested views, and those unholy passions, which raise, and which keep up when it is raised, the hue and cry of party against party. We aspire to the privilege of exercising "love unfeigned towards all them "that love our Lord Jesus Christ in sincerity," in spite of their weaknesses, their faults, their errors, or, should it so be, their unworthy treatment of ourselves. On the other hand, we will not be classed with the unwary, who, by good words and fair speeches, are led astray from the truth, and under the semblance of the best things, receive death into their souls. While so many about us are exhibiting the symptoms of their having imbibed a mortal infection, we must not receive the most wholesome food without examination, lest we eat that upon which the serpent has crawled.

We can, however, without hesitation, say of the conversation of the 'Old Man at E.' that it has much of the simplicity and unction of Apostolical Christianity; we hear in it that cheerful sound of the silver trumpet, which is as life from the dead to him who is truly wounded in spirit, and we think we perceive something of that freshness of impression of Gospel truth, most usually found in those who have been taught of God, greatly to the exclusion of human teaching.

M—, a young man ignorant of religion, meets accidentally the 'Old Man at E.' over the grave of his grand-daughter: their conversation occupies the volume.

'Mary,—is gone to her home; she has left a poor and empty world for that place where the wicked cease from troubling, and where the weary are at rest. She shall hunger no more, neither thirst any more.——You think, then, that she is happy?—*Think*, Sir, replied the old man, I *know* that she is.—How is that possible? said M—. Sir, rejoined the other, Mary was a believer in the Lord Jesus Christ.—But are not all Christians believers?—All who are Christians *indeed*, but not all who are *called* Christians; "He that believeth on "the Son of God *hath* everlasting life." This is a plain and positive declaration—no condition is attached—no exception is made—he that believeth, every one that believeth, every one that ventures upon

Jesus for salvation, for this is the act of faith, hath everlasting life.—My poor girl was acquainted with one whom the world despises. She knew him, whom to know is life eternal. What is his name? said M—. His name is Jesus.'

The points of doctrine discussed, are the mystical union between Christ and his Church, and the Election of Grace.

'In the receiving these truths into her heart by the power of the Holy Ghost, (the old man remarks), my dear Mary found that peace which passeth all understanding—believing the record which God gave of his Son, she saw herself one with him—in him pardoned—in him justified—in him complete—in him perfect. But how, continued M—, could she know all this? The faith of my daughter, replied the old man, was a very simple one—Mary's creed was drawn not from the systems of man, but from the word of God.—Reading the Bible one day she came to this verse—"All that the Father giveth me shall "come to me; and him that cometh, I will in no wise cast out"—then, said she, is my soul saved—for Jesus, to whom can I go but unto thee? Thou hast the words of eternal life—where can I look for pardon but to thy blood? where can I look for acceptance but to thy righteousness?—Lord, I come, and thou wilt not cast me out—no, thou sayest it, thou wilt in no wise cast me out—nay—thou hast spoken it, Lord, and thou canst not cast me out. Had some one gone to her bed-side, and told her to take comfort in herself—in her holy desires—in her spiritual affections—in her past life—Miserable comforter! she would have said,—No—Jesus is my comfort—my salvation—my hope—my life—my all. He is my peace—it is not self, but Jesus—it is not my work but his work—it is not my righteousness but his righteousness—It is not my holiness but his holiness which can give my soul rest. And yet, stranger, let me say that Mary received the truth, not in word only, but in power and in the Holy Ghost. As far as man can judge of the faith of another by outward conduct, her's was indeed the faith of God's elect. In her life and conversation she appeared to adorn the doctrine of God her Saviour.' pp. 89—96.

That activity, intellectual and moral, which commonly distinguishes a nascent party, and which gives it so much advantage over the adherents of long-established forms, generates an impatience of the antiquated phraseology, even where precisely the same *thing* is intended to be expressed. Indeed, whoever thinks for himself, in doing so, must receive a strong impression of that inadequacy and confusion which are the inseparable imperfections of language as the vehicle of thought; and it is hard if he do not imagine that he can invent a system of terms, much more closely allied to his conceptions, than that which he finds in common use; at least, better adapted to prove to others, that he has himself made an excursion into the world of *things*, and has brought back something which had been overlooked by other men. These novelties, however, will not fail to give offence, and occa-

sion debate: debate, while it widens external separation, seldom fails to produce in the minds, at least, of the more acute disputants, a secret conviction that absolutely nothing but an unmeaning phrase, preserves both parties from the mortification of a confessed agreement. This consciousness, we believe, too often urges the aggressor to fit up a doctrine that shall be a solid something, to prevent his 'great point' from crumbling into ashes, which, once upon the ground, neither ingenuity nor zeal shall be able to gather up again.

The greatest prudence, delicacy, and forbearance are therefore called for, in handling the *new coinage* of a rising and active party. We should often be disposed to waive a strictly theological discussion of the propriety of particular terms; and, to those who use them as if their salvation depended upon their incessant iteration, make an appeal of this kind. If our opinions are the opinions of the Apostles, if we think as they thought, if we cannot pretend to any further insight into the mystery of Redemption than they enjoyed, can we not be content to express ourselves nearly as they expressed themselves? for although much may very properly be said, which does not occur in so many words in the Bible, surely, upon the most essential doctrines of religion, which passed from the pens of the sacred writers under almost every possible form of direct and allusive expression, there can be no necessity for the perpetual recurrence to phrases which not only do not occur in Scripture, but are manifestly of a different stamp from any thing we there meet with: not only the words are not the same; the *style* is not the same; the direct impression produced by them, is of a different kind.

Let this test be applied to some system allowed on both sides to be anti-scriptural. Let us listen to the devotions, so called, of a Socinian assembly, or take up at random a merely hortatory passage from the writings of this party. Previous to all discussion, is it not manifest and flagrant, that these persons find it impossible to express *their* views, and *their* feelings, in the terms which sufficed to—which were selected as the most significant, from the stores of a very copious language, by—the first teachers of Christianity? Is it not most apparent, that when writers of this class relieve themselves from the toil of perpetually outraging honest words, and, like honest men, express themselves naturally, and in their own language, their style is not more foreign to that of the Apostles, than are the dialogues of Plato, or the Shasters of the East? a style, indeed, which may well excuse him who employs it, from the reproach of the Cross; for who would say to such a one, "surely *thou* also art one of "them, for thy speech bewrayeth thee?"

Like causes produce like effects: where the faith is aban-

doned, the idiom of the Bible is relinquished; where the faith, though essentially retained, is distorted, strange phrases, which shock the ears of the simple and uninitiated, which delight the shallow by their appearance of paradox, which, from their ambiguity, are the fit instruments of the designing in leading astray the unstable to their own destruction, and which, some of them, seem *contrived* to tempt the licentious to the most horrible abuse,—such terms, we say, are introduced; they become the form and the matter of all discourse, they are placed in the focus of choice sentences, they are considered as containing the very essence of Gospel truth, and do, to a great extent, supersede those "sound words which the Holy Ghost teacheth." Of what then is such a state of things the sign and symptom? We think it is the infallible symptom of a human corruption of Divine Revelation. What we say of phrases unauthorized by the inspired writers, is, of course, applicable to the constant employment of Scripture terms, in a sense obviously different from that in which they are used where they occur; and even to the very disproportionate and exclusive use of such terms in their proper sense.

For the present, we must leave it with those of our readers who have had opportunities of becoming acquainted with facts to judge, how far these remarks are appropriate to the case of those among us, who are loudly and unremittingly laying claim to an exclusive knowledge of the Gospel, those with whom, according to their own account, wisdom shall die,—the favoured Israel, dwelling in the Goshen of our land.

We have already spoken in commendation of the little volume before us, and, had we known nothing of the state of parties, or the name and religious connexions of the writer, a few objectionable expressions which it contains, might have passed us almost unnoticed: it is as samples, as symptoms, that they arrest our attention. Neither indeed are they at all of that offensive class that would call for a severe reprehension; and we refer to them chiefly for the sake of enabling the pious Author, if he be so disposed, to follow up and improve the hint we have suggested. Where, then, in the Bible, we would ask, is sin called an *unpardonable* thing? or what is the use of so calling it, unless it be to amuse the vulgar with a paradox? The pardon of sin, is the separation of the consequence from its cause—of punishment from offence. The Gospel exhibits to men the wonderful expedient by means of which this disjunction may be effected, and yet God be just—that is, to Himself; and it declares that he *is* a God *pardoning* iniquity, and *passing by* transgression. (p. 26.) Believers are indeed spoken of in the Bible, as being made righteous in Christ; and we read of the chastisement of their peace being upon Him;

but where do we hear of *their enduring* the punishment of sin in him? Christ made his soul an offering *for* sin. He was made sin, that is, a sin-offering, and *he* endured the curse; but it is only by putting an unusual sense upon words, that it can be said without blasphemy, 'that we were not more sinful than he was '*sinful* in God's sight.' (p. 89.) At page 55, the Old Man professes his conviction, that 'election is a most *awful* act of God's 'sovereignty.' There is a sense, indeed, in which all the acts of Him who is "fearful in praises, doing wonders," are *awful;* but we suspect Mr. Evans had something more than this general idea in his mind in employing the epithet. If he had not, we recommend him to study more precision in his language; if he had, and intended to involve in the minds of his readers the doctrine of a sovereign election of grace, with that truly *awful* consideration, the final perdition of ungodly men, with which the *sovereign* acts of God have exactly as much to do as has the sun with the darkness of midnight;—if this be the case, we must very strongly recommend him to reconsider some important points of theology, which, we fear, exist in a very crude shape in his mind, lest, in speaking of the Divine character and ways, he be chargeable with "not speaking of Him the thing that is "right."

Any remarks we might make upon the vehicle Mr. E. has chosen for the communication of his sentiments, would apply to his performance only in common with a host of recent publications. We view with unmixed displacency the every day increasing influence of the spirit of trade, and the counsels of traders, over the minds of authors. The state of things, in fact, seems to be such, that those who know what will *sell*, seem to be convinced that if a man wishes to be read beyond a subscription circle, even though it be on the gravest topics of religion, he has little chance, unless be dress up what he has to say in 'fine 'summer evenings,' 'venerable grey-headed old men,' and 'in-'teresting-looking females;' and all this will hardly do without the set-off of some silly frontispiece. In truth, it not unfrequently happens to us in the exercise of our critical duties, to have a *thing* put into our hands, of which, after turning it about in all directions, we feel at a loss to decide whether it would be most appropriately denominated a book, or a toy; and even when our clemency has induced us to let the article pass upon our table in virtue of its claim to the former appellation, we are often yet more perplexed to determine whether it should be considered as addressed to babes, or to men. Should these frequent instances be assumed as indicative of the state of the public mind, they would certainly argue a high degree of feebleness and frivolity; but we are unwilling to believe, what seems

indeed implied in the practice of many useful writers, that in addressing *men* and *women*, of any class, it is really necessary, or really desirable, to tickle their ears, and lure their eyes with tales and pictures.

Art. V. *Letters, descriptive of a Tour through some Parts of France, Italy, Switzerland, and Germany, in* 1816: *with incidental Reflections on some Topics connected with Religion.* By John Sheppard. 8vo. pp. 353. Price 9s. 1817.

THE Author of this Tour introduces his narration with acknowledging it may well be doubted whether an additional description of scenes now become so familiar to English readers, and even to English eyes, is not altogether superfluous. And we need not say how obviously reasonable beforehand is such a doubt, supposing any material novelty to be indispensable to authorize such an addition to the recent prodigious invasion of books of travels on the Continent. The question would be, what peculiarity can it be on the strength of which this one more, so late in the crowded train of tourists, expects our attention to his description of that which a score of them have been describing?—We can answer this question for the present traveller. He is distinguished by one or two circumstances of very rare occurrence in his class.

First, he manifests, uniformly, an admirable candour and impartiality. This is especially conspicuous in his observations on matters involving politics,—a ground on which it is found so peculiarly difficult to maintain any such virtues. It should seem that by some magical rite, which he would have done well to explain or describe, he divested himself, about the time of setting sail at Brighton, of all the temper, prejudices, and resentments of party,—for we may fairly deem it impossible that, as an Englishman, he could previously have been without them. In his judgements and censures he seems to have no recollections but of the pure principles of justice, constituted upon a temperate theory of liberty. If we were asked whether there are absolutely *no* faint traces, affording momentary hints of the party to which he belonged before the rite of emancipation, we might perhaps answer, that the very moderate tone in which he pronounces his not unfrequent accusatory observations on the characters and proceedings of 'sovereigns,' to adopt the term just now in vogue, has sometimes suggested a suspicion to us that he may have been of that party who systematically judge favourably of this class of human creatures and actions. We should at least think it impossible he can have been any thing of the nature of what is called a Jacobin.

That nationality of spirit, too, which some of our countrymen make it a matter of pride and boast to have preserved inviolate

through all parallels of latitude, in ludicrous contrast with the coxcombs who find in every thing foreign something preferable to what they left at home, appears to have been attached so loosely to this traveller, that he readily discerned and approved in foreign regions whatever he would have approved if it had been in his own, without liking it the better or the worse for its being beyond seas, while also he could admit all reasonable palliations of what he felt himself called to censure.

But a peculiarity still more extraordinary, if possible, has fallen to the lot of this anonymous Tourist, in that spirit of genuine religion which accompanies him every where. We need not say what is the prevailing character, as to this concern, of our rovers on the Continent, and of the volumes which convey their adventures and speculations; how regardless of the subject altogether are the majority of them; or how unmeaning or flippant, or how merely relative to some subordinate standard, as of taste, of policy, or of national institution, are generally the observations and estimates of such as pretend to take some cognizance of the matter. In the present traveller we have an observer who contemplates human society, institutions, and manners, through the medium of opinions and feelings formed directly and seriously upon the New Testament; whose judgments therefore, on the state of religion and its administrative appointments, in the places of his sojourn, so far as the brevity of that sojourn allowed the means of information, we receive with an impression of verity altogether different from any thing felt in reading the generality of these reporters from the Continent.

But our gayer readers, if indeed we have any of that description, are not to conclude from this paragraph, that the book is a kind of pilgrim's progress, made up of theological casuistry, spiritual meditations, and exclamations against the vanities of the world. Though always grave on serious subjects, the Writer seems to have no small propensity to pleasantry; he takes every view of society that may comport with moral impunity in the inspector; furnishes a fair contribution of travelling anecdote; and, though he has very little to say of operas and actresses, is a great frequenter of museums and popish cathedrals; and an animated admirer of snow-capt mountains, torrents, cascades, rainbows, and fine pictures.

These remarks will be understood as a strong general recommendation of the volume; and as it is of easy access, we shall not go into the detail of the narration, as we might sometimes do in the case of a splendid and costly work, of which some of our readers might be gratified to know more than they can themselves have the advantage of seeing.

The duration of the Author's absence from his native country, was about five months. He landed at Dieppe, on the way, of

course, to Paris; whence, after a stay of a few weeks, he set off for Geneva; where, however, he remained but a short time in the first instance, as he opportunely fell in with a respectable party, not English, who were upon an adventure into Savoy and Piedmont. With them he proceeded by Aix, Chamberri, and Bonaparte's great road of Mont Cenis, to Turin, and thence to Genoa. From Genoa he returned by Novi and Pavia to Milan. In the progress northward, he visited some of the spots upon and in the lakes of Como and Maggiore; ascended the mountains by the grand military road of the Simplon; and traversed the Valais and part of the Pays de Vaud, to Geneva. A wide excursion from Geneva, took in Chamouni, Montanvert, Martigny, Lausanne, and other remarkable places. After a traverse of a number of the Swiss Cantons, the wanderer found his way at last to the Rhine, which conveyed him down to the coast: here he embarked for this island, which he lamented to find in so calamitous a state; and having staid little more than long enough to write and publish the book, he departed again for Germany and southern Italy, where his liberal and cultivated mind, still more disciplined to the habit of observation, cannot fail to collect materials from which another interesting and instructive volume may be composed.

We shall decline any attempt at following the course of the narration; and content ourselves with a few brief notices and extracts, made here and there.—In Paris, his religious and moral principles and habits, kept him in a great measure aloof from those resorts of vanity, and recesses of profligacy, in a bold irruption into which, some of our less scrupulous countrymen have beheld unveiled some of the most foolish and some of the most dreadful features of French character, and of human nature; and perhaps their delineations of these have been to many of their readers not the least arresting portion of their exhibitions. The *public display* of licentiousness appeared to him hardly more, and that of some of the modes of vice decidedly less flagrant in Paris than in London. He was greatly delighted with the magnificent collections of literature and antiquities, and the liberal accommodations and facilities afforded for their inspection. In viewing the superb structures of Paris, he points out a striking contrast, of a political or moral kind, between them and the magnificence of London.

'It is natural for an Englishman to compare, on all leading points that fall within his observation, the advantages of Paris and London. He will find them to be of different kinds; and this very much arising from political causes. Paris has become what it is, chiefly by the power and resources of the government: London, by the wealth and freedom of the subject; and this latter is the sort of pre-eminence which we ought to view with most pleasure. The numerous streets

and squares of our metropolis, which are altogether unrivalled in Paris, and the much greater number of separate and respectable dwellings inhabited by every class, from the possessors of luxury to those who have a humble competence, are much more to be valued than the gallery and colonnade of the Louvre, because they are marks of private independence. And the pavement which protects and accommodates the meanest and most infirm passengers, is more to be admired than the finest avenue or arch by which strangers enter Paris; because it has for its object the safety and comfort of the people. Yet it is a prejudice to regard that love of magnificence which employs the labour of part of the population at the cost of another part, or which encourages the skill and science of individuals, at the expense of a nation, as one of the great evils and abuses of absolute power. Within certain bounds it is beneficial; and even when carried to excess, its effects would be trivial compared with those of the rage for war. There would have been a vast saving of wealth, and labour, and comfort, if the sovereigns of Europe, instead of ravaging or impoverishing each other's states with little intermission for a century past, had been occupied even in the absurd and fruitless work of building pyramids to outvie those of Egypt. But the costly undertakings of the sovereigns of Paris are of a much better order; for many of them contribute instruction and refinement, health and pleasure, to its citizens. The Library, lately mentioned, the rich Museum of Natural History, the King's garden, connected with that establishment, the planted *boulevards*, which encircle the whole city, forming a green and shaded walk between it and the suburbs, and the noble promenades of the Luxembourg, Tuileries, and *Champs Elysées*, afford to the inhabitants of each quarter opportunities of recreation which are not possessed by those of London in any similar degree.'

He proceeds, however, to observe, that the gay and splendid prospect from the apartments of the Tuileries, on a fine evening of spring or summer, is but too likely to aid all the other delusive influences that will play on the minds of the royal mortals that are thence to contemplate the scene, which flattered self-complacent ignorance may mistake as correctly representative of the general condition of the kingdom. Will there ever enter those apartments such a thing as a courtier that will warn the monarch not to suffer himself to be so imposed on? Our Author's apparent estimate, given indeed quietly and rather by implication, of the present occupants, would lead to no sanguine presumption of the free and accepted ingress of truth. He had occasion to notice, among other things, the pettiness of feeling and conception exhibited by these legitimates, in a much more watchful anxiety to obliterate all sorts of memorials of the ex-emperor, than he, who had his full share of littlenesses, had ever shewn to annihilate all the traces of the ancient dynasty, or of the republic.

He attended, in a spirit of much interested and critical observation, the public religious services of the Protestants; not, however, neglecting the 'temples,' as they like to call them,

of the hostile and predominant faith. Including them both, we do not wonder to hear him say, 'I *no where* heard a leading 'importance given to those great facts and doctrines of Scrip-'ture, which, in the view of the most serious class of Chris-'tians, form the true basis of moral exhortation.' He reports unfavourably, though avoiding explicit terms, of the character of M. Marron, the leading minister of the Protestants at Paris, of whom there are only two churches, exclusive of that of the German Lutherans.

The route to Switzerland, through Dijon, presented views of a very highly cultivated country, but not without grievous traces of the recent miseries of war; while the Englishman encountered the most palpable signs of animosity against his nation, and of partiality to that annihilated government which his nation had so powerfully contributed to overthrow. He felt great delight in that change, both in the face of nature and in the people, which announced the borders of Switzerland; and he bids adieu to France, with some grave and melancholy reflections, which he closes with an express contradiction of that foolish, and, in its most usual and apt application, wicked distich,

'How few of all the ills that men endure,
Are such as laws or kings can cause or cure.'

A very slight acquaintance with Switzerland sufficed to illustrate, however, the powerful influence of another cause on even the temporal well-being of a people, by the fact of the conspicuous difference in civilization and prosperity, between the Protestant and the Roman Catholic Cantons. A lively and ingenuous female fellow-traveller, a Catholic, voluntarily expressed her strong perception of this perplexing fact,—perplexing to her, because she did not appear to have heard, as our Author afterwards did, the solution offered by a learned Romish divine, which would hardly fail to satisfy and console the otherwise aggrieved members of the holy and infallible Church; 'God 'gives these heretics a greater share of this world's advantages, 'in consideration of the wretched doom which awaits them in 'the next.'

The first full vision of the scene on which the Traveller was entering, was of a nature to suspend for a while all thought of mankind.

'One of the most magnificent scenes in nature is surely that first *coup-d'œil* of the Alps of Savoy, across the lake of Geneva, which I gained on approaching Lausanne. It was morning, and those gigantic summits were enveloped in sunny clouds, resting round their enormous fronts of snow, the more majestic for that bright veil.'

The powers of enterprise and art, had entered into a daring contest with the wild and defying vastness of nature in the road

of Mont Cenis. 'It is a zigzag on a large scale, or a succession 'of traverses, by which both the ascent and descent are made 'gradual and gentle.' 'Both the Mont Cenis and Simplon are 'now crossed with post-horses.'

'The many complete changes of direction,' says he, 'brought the 'same objects repeatedly into view, at each time more distant, and more directly beneath us. Looking upward, the shadows of the mountain tops thrown upon their bright covering of snow, and the fir forest sprinkled with that which had fallen on the preceding day, while the morning sun shone warmly upon us, formed a scene most singular and beautiful.'

He was told that, previously to the formation of the road, it had sometimes been a practice to descend one grand sweep of the mountain in a sledge, which, 'guided by a mountaineer, 'slid directly down the snow-covered steep, and conveyed the 'two persons seated in it a league in five minutes.' There remained the fame of an Englishman, who had established himself for some time at the nearest mountain village, in order to enjoy this sport every day.—The new road gives the traveller a far more commanding view of the grand scenery,—a prospect which our Author, who is far from lavish of fine epithets, pronounces 'glorious,'—than was attainable in the old track through defiles and ravines.

At Turin he made an active use of his time among churches, antiquities, and superstitions, the last of which is the most favourite employment of the restored royalty. It might have been expected that this would conciliate a superstitious people; but how much soever they like the superstition, they find they have the man into the bargain,—an acquisition of which, to judge by the outward look of it, no people, as our Tourist hints, would be very likely to be vain. It is suggested by him, that his majesty should be advised to imitate Alexander the Great, in withholding his effigies from being exhibited on the coin of his realm: he does not say whether he would not advise him to wear it so exclusively for his own comfort and benefit as to avoid *any* mode of exhibiting it. But our philanthropic Author, we think, is one of the last men that would have found any fault with the physical construction, if the intellectual and moral one had been of a quality to merit a more respectable exterior frame-work. A reasonable guess may be made at the rank of this part of him, from such a measure of government as that of *restoring mendicity* in his capital, where the French had suppressed it, after providing a house for the reception of such persons as must either perish, or live as beggars,—or the stouter part of them as robbers. 'The restored government has dissolved this in-'stitution, on account of its expense, and because it originated 'with the French; turning the numerous mendicants loose upon

'the public;' 'as strong a trait,' adds our Author, 'of weak 'prejudice and wicked parsimony as can be found, I should 'think, in any government or administration.'

The streets of Turin, it seems, exhibit a most revolting combination and contrast, of this infesting swarm of insolent, sturdy, wretched beggars, many of them disabled and deformed,—with

'*Elegantes* walking in the same streets, dressed in caps, carrying large fans; and many of the men in a full costume of black, with cocked hat, sword, and silver buckles.'

Our Author fell in at the time of some of the most parading of the processions and superstitions, on the Octave of the Fête Dieu. It is somewhat wonderful that kneeling at the passing of the Host is not, or was not at that time, exacted of Protestant strangers. It is almost wonderful, too, that the 'remnant of the 'Waldenses are now tolerated in the valleys of Piedmont.'

'A different spirit,' he says, 'has been shewn in the capital: the resident Swiss Protestants were accustomed to assemble for worship during the government of the French; but, since their expulsion, this has been discontinued, as I understand, from motives of prudence.'

While noticing the bigotry of a restored government, owing too, in a very great degree, its restoration to the lavish expenditure of the money and blood of a Protestant nation, as the rest of those restored, legitimate, and bigoted governments do, we may pertinently advert to our Author's opinion of the cruelties recently perpetrated on the Protestants in the south of France. He says he had much doubted, previously to his going to the Continent, whether that was really a *religious* persecution. He did not visit that part of France; but he avows, that from the collection and comparison of various testimony, met with in Switzerland and elsewhere, he became fully convinced that, though political feelings inevitably mingled, that persecution 'was in a considerable degree religious.' But whatever was its principle, every hater of iniquity has to ask, what did the government do? What did the Allied Powers insist on its doing, or, if it was contumacious, do themselves? What miscreant actor in those transactions has been punished? What reparation, most imperfect at the best, has been attempted to be made? It is most idle to plead that the government did not, probably, require such a villanous service from its partisans. A government makes itself *virtually* guilty of all the outrages on justice and humanity within the territory of its jurisdiction, which it does not exert, in the first place its vigilance to prevent, or in the next, its strength and justice to punish and repair

At Turin the Traveller witnessed the most scandalous neglect of some of the fine works of art recovered from Paris.

'I am convinced that both their first and second journey, but especially the latter, must have given opportunity for private theft to succeed to public robbery. They lay irregularly, unpacked and unguarded, some against the walls, and some on the pavement of the *douane*. Many had suffered from rain; and I was assured that a carrier, or warehouse-keeper of the city, had refused to receive them, fearing he might become accountable for the damage.'

The spectacles, and especially the gross absurdities and delusions of Popery, beheld by our Author at Milan, are described at considerable length; with a just remark on the delusive tendency of Mr. Eustace's admired book, as disingenuously apologetical for the Romish Church: in this Church, at the same time, the animadverter protests against the narrow charity which would deny that there may be very many sincere and excellent Christians. Among many other objects of curious interest, he mentions the remains of Leonardo da Vinci's picture of the Last Supper; and from its actual condition, he contradicts Eustace's story of the French soldiers having made it a target to fire at, and selected with special preference the head of our Saviour as a mark. This head, says our Author, is the least injured in the picture, which, though quite in a ruined state, retains some very faint traces of its former beauty, particularly in this head. An imitation of this painting, in a curious mode of Mosaic, the process of which is described, is executing at Milan by a Roman artist of the name of Raffaelli. The peasantry of the Milanese appeared to be in a penurious and miserable condition.

The various stages and circumstances of the magnificent road of the Simplon, are described in a very clear and striking manner. It will remain a perpetual monument, in parts and ruins, if not in a perfect whole, of the daring character of the projector, and of the distinguished science and resources of the engineers who directed the execution. It will be a monument, too, of the nameless workmen who made so little difficulty of forcing, in very many places, their way, in excavated galleries through the solid rock; the longest of which, that of Gondo, is of the length of more than six hundred feet, and cost the incessant labour of a year and a half. The property of this prodigious work, and therefore the care and cost of repairs which are annually required, lie between the two governments of Piedmont and the Valais; 'both of them,' says our Author, 'poor, 'and neither energetic.'

'Indeed it is hinted,' he says, 'by some observers of human nature and modern policy, that the King of Sardinia may reckon the avalanches among his brave allies; since they not only assail one

grand monument of that gunpowder Corsican, but if they should succeed in spoiling it, will turn many travellers into the road of Mont Cenis, and through his own good capital.'

He advises his correspondent, if he has any scheme of crossing the Simplon with his family, not to let many winters intervene. Indeed we think nothing may be predicted with more confidence, than the partial ruin of this mighty performance.

The most attractive portion of the book, is the description of Switzerland, a region whose courageous freemen, and wild valleys, and torrents, and cataracts, and glaciers, and summits majestically proud in that crown of snow, which they will wear in defiance of all fire and heat till one certain day that is to come, when all terrestrial sublimity must surrender itself in sacrifice,—are capable of giving fresh interest to every repeated description, if vigorous and unaffected, in an indefinite succession. Our Author, though not absolutely rapt and possessed amidst these scenes, to the pitch of putting limb and life, and all things to hazard, yet evinced a spirit that deserved to be so situated and surrounded. His attention was also directed, with all due inquisitiveness, to the state of society, on the circumstances and varieties of which he makes many sensible observations.

But that the descriptions of several of the glaciers, of the appearances of Mont Blanc, and of the ascent to Montanvert, at its base, are too extended to be transcribed; and but that we think it fairer to recommend the book itself than to borrow from it, we should have been disposed to insert some of these striking pictures into our pages; or to extract a part of a considerably long address, in blank verse, to Mont Blanc, which contains, we think much of the elements of poetry, wisdom, and piety.

He made a considerable sojourn at Geneva, with favourable introductions and active inquiries. He expresses his regret at finding among the divines there, the same defection from the faith of their illustrious predecessors of the Reformation, as among the Protestants in France. He learnt that the *Pays de Vaud* is the tract which that faith seems the most reluctant to desert, though the infidel infection has made its way into this scene of a discipline, unequalled on earth for its perfect cognizance of all the youthful subjects of education.

'I believe no government in the world watches over the education of its subjects with so much systematic attention as this little republic. An academical council is established, which not only directs the affairs of the college for students of theology, but appoints schoolmasters *(régens)*, in each parish, and exacts from each pastor a detailed report of the number, and respective progress of the scholars. Parents who neglect sending their children for instruction, are subject by the laws to certain penalties. I had engaged in London, as a

vant, a young Swiss from a village of this canton, who attended during the journey; and I was struck with the exact superintend-:e exercised over national education, when the Professor Levade narked to me that it would be easy, by a reference to the reports, possession of the *Conseil Académique*, to ascertain with exactness character which my servant bore at school, and all the degrees of proficiency in all the different branches of elementary learning. Is not one of the duties of a civilized government thus to ensure rudiments of knowledge to every individual; and why should it less practicable in the provinces of a large country separately, n it is in a small state like this?'

In the valley of Moutiers, the Traveller was much interested the discovery of a small, recluse, and somewhat peculiarly rked fraternity of Anabaptists. His first visit to some of m was received with a degree of suspicion, which he soon iated by assuring them that he too had the misfortune to be Anabaptist. He found among them a primitive simplicity,— even their wearing their beards may go to that account. me of them maintained the practice of washing the feet of ir guests, in literal observance of the precept of Christ. t the part of their system which has rendered them ob-tious, is their agreement with the Quakers in denying the fulness of oaths and war. They are orthodox in the leading nts of religion; and all whom he conversed with respecting m, bore the most decided testimony to the strictness of their ral discipline, as a society, and to the excellence of their racters. Their system corresponds to that of the Men-nites of Holland, from whom our Author judges it to be de-ed. One of their ministers had a very serious conversation h him on the subject of emigrating to America, to escape the pression which, since the recent annexation of their district to canton of Berne, they were suffering in the form of heavy uisitions of money for obtaining substitutes to go into the ny. Under the Prince Bishop of Basle (a Roman Catholic,) l subsequently under Bonaparte, they had suffered no such ctions as it had been reserved for this Protestant government inflict on them.

In closing this highly pleasing and instructive volume, we y be allowed to remark, in a single sentence, that the Author's asantry, always of a friendly and amiable cast, is sometimes ttle too operose, has not the requisite light, facile spontaneity; t one or two *puns* had better, perhaps, have been rejected; l that mere English readers will have some cause to wish the thor's own unaffected familiarity with French, had not made n so apt to forget their convenience.

Art. VI. *Scripture Portraits;* or Biographical Memoirs of the most distinguished Characters recorded in the Old Testament: with an Historical Narrative of the principal Events, accompanied by serious, moral, and practical Reflections, adapted to Juvenile Readers. To every Portrait are prefixed appropriate Mottos. By Robert Stevenson, of Castle Hedingham. 2 Vols. 12mo. 18s.

THE children of the present age, are the hope of the age to come. A circle of thirty years will plant another generation in our room: another set of the human race will then be transacting all the greater and less affairs of life, and filling the world with blessings or with mischiefs, while we shall be sleeping in the silent dust. Every man, therefore, who contributes his share to the religious and moral improvement of the rising generation, thereby becomes a public benefactor, and is justly entitled to the grateful acknowledgements of the community. In addition to the various useful publications which have of late issued from the press, avowedly for the instruction of youth, we feel the most sincere pleasure in announcing another interesting work, 'adapted 'to juvenile readers.' If the plan be not distinguished by any thing remarkably original, and if the composition be not of the highest order, the design and execution are, nevertheless, truly honourable to the head and to the heart of the Author. Though it would seem that the title-page is too long, still, it possesses the advantage of conveying a full and distinct idea of the work. The 'Portraits,' as these Biographical Memoirs are termed, are one hundred and fifty-two in number; and as the two volumes contain little more than five hundred and forty pages in duodecimo, not very closely printed, it will at once be perceived, that brevity is amongst the leading characteristics of these papers. Their average length is about three pages and a half. To each of these sketches (for they are rather sketches than portraits) is prefixed an appropriate motto, selected from one of our most eminent poets. These gleanings must have occupied no inconsiderable portion of time, but they are gathered with great judgement, they are disposed by a correct taste, and are very pleasing embellishments of the work.

As a specimen of the Author's style, we select, with the exception of the poetical motto, the whole of the eighty-seventh Memoir; not because we think it one of the best, but because it is one of the shortest. It refers to the history of Eli and Hannah, and is entitled, 'The different Results proceeding from a good 'or from a bad Education exemplified.'

'The effects of a good or of a bad education are frequently very great: and we have in this part of the sacred history, an exemplification both of the one and of the other. HANNAH, the pious mother of Samuel, was anxious for her dear child, that he might be entirely devoted to the Lord, and took care, in very early life, to plant in him

those seeds of wisdom and piety, which, in after years, produced such a glorious harvest. On the other hand, the sons of ELI, of whom one might have expected better things, were, it seems, almost totally neglected, and left to the indulgence of every sinful propensity. It is painful to relate this neglect of a proper and pious education in a parent who was otherwise, we hope, a good man. But, for the good of society, it is necessary that the evils of a bad education be publicly known and exposed! It appears that Eli had no authority in his family; and if authority is not exercised over children, it will be in vain to attempt it, at a later period. If the land be left uncultivated, we know that it will naturally produce thorns and briars: and if the mind be left uneducated, the most baneful weeds of vice may be expected. It was owing to this shameful neglect, in conjunction with their own native depravity, that the sons of Eli were not only a disgrace to the sacred profession, but even to human nature. How should those young persons who have been favoured with a wise, a virtuous, and a pious education, have their hearts filled with gratitude to their serious parents, to their affectionate ministers, to their tutors, governesses and friends, for the anxious solicitude they discovered to promote their best interest, and for their endeavours to impress their minds with a deep sense of the infinite importance of real religion, and to direct their feet into the path that leadeth to the heavenly Zion.'

A second edition of a work which may with so much propriety be put into the hands of young persons, may, we presume, be pretty confidently expected; in which case, a third volume, of additional memoirs, taken from the New Testament, would render the work more complete, and would, doubtless, be acceptable: Should another impression be called for, there are various verbal improvements of which most of the papers will be found to be susceptible, and which the Author will, we apprehend, see it expedient to adopt. Some of these will relate to figurative allusions; others to sentences in which no figure occurs, but which may be transposed to some advantage; and in some few instances, those doctrinal sentiments in which all serious Christians are agreed, might be rendered less ambiguous.

The orthodoxy of Mr. S. cannot however be questioned; a spotless life, accompanied with an undeviating zeal for the doctrines of grace, has, we understand, marked his ministerial career, in a large congregation, about forty years. On the whole, we most cordially approve of the work, and confidently recommend it, as a valuable present for young persons, it being unquestionably calculated to inform the judgement, allure the heart, and promote a growing attachment to the Holy Scriptures. It is got up, to say the least, in a respectable manner, and compared with many modern publications, it is remarkably cheap.

Art. VII. *Directions and Encouragements for Travellers to Zion*: being an earnest and affectionate Address to professing Christians in general, on several important Subjects. By Joseph Freeston. 8vo. pp. 318. Price 5s. 6d.

NOTWITHSTANDING the quaintness of the title, this is a volume of considerable merit, and one from the perusal of which every pious reader may gain much useful instruction. It is made up of a series of addresses, in the form of distinct chapters, upon the following subjects.

'On the important change effected in the situation of the real Christian.—On the invaluable privileges which Christians enjoy in the present life.—On the necessity of close attention to inward personal religion.—On the importance of domestic and relative duties.—On a proper attention to public duties.—On the necessity of maintaining a character for uprightness in the world.—How to improve afflictions and other adversities.—How to recover lost peace of mind.—Short directions for walking with God.—On heavenly-mindedness and guarding against undue love of the world.—On seeking the salvation of others.—On death and the heavenly state.—Address to unbelievers and backsliders.—The true Christian a spiritual person.—On progressive holiness.—Meditation on the death of a beloved child.—On religious declension.—On the doubts and fears of Christians.'

These subjects are handled throughout in a familiar and plain style; and are illustrated by copious references to the Scriptures, and by interesting extracts from a great variety of authors. In introducing these practical and experimental essays to the reader's attention, the Author says, 'he is daily expecting to be called to his eternal home, and it has been in the nearest view of eternity, that he has penned the following Address. He has but little expectation of either pleasing or profiting any besides plain and serious minds. Such can overlook the defects of composition; and if the matter does but suit them, they do not much regard the manner.'—*Preface, p.* 5.

Religious experience is a theme not always treated in the most judicious manner, even by divines of eminence. And when men of education and taste look at the fool's coat in which some, both from the pulpit and the press, have dressed up their experience, they are induced to think but lightly of all that passes under that name; and sometimes, the religion itself with which these fooleries have been associated, has been brought into disrepute. But men of a bolder character, and more malignant intentions, have found here an inexhaustible source of ridicule. Too often such men have imagined, that by holding up these weaknesses and deformities to public scorn, they have thoroughly exploded the doctrine of expe-

rience, and even manfully reasoned down the whole system of faith with which it stands connected.

To the more grave and reasonable of the objectors to the doctrine of religious experience, we beg leave to offer a few remarks. The sentiment we would wish them deliberately, or, if they please philosophically, to review is this: that revealed religion, when it becomes, in a man's conscience and heart, the prevailing system of belief, must be productive of what is generally understood among pious Christians, by experience. A wide field of illustration and argument presents itself in those analogies which are furnished by every department of our intellectual and moral constitution. Science also gives abundant countenance to the principle in question. The philosophy which is founded on experience, is the only philosophy, which, in the present age, we are allowed to value. The highest attainments are not possessed at once, and excellence, in any intellectual operation, is most usually the result of experience and habit. Is there then experience in every thing but religion? In intellectual, and natural, and political philosophy, is experience so valuable, and must it be rejected from religion? Is there here nothing to feel, nothing to learn, nothing to enjoy, by experience? Does creation, in all its various departments, and almost infinite details, afford so many illustrations of the power and wisdom of the Supreme Being, and shall the heart of man, which every consistent theist must view as equally subject to Divine control, with every part of material nature, be exempted from the exercise of that moral power, or those spiritual agencies, which in the economy of the world, must be supposed to belong to the great Lord and Head of the system? Have the natural attributes of the Deity their appropriate spheres of operation, and is he either destitute of moral perfections, or have they no appropriate sphere or system of purely moral and spiritual subjects in which they exert their influence, and rule in all the glory of moral supremacy? If, in the human mind, the passions and the will are the secret springs of action, have we not every reason to conclude, that he who formed this mysterious and complex machine, retains in his own hand the power of regulating and touching these springs, at his pleasure?—that he is most likely to operate upon these powers of man by means suited to their nature, that is, by intellectual means?—and that he no more disdains to let his power, and wisdom, and goodness, be seen in this part of his own works, than in the most minute or most majestic operations of the material world?

But we are not disposed to rest the whole argument here. The doctrine of religious experience is inseparable from the

compound character of man, as an intellectual and moral being; a creature both of reason and affection, and thus capable of moral discipline. He is not wholly affection; for then he would be the mere slave of impulse, and, consequently, could not be accountable, nor in any sense the subject of moral government. His affection would be nothing better than instinct, and its motions involuntary. Neither is he wholly judgement or reason: for then he would be but an intellectual machine, moving with all the certainty and all the sameness of mechanism: in this case he would be incapable of either virtue or vice, and incapable of being the subject of a system either of rewards or punishments. But he is made up both of reason and affection; and, admitting him to be an apostate creature, it necessarily follows, that when he is brought under the influence of a sound judgement, it will be at this very point of conjunction between reason and feeling, that a contention will be exhibited: "the flesh lusting against the spirit, and the spi-" rit against the flesh." It is at this very point, too, that, more or less, all men are *conscious* of an internal wrestling or striving. And what is religious experience but this very same contention, carried on, not indeed under the mere influence of natural conscience, but with the powerful weapons of a spiritual warfare, and by the mighty aids of Divine grace? Experience is but the variation of the state of the mind, under the influence of external circumstances, in conjunction with the aids of religion. It is the history of the spiritual affections, or of the internal warfare which must exist when an enlightened and sanctified reason has to contend with vicious habits and sensual passions. This state of internal contention is delineated in the Scripture, with a force of imagery and copiousness of illustration, interwoven with the whole texture of Divine truth, abundantly sufficient to convince and instruct those that oppose themselves to the truth. Here, the Christian is a soldier fighting; a scholar learning; a pilgrim travelling; a child advancing to youth, the youth to manhood, the man to old age;—all of these images, at once, of change and progression; and referrible, exclusively, to that growth of the principles of Christian belief and feeling, which comes by exercise: this is experience in the sense of Scripture and of every judicious theological writer.

An additional source of argument might be found in the primary design and actual constitution of the Gospel. This design is two-fold. The one part is accomplished without our concurrence; the other cannot be. The one part consists in the alteration of our legal condition, the other is the renovation of our personal character. The one part of Christianity,

contemplates the man relatively as he is the subject of a moral dispensation, or as he is obnoxious to the Divine displeasure on account of sin; and from this state he is released by that sacrifice which is said to "redeem us from the curse of the law." But the other part of salvation contemplates man, individually, in his heart and character, in his moral, not his legal state; and it provides remedies, to effect his restoration; or means to "create him anew in Christ Jesus." It reasons, and entreats, and exhorts; it promises, and threatens, and in every respect treats him as a creature both of reason and feeling. In the adaptation of these means to his case, therefore, it evinces at once the most perfect knowledge of his constitution, and the design of proceeding in the work of renovation by the most reasonable and the most effectual methods; by manifestation of the truth to his conscience, and the application of suitable objects to his affections. This is the source of experience. The progressive manifestation of truth to the mind, in connexion with the influence of the objects of hope and fear, necessarily produces changes of feeling; and when these feelings are contemplated as further varied by prosperity or adversity, health or affliction, and all the circumstances of private, domestic, or public life, it will then be seen what is intended by religious experience, and that in fact it is inseparable from a cordial belief in Divine Revelation. To most of our readers these remarks may appear superfluous, especially when viewed in connexion with the truly pious and excellent little volume before us. But our apology for offering them, rests on the very exceptionable character of many publications which come before the world, which treat on religious experience. The one before us is not of the number. That our readers may judge for themselves of the merit of the performance, we make the following extract.

'It is one great excellence of the Christian Scriptures, that they are so comprehensive and complete a rule of practice, that every social and relative duty is contained in them, and enforced by them by suitable and energetic motives. They are "a light to our feet "and a lamp to our path." They are graciously intended and eminently calculated, not only to regulate practice, but to infuse principles; to direct the affections, to supply the most effective motives, and to form the character to a resemblance of that of their divine master; so that sincere and conscientious readers may find ample instruction in the "word of life," to enable them to conduct themselves in every relation and situation in life, in such a manner as to secure the confidence and esteem of the righteous, and bring honour to the truth and cause of Christ. They begin this moral renovation by first "making the tree good;" that is by renewing the heart; giving a new and right direction to the affections and volitions of the mind, and subduing all the powers of the soul to "the obedience of Christ." They make the glory of God paramount in the design and

of the hostile and predominant faith. Including them both, we do not wonder to hear him say, 'I *no where* heard a leading 'importance given to those great facts and doctrines of Scrip-'ture, which, in the view of the most serious class of Chris-'tians, form the true basis of moral exhortation.' He reports unfavourably, though avoiding explicit terms, of the character of M. Marron, the leading minister of the Protestants at Paris, of whom there are only two churches, exclusive of that of the German Lutherans.

The route to Switzerland, through Dijon, presented views of a very highly cultivated country, but not without grievous traces of the recent miseries of war; while the Englishman encountered the most palpable signs of animosity against his nation, and of partiality to that annihilated government which his nation had so powerfully contributed to overthrow. He felt great delight in that change, both in the face of nature and in the people, which announced the borders of Switzerland; and he bids adieu to France, with some grave and melancholy reflections, which he closes with an express contradiction of that foolish, and, in its most usual and apt application, wicked distich,

'How few of all the ills that men endure,
Are such as laws or kings can cause or cure.'

A very slight acquaintance with Switzerland sufficed to illustrate, however, the powerful influence of another cause on even the temporal well-being of a people, by the fact of the conspicuous difference in civilization and prosperity, between the Protestant and the Roman Catholic Cantons. A lively and ingenuous female fellow-traveller, a Catholic, voluntarily expressed her strong perception of this perplexing fact,—perplexing to her, because she did not appear to have heard, as our Author afterwards did, the solution offered by a learned Romish divine, which would hardly fail to satisfy and console the otherwise aggrieved members of the holy and infallible Church; 'God 'gives these heretics a greater share of this world's advantages, 'in consideration of the wretched doom which awaits them in 'the next.'

The first full vision of the scene on which the Traveller was entering, was of a nature to suspend for a while all thought of mankind.

'One of the most magnificent scenes in nature is surely that first *coup-d'œil* of the Alps of Savoy, across the lake of Geneva, which I gained on approaching Lausanne. It was morning, and those gigantic summits were enveloped in sunny clouds, resting round their enormous fronts of snow, the more majestic for that bright veil.'

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of Mont Cenis. 'It is a zigzag on a large scale, or a succession 'of traverses, by which both the ascent and descent are made 'gradual and gentle.' 'Both the Mont Cenis and Simplon are 'now crossed with post-horses.'

'The many complete changes of direction,' says he, 'brought the 'same objects repeatedly into view, at each time more distant, and more directly beneath us. Looking upward, the shadows of the mountain tops thrown upon their bright covering of snow, and the fir forest sprinkled with that which had fallen on the preceding day, while the morning sun shone warmly upon us, formed a scene most singular and beautiful.'

He was told that, previously to the formation of the road, it had sometimes been a practice to descend one grand sweep of the mountain in a sledge, which, 'guided by a mountaineer, 'slid directly down the snow-covered steep, and conveyed the 'two persons seated in it a league in five minutes.' There remained the fame of an Englishman, who had established himself for some time at the nearest mountain village, in order to enjoy this sport every day.—The new road gives the traveller a far more commanding view of the grand scenery,—a prospect which our Author, who is far from lavish of fine epithets, pronounces 'glorious,'—than was attainable in the old track through defiles and ravines.

At Turin he made an active use of his time among churches, antiquities, and superstitions, the last of which is the most favourite employment of the restored royalty. It might have been expected that this would conciliate a superstitious people; but how much soever they like the superstition, they find they have the man into the bargain,—an acquisition of which, to judge by the outward look of it, no people, as our Tourist hints, would be very likely to be vain. It is suggested by him, that his majesty should be advised to imitate Alexander the Great, in withholding his effigies from being exhibited on the coin of his realm: he does not say whether he would not advise him to wear it so exclusively for his own comfort and benefit as to avoid *any* mode of exhibiting it. But our philanthropic Author, we think, is one of the last men that would have found any fault with the physical construction, if the intellectual and moral one had been of a quality to merit a more respectable exterior frame-work. A reasonable guess may be made at the rank of this part of him, from such a measure of government as that of *restoring mendicity* in his capital, where the French had suppressed it, after providing a house for the reception of such persons as must either perish, or live as beggars,—or the stouter part of them as robbers. 'The restored government has dissolved this in-'stitution, on account of its expense, and because it originated 'with the French; turning the numerous mendicants loose upon

of the hostile and predominant faith. Including them both, we do not wonder to hear him say, 'I *no where* heard a leading 'importance given to those great facts and doctrines of Scrip-'ture, which, in the view of the most serious class of Chris-'tians, form the true basis of moral exhortation.' He reports unfavourably, though avoiding explicit terms, of the character of M. Marron, the leading minister of the Protestants at Paris, of whom there are only two churches, exclusive of that of the German Lutherans.

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'The many complete changes of direction,' says he, 'brought the 'same objects repeatedly into view, at each time more distant, and more directly beneath us. Looking upward, the shadows of the mountain tops thrown upon their bright covering of snow, and the fir forest sprinkled with that which had fallen on the preceding day, while the morning sun shone warmly upon us, formed a scene most singular and beautiful.'

He was told that, previously to the formation of the road, it had sometimes been a practice to descend one grand sweep of the mountain in a sledge, which, 'guided by a mountaineer, 'slid directly down the snow-covered steep, and conveyed the 'two persons seated in it a league in five minutes.' There remained the fame of an Englishman, who had established himself for some time at the nearest mountain village, in order to enjoy this sport every day.—The new road gives the traveller a far more commanding view of the grand scenery,—a prospect which our Author, who is far from lavish of fine epithets, pronounces 'glorious,'—than was attainable in the old track through defiles and ravines.

At Turin he made an active use of his time among churches, antiquities, and superstitions, the last of which is the most favourite employment of the restored royalty. It might have been expected that this would conciliate a superstitious people; but how much soever they like the superstition, they find they have the man into the bargain,—an acquisition of which, to judge by the outward look of it, no people, as our Tourist hints, would be very likely to be vain. It is suggested by him, that his majesty should be advised to imitate Alexander the Great, in withholding his effigies from being exhibited on the coin of his realm: he does not say whether he would not advise him to wear it so exclusively for his own comfort and benefit as to avoid *any* mode of exhibiting it. But our philanthropic Author, we think, is one of the last men that would have found any fault with the physical construction, if the intellectual and moral one had been of a quality to merit a more respectable exterior frame-work. A reasonable guess may be made at the rank of this part of him, from such a measure of government as that of *restoring mendicity* in his capital, where the French had suppressed it, after providing a house for the reception of such persons as must either perish, or live as beggars,—or the stouter part of them as robbers. 'The restored government has dissolved this in-'stitution, on account of its expense, and because it originated 'with the French; turning the numerous mendicants loose upon

rochial assistance, although they may have funds of their own in one of these institutions. No such clause exists, the one which proposed it having been very wisely rejected by the Legislature. Indeed, the giving the magistrate such a power would be highly reprehensible; it would have at once thrown down the only separation that has been maintained entire between pauperism and independence. Hitherto the law, however improperly administered, has only gone the length of requiring that the property of the industrious should be sacrificed to the maintenance of the really impotent and destitute; but in this case, we should be called upon to relieve not the destitute, but the pertinacious, the covetous, and those who being regardless of the sacrifices and sufferings of others, grasp at all their needy hands can reach.

Mr. Cunningham deserves the thanks of the public for having stepped forward on this occasion, as the advocate of the best interests of the poor. Although our view of the subject is in some respects different from his, he commands our respect for the benevolence of his intentions, and always interests us by the vivacity of his composition.

Art. X. 1. *A Sermon occasioned by the Death of Her late Royal Highness the Princess Charlotte of Wales.* Preached at Harvey Lane, Leicester, November 16, 1817. By Robert Hall, A. M. 8vo. pp. 63. price 2s.

2. *A Sermon delivered in the Tron Church, Glasgow,* on Wednesday, November 19th, 1817, the Day of the Funeral of Her Royal Highness the Princess Charlotte of Wales. By Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. price 1s.

3. *The Sorrows of Britain, her sad Forebodings, and her only Refuge;* a Sermon, &c. By John Pye Smith, DD. Third edition. 8vo. pp. 32. 1s.

4. *A Sermon on the sudden and lamented Death of Her Royal Highness the Princess Charlotte.* By J. W. Cunningham, A.M. Vicar of Harrow, &c. Fourth edition. 8vo. pp. 27. 1s. 6d.

THERE are various points of view in which the sermons published on the occasion of our late national bereavement, may be regarded as possessing an interest independent of the intrinsic qualities of their composition. Many of them are, of course, hasty effusions of the most unpretending character; but yet, as separate expressions of the national feeling, they all serve in some measure to indicate the tendency of opinion, and the state of the public mind. Feathers as they may be in specific weight, they shew the direction of the current. The circumstance, too, of their unprecedented number, considering

the extensive sale which many of them have found, speaks the depth of the general emotion, and the religious character which, for the most part, that emotion assumed. It is computed that more persons attended Divine worship in the various churches and chapels, throughout the kingdom, on the day of the funeral of our lamented Princess, than are to be found assembled on any Sunday throughout the year. One feeling seemed to pervade the nation; a feeling which claimed, which demanded that the doors of the sanctuary should be thrown open, in order that it might find vent in the actions of piety, and be soothed by the congenial accents of religion. There was no other direction which seemed left to the mind on that occasion, and it took that of solemn meditation as by a sort of necessity. The suspension of all business by the spontaneous act of the nation, closed every other door, but those of the house of God; these stood open, and to what other place could even the most thoughtless resort, but to the refuge of the disconsolate, and the Christian's home? The situation of the preacher was in the highest degree advantageous. He had to 'originate nothing,' 'it was not so much he that spake, as 'the events which spake for themselves; he only presumed to 'interpret their language, and to guide the confused emotions 'of a sorrowful and swollen heart into the channels of piety.' In like manner, it has seemed, from the sale of these publications, that a sermon was the most appropriate, and welcome form in which the subject could be brought home to the feelings; as if the only comment of which the event admitted, was to be supplied by the ministers of religion; as if, under such a calamity, it only remained to inquire of the Lord by the mouth of his prophets. And the various interpretations which have been put upon the language of the voice which has thus spoken in thunder, is another circumstance which renders it interesting to collate these sermons. All have seemed to see the handwriting, but who shall claim to have decyphered the characters? We think that no ordinary responsibility has attached under these circumstances, to those who were entrusted with such an opportunity of striking in with the current of emotion, and by giving a beneficial direction to the thoughts, of turning to a lasting account the transient excitement. Upon them it mainly depended, we might almost say to give effect within the respective spheres of their influence, to this awakening dispensation of the Almighty, and to determine what should be its issue, as regards any beneficial impression upon society at large. It would be sad indeed, if all this emotion were to pass away, and to leave no effect upon the national character; if no moral result were to attend this unusual concentration of the public attention on the solemnities of death and the concerns of eternity. The general cast of these

sermons is such as forbids us to entertain such apprehensions, and we would fain persuade ourselves, that the circulation they have obtained, will go some way towards producing a sum of moral good, which may form the only possible compensation for the political calamity with which we have been visited.

Those preachers acted wisely who confined themselves conscientiously to that view of the melancholy event, which lay distinctly within the compass of their vision, and who abstained from mixing up with the fact they were called upon to improve, any uncertain speculations, which, by distracting the attention, might dissipate the emotion they were employed to heighten. The event itself is so solemn, so purely melancholy and affecting, so sublimely impressive, that there was scarcely occasion, in order to the full lesson being received, to advert either to its moral causes, or to its possible consequences. These are considerations which are at the arbitrary disposal of opinion, and the feelings connected with them, are of too mixed a kind, too indeterminate a nature, to blend with those simpler emotions of grief, and pity, and awe, which have occupied the imagination. We have been much pleased with many of these sermons in this respect, that they exhibit so direct and exclusive an aim at usefulness, and that the preacher has been content, from this motive, to avail himself of the more obvious suggestions of the dispensation, as better suited to his purpose, instead of taking a range of thought more comprehensive, but remote from the sympathies of ordinary persons. Such a view of an event, fraught with possible consequences of so vast importance, is confessedly inadequate; but it required no ordinary hand so to fill up the outline, as not utterly to deface its character.

'There never was an occasion,' says Dr. Chalmers, 'on which a matter of deep political interest was so blended and mixed up with matter of very deep and affecting tenderness. It does not wear the aspect of an affair of politics at all, but an affair of the heart; and the novel exhibition is now offered, of all party-irritations merging into one common and overwhelming sensibility. Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all that we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and

security—when we read of the bustle of the great preparation—and were told of the skill and the talent that were pressed into the service—and heard of the goodly attendance of the most eminent in the nation—and how officers of state, and the titled dignitaries of the land, were chariotted in splendour to the scene of expectation, as to the joys of an approaching holiday—yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of despatch to speed the welcome message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes of our species! Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side, that babe, who, but for him, might have been the monarch of a future generation; and he has done that, which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woeful domestic visitation, into the heart of each of its families." pp. 7—9.

Politics, the politics of the day, the narrow, sordid, angry spirit of party, had indeed no business to associate themselves with such a subject as the present, and any individual who could so far violate the sanctity of the occasion, as to attempt, by taking advantage of the softened and excited feelings of an audience, to render it subservient to a political purpose, grossly abused his office. A few attempts of this kind were made,—to affix to this general calamity the character of a specific judgement for certain political as well as moral delinquencies. No expedient could have been devised, more adapted completely to neutralize whatever beneficial impression the event might have produced. Upon this subject, the remarks of Mr. Hall are highly deserving of attention.

'You will perceive, my brethren, that I have confined my attention, in this discourse, to such reflections as we would wish every individual to indulge, in the contemplation of this great national calamity, without adverting to its aspects, on the political prospects and interests of the country. The discussion of the subject, in that view of it, is equally unsuited to my province, and to my talents. I leave

it to politicians to investigate the effects it is likely to produce on the prosperity of the British Empire; esteeming myself sufficiently happy, if I may be the humble instrument of fixing your attention on subjects best fitted to prepare you for "a kingdom which cannot be moved;" being convinced, as you may infer from my constant practice, that this is neither the place nor the season for political discussion, and that the teachers of religion are called to a nobler occupation, than to subserve the interests of party, or fan the flames of public dissension. In perfect consistence with this observation, permit me to remark, that it appears to me highly presumptuous to attempt to scan the secret purpose of the Deity, in this dispensation, by assigning it to *specific* moral causes. "His ways are in the great deep; his paths past finding out." That it ought to be considered as a signal rebuke and chastisement, designed to bring our sins to remembrance, there is no doubt; but to attempt to specify the particular crimes and delinquencies which have drawn down this visitation, is inconsistent with the modesty which ought to accompany all inquiries into the mysteries of Providence, and especially repugnant to the spirit, which this most solemn and affecting event should inspire. At a time when every creature ought to tremble under the judgments of God, it ill becomes us to indulge in reciprocal recrimination; and when "the whole head is sick, and the whole heart is faint," it is not for the members to usurp the seat of judgment, by hurling mutual accusations and reproaches against each other. Are there not sufficient provocations to be found in all ranks and classes, from the lowest to the highest, to justify and account for these and still greater severities; or is it necessary to look farther for a vindication of the equity of the divine proceeding, than in the open impiety and profaneness, the perjury and injustice, the profanation of the Sabbath, and contempt of sacred things, the profligacy of the lower, and the irreligion and impurity of the higher orders, which, notwithstanding the multitude of splendid exceptions, still form the national character?'

Is there not, however, a tendency to an opposite extreme which is equally to be condemned; a tendency to an undevout indifference to the general dealings of Providence, as if they had no possible or, at least ascertainable reference to the conduct of nations? Because the character of an event, as regards its bearings upon the future, is hidden from us, does it follow that so far as it wears the aspect of a national calamity, it is not to be viewed as an expression of the Divine intentions, and such an expression as looks back upon the past? It is difficult, indeed, to say how far any calamitous event deserves to be viewed as a Divine judgement, which has no *immediate* effect upon the prosperity and interests of the nation so visited. We are sure that such an event as that which we deplore, might, if duly improved, be attended with moral effects of so beneficial a nature, as altogether to change its aspect, and to make it appear an interposition of Divine mercy. 'Should the lamented and

'untimely end of the Princess,' remarks Mr. Hall, 'be the 'means of giving that religious impulse to the public mind, 'which shall turn us to righteousness, the benefits she will 'have conferred upon her country, in both worlds, will more 'than equal the glories of the most prosperous and extend-'ed reign.' At the same time, its efficiency as a means of producing such an impression, must materially depend on the event being adequately felt in all its genuine importance, as not merely a melancholy and affecting incident, but a great national calamity, which, by whatsoever circumstances it may have been rendered morally necessary, is inflicted upon as a nation, for some specific design. Whether this moral design shall be answered, rests with us, and upon its accomplishment may absolutely depend the political consequences which shall spring from this calamity. It is in the highest degree derogatory to the wisdom of Divine Providence to suppose that so solemn a visitation, attended by such awful pomp of circumstances, one which affects so deeply our national hopes, should not have a further meaning than is conveyed by the language of similar calamities in private life, the ordinary lessons of mortality.

'The Deity himself adorned *this* victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most attractive and alluring, but to grasp nothing; and after conducting her to an eminence where she could survey all the glories of the empire as her destined possession closed her eyes in death.' *Hall's Sermon.*

But, indeed, the death of the Princess Charlotte, is not merely impressive as an historical event of awful interest, bordering upon sublimity,—involving the extinction of two successive reigns, which promised to carry on so far into the future the fortunes of our country; we need not look beyond the present moment, in order to justify its being represented as an incalculable loss. Even now, her character had begun to diffuse a most benignant lustre on society, and her exalted example was already enlisted on the side of domestic virtue, and piety. She had already commenced in the hearts of the people that reign which promised to bring back the days of romantic loyalty. The sanguine anticipations of a nation with regard to the future sovereign, have often been disappointed, but in this instance they seemed to have a rational basis in the religious character of the illustrious individual, and to rest, not on the vague qualities of a *good-heart*, but upon good principles.

'O, had our beloved princess lived to wear the crown, from so much as has been developed of her conduct and character, we might reasonably have hoped that her reign would have been generous, mild,

and pacific:—that her throne would have been established in righteousness, wisdom, and beneficence, to a degree beyond what we or our fathers have ever seen!—that profligate characters would have been kept from her presence, and that her royal person, court, and government would have been surrounded and supported by the best worthies of our land, "such as fear God, men of truth, hating covetousness;"—that her influence and approbation, and the force of her example would have nourished and raised to a high point of excellence, all the personal and domestic virtues in the superior orders of society!—that thus, infidelity, irreligion, and profaneness, would have been discountenanced in the higher ranks much more than now they are, and temperance, chastity, integrity, and purity would have been much more encouraged;—that her talents, her acquirements, and her character would have been so exercised in forming the minds and guarding the morals of her children, as, under the divine blessing, to have been the means of sending down distinguished mercies to a distant posterity.—And why, O why, has it not been thus?—"Our iniquities have turned away these things; and our sins have withholden these good things from us."—*Dr. Smith's Sermon.*

Apart from all political contingencies, then, we are justified in classing this affecting catastrophe with some of the most melancholy occurrences in our annals. We think that this is the only view that can be taken of it, that can secure the full and appropriate impression which it is within the design of this providential dispensation, to produce. If this be the case, it is surely reasonable to inquire, with some anxiety, how far it may be intended as a warning of impending evil, or how far the extinction of this great light may 'resemble the Apocalyptic 'vial poured into that element, which changes its whole temperature, and is the presage of fearful commotions, of thunders, 'lightnings, and tempests.'

Mr. Hall's Sermon is peculiarly and powerfully adapted to produce this adequate impression. It is a most finished production, every way worthy of the signal occasion, and it will give the proper tone to public feeling, by its sublime eloquence and its elevated, affecting piety. The extracts we have already given supersede the necessity of criticism, and indeed upon this we have now no room to enter. In our next Number, it is our intention to proceed to what perhaps our readers may be disposed to remind us is our proper business as Reviewers, the more particular notice of the character of the respective Sermons which have been published on the present occasion.

XI. SELECT LITERARY INFORMATION.

ntlemen and Publishers who have works in the press, will oblige conductors of the ECLECTIC REVIEW, *by sending Information paid) of the subject, extent, and probable price of such works; they may depend upon being communicated to the Public, if tent with its Plan.*

n. Upcott, of the London In- will soon publish, in three umes, a Bibliographical Ac- he principal Works on English hy.

nstrong, of Sunderland, has in , a work on Scarlet Fever, Consumption, &c. and his Typhus Fever is repriating derable additions.

y will be published, in royal rs from the Hon. Hor. Wal- orge Montagu, Esq. from the 5 to 1770, now first published Originals in the possession of .

will be published, Scientific the Juvenile Student's Clas- e to the Sciences.

rima will deliver the introduc- re to his Spring Course, on and practice of Medicine, on 30th of January, at seven the evening precisely, at his 1, Thavies Inn, Holborn. res will be continued at the every Monday, Wednesday, , until the conclusion of the ich will be about the end of

press, (at Glasgow) and rill be published, Four Dis- the Effects of drinking Spi- d other intoxicating Liquors, and an Appendix: by James A. This work, the price of be very moderate, is designed as a popular and practical combining powerful persua- ed from the influence of spi- uors upon the morals and the ling, with an accurate descrip- eir effects upon the bodily compiling which, the author l himself of the opinions and s of Drs. Willan, Lettsom, Linnæus, Rush, Trotter, Aikin, and various other

In February next will be published, dedicated by permission to his grace the Duke of Devonshire, Peak Scenery, being the first of a series of excursions in Derbyshire. By E. Rhodes, of Sheffield. This work, which is intended to form one of the most elegant topographical productions of the British press, will be beautifully printed in demy and royal quarto, and will be accompanied with engravings, finely executed by Messrs. W. B. and G. Cooke, from drawings by F. L. Chantrey, A. R. A. by whom they have been presented to the author as a token of friendship, and a mark of his attachment to his native county. Each part will be paged separately, so as to constitute a distinct production; and though, when connected, the whole will form a regular series, the work may be either continued or declined at any period of the publication, at the election of the purchaser. More than one half the copies intended to be printed, being already subscribed for, all future applications are requested to be addressed to the author. Fifty copies only will be published in imperial quarto, with proof impressions, price 3l. each. royal quarto, 1l. 14s. demy quarto, 1l. 4s.

Mr. Donald Mackay has in the press, and will shortly publish in one volume, The Ladies Encyclopædia; being an introduction to those branches of science essential in the education of young females; comprehending Chronology, Ancient History, Geography, Music, Drawing, and Dancing. From the French of Madame de la Mimardiere, author of Moral Philosophy and Mythology for young ladies, with considerable additions.

In the press, and speedily will be published, in one volume, A Week's Holidays at Home, or the Townly Family; being a collection of original stories for the amusement and instruction of youth, containing also a Morning and

Evening Hymn for every day in the week. By R. H—h.

To be published on the third Saturday in January, 1818, and continued monthly, the first number of a New Periodical Journal, the object of which will be to convey to the public a great variety of new, original, and interesting matter; and, by a methodical arrangement of all inventions in the arts, discoveries in the sciences, and novelties in literature, to enable the reader to keep pace with the progress of human knowledge. To be printed uniformly with the Quarterly Review. The price, by the year, will be 2l. 2s.

In the press, the fourth and last canto of Childe Harold's Pilgrimage, with considerable notes, comprising observations upon society, literature, &c. made during his travels and residence abroad. By the right hon. Lord Byron. 8vo.

A View of the State of Europe during the middle ages: By Henry Hallam, Esq. is printing in 2 vols. 4to.

Preparing for publication, the Dramatic Works complete, with the Poems, &c. of the late right hon. Richard Brinsley Sheridan. To which will be prefixed an Essay on the life and genius of the Author. By Thomas Moore, Esq. Author of Lalla Rookh. 4 vols. 8vo.

Just ready: The Narrative of Capt. Tuckey; the Journal of Professor Smith; and miscellaneous observations on a Voyage of Discovery up the river Zaire or Congo in South Africa. With an Introduction, explanatory of the motives and objects of the expedition, with biographical notices of the unfortunate sufferers. Printed in 4to. uniformly with Park, Barrow, Adams, and Riley's Travels in Africa, and accompanied with a chart of the river, several engraved views, numerous wood cuts, and plates of new and interesting objects of natural history.—Published under the direction of John Barrow, Esq. F. R. S.

Also: Journey through Asia Minor, Armenia, and Koordistan. By John Macdonald Kenneir, Esq. 8vo.

In the press, A System of Mechanical Philosophy, by the late John Robison, LL. D. Professor of Natural Philosophy in the University of Edinburgh. With notes and illustrations, comprising the most recent discoveries in the physical sciences. By David Brewster, LL.D. F. R. S. E. In 4 vols. 8vo. with numerous plates.

In the press, The Plays and of James Shirley, now first collec chronologically arranged, and t carefully collated and restored. occasional notes, and a biogr and critical essay. By William Esq. Printed uniformly with Ma and Ben Jonson. 6 vols. 8vo.

In the press, a copious Greek mar. By Augustus Matthiæ, D Philosophy, Director of the Gymn and Librarian of the Ducal Lib Altenburg; translated into E from the German, by the late R V. Blomfield, M. A. Fellow of E College, Cambridge. 2 vols. 8vo

In the press, Delineations of th brated city of Pompeii; consis forty picturesque views, from d made in the year 1817. By Cockburn. The plates are etch Pinelli, of Rome, and will be finis W. B. Cooke. Printed uniformly Stuart's Athens, in folio.

In the press, the Comedies of phanes. Translated from the with numerous illustrative notes Thomas Mitchell, A.M., late Fe Sidney-Sussex College, Cam 3 vols. 8vo.

A Picturesque Tour of Italy, i tration of, and with references text of Addison, Moore, Eustac Forsyth: From drawings taken spot during the years 1816, 181 James Hakewill Arch. Engra G. Cooke, Pye, Scott, Milton, Landseer, Fittler, Middeman, &c. imperial 4to.—The work completed in about fifteen part first of which will be published first of February.

In the press, and speedily published, Strictures on Dr. Cha Discourses on Astronomy, shew astronomical and theological irreconcilable to each other; an in his attempt to harmonize th trine of Scripture and Astronom stead of silencing the infidel, given fresh ground for cavil. B Overton.

The History and Antiquities Cathedral of Winchester, by M ton, with 30 engravings, is just lished. It comprises an original tigation into the early establis and progress of Christianity, South Western part of the Islan among the West Saxons; an es the origin and architectural st the present cathedral; and a d

tion of that edifice. An account of its various and splendid monuments; biographical anecdotes of the Bishops, &c. with ample graphic illustrations of the architecture and sculpture of the Church. The latter are chiefly engraved by J. and H. Le Keux, from drawings by Edward Blore. The volume is dedicated by permission to the late Princess Charlotte, whose character and loss, are noticed in the Preface. In its historical and architectural relations, the Cathedral of Winchester, presents more attraction than any other edifice in England; and the author has taken much pains to elucidate the one, and illustrate the other.

Mr. Bricton's first Number of illustrations of York Cathedral, is also published, with six engravings, by the two Le Keux's, Scott, &c. from drawings by Mackenzie and Blore.

In the press, and will be published early in January 1818, the third edition, with additions, 12mo. 3s. 6d. bds. of the Pleasures of Religion; in Letters from Joseph Felton to his son Charles.

In a few days may be expected, the second edition of Dr. Ryland's Memoir of the late Rev. A. Fuller. This edition has undergone a thorough revision, and has received many additions. It is not an abridgement, as has been announced, but is printed in a smaller type, in order to reduce the price.

In the press, the second edition of the Rev. Robert Hall's Funeral Sermon for the Princess Char-lotte.

We are glad to find that the suggestion in our November Number, relative to the propriety of celebrating the Third Centenary of the Reformation, by public addresses suitable to the remembrance of so glorious a deliverance, appears not to have been thrown away. The Protestant Union Society have issued a circular recommendation on the subject, in which notice is taken that John Wiclif (the Morning Star of the Reformation) died on the 31st of December 1517, and the succeeding Sunday (Jan. 4.) presents, it is therefore conceived, a favourable occasion for improving that important event. This suggestion, several of the Clergy and Dissenting Ministers have intimated their intention of complying with, and we earnestly hope that the call will be generallyobeyed throughout the country.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Shakspeare and his Times, including the Biography of the Poet; Criticism on his Genius and Writings; a Disquisition on the Object of his Sonnets; a new Chronology of his Plays; and a History of the Manners, Customs, and Amusements, Superstitions, Poetry, and Elegant Literature of his Age. By Nathan Drake, M.D. Author of Literary Hours, and of Essays on Periodical Literature. With a portrait, engraved from a cast made by Mr. G. Bullock, from the monumental bust at Stratford upon Avon. 2 vols. 4to. 5l. 5s. bds.

*** A few copies on royal paper, for the purpose of illustration, may be had, price 7l. 7s.

EDUCATION.

A Companion to the Globes, comprising an astronomical introduction, the various problems that may be performed by the Globes, preceded by the subjects to which they refer, and accompanied by numerous examples, recapitulatory exercises, &c. calculated to convey a complete knowledge of the use of the Globes, and of the principles on which the science is founded. By a private Teacher. 12mo. 4s. 6d.

Likewise, a Key to the above. 2s.

Galignani's Grammar and Exercises, in twenty-four lectures on the Italian Language, third edition, with numerous additions and improvements. By A. Montucci, LL.D. 8vo. 8s. bds.

Italian Extracts, being an extensive selection from the best classic and modern Italian authors, intended as a supplement to the above Grammar and Exercises. By A. Montucci, LL.D. second edition, 8vo. 9s. bds.

A Greek Primer. By A. Dickenson, containing the various inflections of nouns, participles, and verbs, with numerous vocabularies, and an appendix of verbs, simple and compound, conjugated in full. 3s. 6d. bound.

Remarks on a course of Education, designed to prepare the youthful mind for a career of honour, patriotism, and

philanthropy. By Thomas Myers, A.M. of the Royal Military Academy. Author of a Compendious System of Modern Geography, 1s. 6d.

GEOLOGY.

An Introduction to the Study of Geology; with occasional remarks on the Truth of the Mosaic Account of the Creation and the Deluge. By Joseph Sutcliffe, M.A. Author of a Grammar of the English Language, and Guide to Composition, &c. 8vo. 1s. 6d.

MEDICINE, &c.

Physiological Lectures; exhibiting a general View of Mr. Hunter's Physiology, and of his Researches in Comparative Anatomy, delivered before the Royal College of Physicians, in the year 1817. By John Abernethy, F.R.S. &c. Surgeon to St. Bartholomew and Christ's Hospitals. 8vo. 8s.

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THE

ECLECTIC REVIEW,

FOR FEBRUARY, 1818.

Art. I. *Anecdotes of the Life of Richard Watson, Bishop of Landaff: Written by Himself at different Intervals, and revised in 1814.* Published by his Son, Richard Watson, LL.B. Prebendary of Landaff and Wells. 4to. pp. 551. Price 2l. 12s. 6d. London. 1817.

THIS is certainly the most valuable piece of *auto*-biography that has been presented to the world, since Bishop Burnet's account of his own Times, and it will deservedly rank with the intelligent and impartial narrative of that upright historian, among the most important illustrations of our national annals. The life of Bishop Watson was spent in honourable and patriotic exertion. That it was protracted to so advanced an age, is in itself a pleasing consideration; but when he is regarded as the contemporary memorialist of nearly a century, the circumstance rises in importance, and the natural veneration inspired by a green old age, is heightened by our feeling as if it was preserved for his country, in order that, at this crisis, invested with all the majesty of death, he might utter in the ears of the senate and people of England, truths which it peculiarly behoves them to hear, but which otherwise might scarcely obtain a hearing. Whatever diversity of opinion may prevail as to the public and religious character of the illustrious individual in other respects, his competent knowledge of the events he records, as well as his veracity, is unquestionable; and when to these important requisites, we add those of a more than ordinary acuteness of faculty, and independence of mind, together with what, judging from the indications of the work before us, we should conceive to be not less due to him, the merit of unaffected candour, we have portrayed a man as completely qualified as he well could be, for the task he has undertaken. The following is the account which his Lordship gives of the origin of the publication.

'It has been a custom with me, from a very early age, to put

down in writing the most important events of my life, with an account of the motives which, on any occasion of moment, influenced my conduct. This habit has been both pleasant and useful to me; I have had great pleasure in preserving, as it were, my identity, by reviewing the circumstances, which, under the good Providence of God, have contributed to place me in my present situation; and a frequent examination of my principles of action has contributed to establish in me a consistency of conduct, and to confirm me, I trust, in that probity of manners in my seventy-fifth year, with which I entered into the world at the age of seventeen. My health has been for several years precarious; and the faculty have long ago left my constitution to struggle with a disorder which first seized me in 1781. The body and mind, I begin to perceive, are both of them losing their activity; the *evil days* are coming on in which men usually say, there *is no pleasure in them*; may I not be allowed then, without incurring the imputation of vanity, to live, in a manner, an happy life (for which I am most thankful to its Author) over again, by collecting and arranging some of the detached papers which I have written at different periods? By this means my children, when I am in my grave, may be gratified with knowing the character of their father; and the world, if it has any curiosity concerning him, will have an opportunity of perusing authentic, if not interesting, memoirs of the Bishop of Landaff.'

Richard Watson was born at Heversham, in Westmoreland, in August, 1737. His father, who was then in his sixty-sixth year, had been at one time head master of Heversham school, and was esteemed an excellent grammarian, but had resigned the post before the birth of his son Richard: he died in 1753. At this school, Watson received his grammar education, which was by no means adequate to make a perfect scholar. It was, he says, a disadvantage to him through life, that not having been taught, when at school, to make Latin or Greek verses, it cost him more pains to remember whether a syllable was long or short, than to comprehend a whole section of Newton's *Principia*. He imbibed, indeed, a contempt for the study of prosody, from remarking the undue and even ludicrous importance attached to that unprofitable science, as well as the impossibility of arriving at either certainty or perfect accuracy in pronunciation. Nevertheless, he was forced to attend to such things, since, as he says, 'a Westminster or an Eton schoolmaster would 'properly have thought meanly of a man who did not know 'them.' His hands, he tells us, would often shake with impatience and indignation, while he was consulting Ainsworth or Labbe about a point which he was certain of forgetting in a month's time. He was admitted a sizar of Trinity College, Cambridge, in November, 1754, at which period, he was not acquainted with any individual in the University, except his tutor, Mr. Backhouse, who had been one of his father's

scholars, and his schoolfellow, Mr. Preston, afterwards Bishop of Ferns. He had no expectations from relations, and £300. the slender portion left him by his father, was the extent of his resources. He accordingly commenced his studies with the greater eagerness, from knowing that his future fortune was to be wholly of his own fabricating. Perceiving that the sizars were not so respectfully looked upon as they ought to have been, 'inasmuch as the most learned and leading men in 'the University, have,' as he remarks, ever arisen from that order, he offered himself for a scholarship a year before the usual time of the sizars sitting, and succeeded on the 2nd of May, 1757. At this time, he had been resident in college for two years and seven months, without having gone out for a single day; during which period, he had acquired some knowledge of Hebrew, greatly improved himself in Greek and Latin, made considerable proficiency in mathematics and natural philosophy, and studied 'with much attention' Locke's Works, King's Book on the Origin of Evil, Puffendorf's Treatise *de Officio Hominis et Civis*, and some other books on similar subjects. It is particularly interesting in the case of individuals distinguished by originality of character, to learn, what were the works which first engaged the newly awakened ardour of their minds, and gave the bias to their future habits of thinking. There can be little doubt that the study of these Authors had a considerable influence in forming the intellectual character of the Bishop of Landaff. He gloried in being the disciple of Locke, and maintained, through life, an unshaken adherence to those grand constitutional principles, of which that acute philosopher was the champion. An extract is given from a letter of Lord Granby's, dated August 17th, 1775, in which his Lordship tells Dr. Watson, he never can thank him too much for making him study Locke; and the Doctor's answer shews the high estimation in which he held his political writings. 'Locke has laid in you a good foundation, or rather has finished 'the work of civil government, so that other authors upon that 'subject are less necessary for you; from him you are become 'acquainted with some of the principal questions of natural Law.' He then proceeds to recommend, as the best treatise on the Laws of Nature, Rutherforth's Institutes; after a careful and thorough perusal of which, the attentive study of Blackstone he considers as sufficing to lay, in a mind previously well cultivated, a good foundation for political knowledge. In the same letter, he alludes to the collateral advantage of such studies, as the best substitute, in intellectual education, for mathematics: 'Euclid 'would have done much towards fixing your attention; but 'Locke has well supplied his place.'

Another work, accidentally met with, which appears to have

made a strong impression upon his mind, was, *Vertot's Roman Revolutions*. The perusal suggested the subjects of two declamations, in which he discovered that political bent of his mind in favour of civil liberty, which was formed in it, before, as he expresses it, he knew of what selfish and low-minded materials the public world is made.

'Were such kind of books put in the hands of kings during their boyhood, and Tory trash at no age recommended to them, kings in their manhood would scorn to aim at arbitrary power through corrupted parliaments.'

Archbishop King's Treatise had not, it may be feared, a tendency equally beneficial, in contributing to form Bishop Watson's theological principles. A philosophical treatise on so inscrutable a subject, was more likely to encourage a fearlessness of speculation in the mind of a novice, than to impart knowledge, or to teach humility; more adapted to excite doubts than to satisfy them; and the Archbishop's work, though extremely valuable and profound, must have tended, by its decided leaning to the Arminian hypothesis, to strengthen the prejudice which Mr. Watson appears to have formed against the Calvinistic divinity. That self-dependent spirit of inquiry, which is so favourable to the discovery of physical truth, when once it overpasses the limits of human knowledge, becomes alike unphilosophical and dangerous; and on a mind like Watson's, trained to the strict discipline of mathematical evidence, the habit of expatiating on theological subjects, beyond the region of revealed facts and accredited testimony, and of canvassing doctrines unattested by their appropriate evidence, must have had a pernicious influence. Of the truth of Christianity itself, he appears never to have doubted: on this point his 'school-'boy's faith' was confirmed by evidence, which approved itself to his reason as irrefragable. The following expressions occur in a very early part of the memoir.

'Believing as I do in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, matter and spirit; hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is, or is not, a substance distinct from the body. The truth of the Christian religion depends upon testimony; now man is competent to judge of the weight of testimony, though he is not able I think fully to investigate the nature of the soul; and I consider the testimony concerning the resurrection of Jesus (and that fact is the corner stone of the Christian church) to be worthy of entire credit.'

This very extract, while it bears the marks of characteristic good sense, exhibits, at the same time, extremely imperfect

views of the design and authority of Revelation, and a strange looseness of thinking on the subject of religion. On comparing the first sentence with the last, one is led to wonder what connexion our young divine perceived, between the *doctrine* of accountability, and the *fact* of our Lord's resurrection, that made him select the latter as the basis, and the former as the substance of Christianity. It is probable he did not pause on the subject, or he must have been struck with the utter disproportion between the foundation, and the imaginary superstructure, and have sought for other expressions by which to characterize the essential truths of Christianity.

It would seem that what first excited his scepticism on the point to which he alludes, and set him to search out a reason for the opinions he held by mere prejudice, was his being obliged as an opponent, in the philosophical schools at Cambridge, in 1758, to find arguments against the question: *Anima est suâ naturâ immortalis?* The process of thought, which he describes as taking place in his mind, is very interesting; and his conclusion shews the tendency of such discussions to cherish a habit of scepticism, by fixing the attention on subjects, respecting which doubt is the highest attainable approximation to knowledge.

'Whether life can exist without perceptivity, or perceptivity without thought, are subtle questions, not admitting, perhaps, in our present state, a positive and clear decision either way. Physical and metaphysical difficulties present themselves on every subject, and ultimately baffle all our attempts to penetrate the darkness in which the Divine mind envelopes his operations of nature and grace.'

'I have read volumes on the subject,' remarks the Bishop, in another place, 'but I have no scruple in saying, that I '*know* nothing about it.' A similar confession would often be the part of wisdom; yet, with this conviction, how shall we reconcile it with his Lordship's good sense, to defend the practice of selecting such subjects for *scholastic exercises?* Among the themes of disputation in the Soph's school, when Mr. Watson was Moderator, in 1762, the following are enumerated, as if they were of the same class of abstract truths, as the phenomena of planetary motion, of the course of the winds, and the barometer.

'*Origo mali moralis solvi potest salvis Dei attributis;*
'*Æternitas pœnarum non contradicit Divinis attributis?*
'*Præscientia Divina non tollit libertatem agendi?*
'*Recte statuit Humius statum futurum non colligi posse ex Dei justitia?*"

And the Author suffers this very comment to escape him, in extolling these specimens:

'The depths of science, and the liberality of principles in which the University of Cambridge initiates her sons, would, had he been acquainted with them, have *extorted praise from Mr. Gibbon himself*.'

The second of the above questions, had, with a slight variation, been brought to Mr. Watson, by Mr. Paley, since so well known as the author of the Principles of Moral Philosophy, and other works of more unexceptionable character. In the question as the latter proposed it for his act, the *non* was not inserted. Watson accepted it without scruple; but afterwards, on Paley's finding the subject had given great offence, suggested *putting in* the *non*. There is something extremely revolting in the daring *nonchalance* with which these academic disputants seemed to have loved to carry their games to the very verge of the awful mount of the Divine Presence. 'It is a subject,' remarks the Bishop, 'of great difficulty.' True: but this is not all; it is a subject, the speculative difficulties of which in no wise affect the certainty of the fact; nor would the solution of the problem avail any thing towards determining the aspect of the fact on our personal destiny: *that* is no subject of hypothesis. Surely, Milton must have had the academic disputations of the Cambridge Sophs in his mind, when he described the fallen spirits as speculating

> 'Of providence, fore-knowledge, will, and fate;—
> Of happiness and final misery,
> Passion and apathy, and glory and shame;
> Vain wisdom all, and false philosophy.'

It is remarkable, however, that Watson had so little of that dogmatism about him, which some of our shallow infidels have displayed in deciding upon this awful subject, from what they consider as the unreasonableness of the doctrine, that he fairly allows that the identity of the word used in Matt. xxv, 46, in reference both to the punishment of the wicked, and the happiness of the righteous, presents an obstacle insuperable by conjectural criticism; and in reply to the objection from reason, which assumes that everlasting punishment can answer no benevolent end, he remarks:

'But how is it proved that the everlasting punishment of the wicked may not answer a benevolent end, may not be the means of keeping the righteous in everlasting holiness and obedience? How is it proved that it may not answer, in some other way unknown to us, a benevolent end in promoting God's *moral* government of the universe?'

When the truth of a doctrine rests upon the positive evidence of its being revealed, all *à priori* objections are fairly disposed of, if we can shew that we are not sufficiently in possession of the knowledge of the whole case, to form a rational

estimate of what previous to the revelation of the certainty, would have been probable. The apparent reasonableness or unreasonableness of a thing, cannot be allowed to constitute any evidence for or against a truth which it would have been impossible for us to *know*, had it not been revealed. This, Watson appears fully to have perceived, and he wanted but that one heart-requisite—piety, to be as eminent a divine as he was a logician, a chemist, an agriculturist, and a politician. But we must return to the narrative.

In January, 1759, Mr. Watson took his bachelor of arts' degree. He was the second wrangler of his year; according to the general sense of the examiners, he deserved to have been made the first. In the September following, though only a junior bachelor, he sat for a fellowship. He was elected a fellow of Trinity College the subsequent year. 'You have 'done your duty to the college,' said his old Master, 'it re- 'mains for the college to do theirs to you.' About this time, he 'might have gone chaplain to the Factory at Bencoolen,' but the same individual dissuaded him from it, by telling him, he was 'far too good to die of drinking punch in the torrid 'zone.' 'I have thanked God,' remarks our Author, 'for 'being disappointed of an opportunity of becoming an Asiatic 'plunderer.' Such were his ideas of a colonial chaplaincy! He took his master of arts' degree in 1762, and in the course of the following five years, was four times appointed to the difficult office of Moderator.

In 1764, he was unanimously elected Professor of Chemistry, on the death of Dr. Hadley.

'At the time this honour was conferred upon me, I knew nothing at all of Chemistry, had never read a syllable on the subject; nor seen a single experiment in it; but I was tired with mathematics and natural philosophy, and the *vehementissima gloriæ cupido* stimulated me to try my strength in a new pursuit, and the kindness of the University (it was always kind to me) animated me to very extraordinary exertions. I sent immediately after my election for an operator to Paris; I buried myself as it were in my laboratory, at least as much as my other avocations would permit; and in fourteen months from my election, I read a course of chemical lectures to a very full audience, consisting of persons of all ages and degrees, in the University. I read another course in November, 1766.'

No stipend had been hitherto annexed to this Professorship. 'I was told,' says the Bishop, 'that the Professors of Che- 'mistry in Paris, Vienna, Berlin, Stockholm, &c. were sup- 'ported by their respective monarchs; and I knew that the 'reading a course of lectures would every year be attended 'with a great expense.' On these grounds, and being very hearty, as he expresses it, in the design of recommending the

science to the attention of the youth of the University and of the country, he thought himself justified in applying to the minister for a stipend from the Crown. This 'drop,' as a hundred a year is justly termed, in comparison with the enormous sums profligately lavished in securing Parliamentary majorities, was obtained with difficulty. The following anecdote is too characteristic to be omitted.

'The petition was presented in March, but I heard nothing about it till the July following; when, waiting upon the Duke of Newcastle, he asked if my business was done? I answered, *No*, and that I thought it never would be done. I own I had been so much vexed at the delay, that I was very indifferent whether it ever was done or not, and therefore answered with more firmness than the old man had been used to. He then asked why it had not been done. My answer was," Because Lord Rockingham says Your Grace ought to speak to the King, as Chancellor of the University; and Your Grace says, that Lord Rockingham ought to speak to the King, as Minister.' He stared at me with astonishment; and, calling for paper, he instantly wrote a letter, and sealing it with his own seal, ordered me to go with it immediately to Lord Rockingham, who had a levee that day. I did so, (and it was the only time in my life that I ever attended a minister's levee,) and sent in my letter, before the levee began. I understood it was whispered, that Lord Rockingham and the Whigs were to go out of administration; and it was so: for their dismission was settled that very day. Lord Rockingham, however, undertook to ask the King; and apologizing for not having done it sooner, offered in a very polite manner to have the stipend (I asked only for £100. a year,) settled upon me for life. This I refused, and desired to have it only whilst I continued Professor of Chemistry and discharged the duty of the office.'

'The ice being thus broken,' similar stipends have been subsequently procured from the crown, for the Professors of Anatomy, Botany, and Common Law.

In October, 1771, Dr. Rutherforth, the Regius Professor of Divinity, died. That office had long been the secret object of Mr. Watson's ambition, but he was as yet not even a Bachelor in Divinity, and therefore not qualified to become a candidate. He determined, however, 'to sound the University,' and ascertaining that it was expected he should come forward, young as he then was, being only thirty-four, and remote as his studies had been from Divinity, he resolved on offering himself. Seven days were all the time he had to accomplish the removal of the only formidable obstacle to his eligibility: by dint of hard travelling and some adroitness, he succeeded in obtaining the King's mandate for a Doctor's degree, and was created a Doctor on the day previous to the examination of the candidates. He was elected unanimously, and the ardour of his mind was now directed to a new course of studies.

'On being raised to this distinguished office, I immediately applied myself with great eagerness to the study of divinity. Eage ness, indeed, in the pursuit of knowledge was a part of my temper, till the acquisition of knowledge was attended with nothing but the neglect of the king and his ministers; and I feel, by a broken constitution at this hour, the effects of that literary diligence with which I laboured for a great many years.'

He expresses himself as looking back with a kind of terror on the application to which at about this period of life he was accustomed. For months and years together, he frequently read three public lectures in Trinity College, beginning at eight o'clock in the morning, spent four or five hours with private pupils, and five or six more in his laboratory, every day, besides the incidental business of presiding in the Sophs' schools. Genuine as appears to have been Watson's thirst for science, and his fondness for intellectual pursuits, the desire of obtaining honourable distinction, as it gave the first impulse to his exertions, and the bias to his character, so, it was the only stimulant adequate to sustain the energies of his mind through so long a succession of extraordinary efforts of application. The idea with which he started, that he must be the architect of his own fortunes, retained possession of his mind, and urged him still forward in the career of academic ambition, not because he was more secular or more selfish than those sons of the Triangle, who sit down content with the college fame of a wrangler, or the snug comforts of a fellowship, but because he had more expanded views of the sphere of exertion, because he had talents, and enterprise, and activity of mind, which carried him out beyond the *ne plus ultra* of mathematical scholarship. His bow carried far beyond their target. This being the case, it cannot be matter of surprise, that after carrying off the highest honours of the University, he should have felt himself entitled to look for those more substantial marks of merited favour from the Government of his country, which, as a mere matter of course, are generally consequent upon the posts he had occupied, and the connexions he had formed. He obtained in 1782, the bishopric of Landaff, on the application of the Duke of Rutland to Lord Shelburne. He considered himself, however, as having no great reason to be proud of the promotion, inasmuch as he owed it not to any regard entertained for him in consequence of his zeal and industry in the exemplary discharge of his academic functions, but to an opinion erroneously entertained by the minister, that he was a warm, and might become an useful partisan of the Whig interest. What he had done, by his publications, 'in 'support of the principles of the Revolution, happened (he says) 'to please a party, and they made me a bishop.'

ministers of religion, he avows his conviction, that 'their mode-
'ration ought to cover the sticklers amongst ourselves for Ame-
'rican episcopacy, with contrition and confusion.' He adds:

'By virtue of my office in the University, I am a minister of the Society for propagating the Gospel in foreign parts; but ever since my appointment to the Professorship of Divinity, I have resolutely refused contributing any thing towards the support of the society, because I always believed that its missionaries were more zealous in *proselyting Dissenters to episcopacy than in converting Heathens to Christianity*. This conduct of mine has been considered as exceeding strange, and has given great offence; but I had rather offend all the dignitaries of the church for ever, than act contrary to my decided judgement for an hour, and your book will now inform them that my reasons for not subscribing were well founded. Whenever I consider how much the Church of Christ has been polluted by the ambition of its ministers, how much the great ends of civil society have been perverted by a lust of domination in its rulers, it makes me regret the low condition of humanity, and excites a longing for some other existence, where the petty passions incident to our nature will be done away; where truth, and honesty, and charity, and all the virtues which either a philosopher or a christian can set any value upon, shall be practised with less disadvantage.'

In 1773, Dr. Watson married the eldest daughter of Edward Wilson, Esq. of Dallum Tower, in Westmoreland. The day after his marriage, he set off to take possession of a sinecure rectory in North Wales, procured for him by the Duke of Grafton, out of consideration of his being ill provided for, as he had hitherto no preferment but his professorship. This sinecure, through the unsolicited attention of the same nobleman, Dr. Watson exchanged, on his return to Cambridge, for a prebend in the church of Ely.

'At the time the Duke did me this favour, we thought differently on politics. I had made no scruple of every where declaring, that I looked upon the American war as *unjust* in its commencement, and that its conclusion would be unfavourable to this kingdom, and his Grace did not abandon the administration till October, 1775.'

Subsequently to this period, an intimacy amounting to friendship, took place between the Duke and Dr. Watson, which was terminated only by the death of his Grace. An acknowledged difference of sentiment between them, on both political and religious subjects, had no effect, remarks the Doctor, 'to deaden the 'activity of personal attachment.'

'I never attempted, either to encourage or to discourage his profession of *Unitarian* principles, for I was happy to see a person of his rank, professing with intelligence and with sincerity, Christian principles. If any one thinks that an Unitarian is not a Christian, I plainly say, without being myself an Unitarian, that I think otherwise.'

We cannot but admire the frankness of this avowal. Before we discuss the legitimacy of what will be termed his candour, we shall advert to another instance in which it was still more remarkably displayed, towards a man whom he *could not* regard as a Christian,—Mr. Gibbon. It is well known that the liberal and gentlemanly manner in which Dr. Watson, in his Apology for Christianity, treated the infidel historian, so far displeased some of the doughty polemics of the time, as to draw from them expressions of real or affected suspicion of his sincerity. Bishop Hurd said, 'It was well enough, if the Author was in earnest.' Mr. Gibbon acknowledged the copy of that work sent to him by the Author, in a strain of great politeness; deprecating the prolongation of a single combat in the amphitheatre of controversy, on the ground that, 'as their different sentiments on a *very* '*important point of history*,' were now submitted to the public, they might employ their time in a manner much more useful as well as agreeable. Dr. Watson's reply to this note, signifies his ready acceptance of Mr. Gibbon's polite invitation to a personal acquaintance.—Afterwards, when, in 1779, Mr. Gibbon published his answer to his various antagonists, distinguishing our Apologist by treatment singularly courteous, Dr. Watson thought himself called upon to write to his friendly antagonist in the following terms.

' " Sir,

" It will give me the greatest pleasure to have an opportunity of becoming better acquainted with Mr. Gibbon; I beg he would accept my sincere thanks for the too favourable manner in which he has spoken of a performance which derives its chief merit from the elegance and importance of the work it attempts to oppose.

" I have no hope of a future existence except that which is grounded on the truth of Christianity; I wish not to be deprived of this hope: but I should be an apostate from the mild principles of the religion I profess, if I could be actuated with the least animosity against those who do not think with me upon this, of all other the most important subject. I beg your pardon for this declaration of my belief, but my temper is naturally open, and it ought assuredly to be without disguise to a man whom I wish no longer to look upon as an antagonist, but a friend.

" I am, &c.

" R. Watson." '

Most of our readers will concur in opinion with His Majesty, who, on its publication in Gibbon's Miscellaneous Works, in 1796, spoke of it to Dr. Watson at a levee, as being 'an *odd* letter.' There is certainly some appearance of inconsistency with the plain sincerity of our Author's character, to say nothing of what might seem required by *professional* propriety, in the *extreme* tone of self-denying deference with which he ascribes the merit of his defence of Christianity, against the malignant attacks of an

unbeliever, chiefly to the elegance of the work in which that attack was contained; as well as in the unnecessary modesty with which he speaks of his defence as an *attempt* to oppose him; as if the issue of the contest was doubtful. One might almost have mistaken for sarcasm, the style of his apologizing for his declaration of belief in a revealed future state, were it not for the reason the Doctor himself assigns for introducing it. He told His Majesty, on his repeating the remark we have quoted, that he 'had frequently met with respectable men, who cherished an 'expectation of a *future state*, though they rejected Christianity 'as an imposture, and that he thought his publicly declaring 'that he was of a contrary opinion, might perhaps induce Mr. 'Gibbon, and other *such* men, to make a deeper investigation 'into the truth of religion than they had hitherto done.' 'His 'Majesty,' adds the Doctor, 'expressed himself perfectly 'satisfied, both with my opinion, and with my motive for men-'tioning it to Mr. Gibbon.' We do not doubt, that so far as Dr. Watson was conscious of his own motives, this ingenious defence of his letter was also an honest one; but as it does not give us all the satisfaction which His Majesty is said to have expressed, we are led to believe that the Doctor acted, as people most commonly do, under the influence of mixed motives, and under no very definite impression, perhaps, of his real design. We think that he was too shrewd an observer of human nature, deliberately to entertain so chimerical an expectation, as that the effect he wished to produce on the mind of Mr. Gibbon, would be at all promoted by his own vague and impotent declaration 'of a con-'trary opinion;' and we venture to surmise, that in the course of seventeen years which elapsed between his writing this 'odd' letter, and his being called upon to give this explanation of it, there was room for undesigned inaccuracy of recollection to creep in, and obscure to himself the grounds of his conduct in this particular. We could almost imagine we perceived in his referring so particularly to the conversation at the levee, the marks of a more than usual anxiety to set himself right with the public, on a point on which he felt he had laid himself open to just suspicion. Nothing, however, could be more illiberal than to found upon this letter a charge of secret indifference to the cause of Christianity, as if he was willing to surrender in private, the sentiments of which he had been, in his public capacity, the dignified and efficient advocate. Up to the point at which he was decided in his own religious belief, we have no doubt he was unshaken in his conviction of its truth, and sincere in all that he professed to feel as to its importance; nor would his character have gained any thing in our estimation, by his displaying the dogmatism of a bigot, and the intolerance of a partisan.

The candour manifested by Dr. Watson, we regard as a false,

an illegitimate candour, although not less honourable on that account to his feelings as a man, inasmuch as it resulted from an essential defect in his religious sentiments, and a consequent radical error in his conclusions. It is evident from the whole of his writings, that he considered the reception of Christianity as wholly unconnected with the state of the heart, and that he placed belief wholly in *opinion*; consequently, he was ready to imagine that faith and scepticism are but the results of different degrees of knowledge, or opposite modes of reasoning; nothing being more natural to creatures of so imperfect faculties, the subjects of so many chance biasses from passion, interest, and prejudice, nothing more unavoidable than mistake. The habits gendered by academical disputations, would dispose him to regard every point which might be disputed, as doubtful, and to view the contest for truth as an intellectual game. It was his opinion, 'that the most undecided men on doubtful points, 'are those often who have bestowed most time in the inves-'tigation of them, whether the points respect divinity, juris-'prudence, or polity;'—and what may not men regard as doubtful points? According to this notion, the obligations to believe may be brought into an extremely narrow compass; they diminish, in fact, in proportion as the mind becomes acquainted with the objections which constitute the sources of doubt; and the obedience of faith is a duty in inverse proportion to our knowledge.

'He who examines only one side of a question, (remarks his Lordship,) and gives his judgement, gives it improperly, though he may be on the right side. But he who examines both sides, and *after examination gives his assent to neither*, may surely be pardoned this suspension of judgement, for *it is safer to continue in doubt than to decide amiss*.'

This sounds like a truism; and it is difficult to strip such assertions of the appearance of axiomatic wisdom, which conceals their fallacy. The comparative degrees of safety attaching to two states of mind, neither of which is safe, it might puzzle a logician to determine. In practical matters, a predicament is easily conceivable, which should render a pertinacious hesitancy less rational and less safe than decision any way; but with regard to the embracing of Christianity, a state of continued doubt is, in some respects, less safe than a wrong decision, inasmuch as it is often more hopeless. A wrong decision may originate in ignorance, in levity of character, in the seduction of the passions, or the force of example; and the influence of these causes being suspended, conscience may be awakened to do its office, and the unbeliever may become a convert; but the sceptic is, in general, a person who more deliberately rejects the whole apprehended evidence of the truth, as insufficient to content his reason, and this from a disinclination to believe.

He is one whom all the accumulated force of the solemn considerations connected with the truth, is inadequate to rouse from the neutrality of indifference. A man decides amiss, generally, it may be allowed, from a bad motive; a man continues to doubt, from the absence of motive, or because the appropriate motives have lost their power. It is easy to perceive, that while the former may be the most malignant form of unbelief, the latter is likely to prove the most incurable.

If doubt and unbelief were really as involuntary as they are taken for granted to be, by those who regard them as equally consistent with sincerity of mind, it would be difficult to account for belief being enjoined as an act of moral obedience. An action so involuntary, could not be a moral duty. Nor would the faith which the Gospel enjoins, if it had related simply to the understanding, have been, as a mere exercise of reason, susceptible of the character of religious obedience. The moral obligation to believe, appears to have been put quite out of the question, by our Professor, in contending for the innocence or safety of doubt, alike on points of divinity and politics. This obligation does not arise out of the *reasonableness* of belief, for it may be reasonable to believe many things which I am under no obligation to believe. That there is such a city as Pekin, or that there are volcanoes in the Moon, it is highly reasonable, but it is not my duty, to believe, inasmuch as these are not facts, the denial of which implies an irreligious disposition; they do not rest upon Divine testimony. Again, the obligation to believe does not absolutely depend on the high degree of evidence by which the truth is attested; this only renders unbelief more or less irrational, but does not affect the claims of that authority which commands us to believe. Different truths, from their very nature, are susceptible only of certain kinds and certain degrees of evidence; and it is notorious that the same degree and kind of evidence, operate very differently on men of equal attainments, but dissimilar character. The Divine command—to believe, is the appropriate evidence of certain truths, and to men of pious minds, it has the force of sufficient evidence. The evidence that belief is in any particular instance enjoined by the Divine command, or, in other words, that the truth to be believed, is the matter of Revelation, may sometimes be of so indeterminate a degree, as to preclude certainty; but to suppose that there can be room for doubt as to any essential point, is to impeach the sufficiency of Revelation itself. The objections which form the pretence for doubt in matters of religion, seldom, however, respect so much the clearness of the evidence, as the nature of the thing which is the substance of the doctrine, and the clearness with which it is owned that it *seems* to be revealed, is, in the mind of the sceptic, the chief difficulty which he

has to obviate. In such a case, doubt and belief are obviously shewn to have no necessary relation to the clearness of evidence.

What is the language of the Scriptures? "If any man will do "the will of God, he shall know of the doctrine, whether it "be of God." That subjection of the understanding to Divine teaching, which is involved in the "obedience of faith," is indispensable to the attainment of that degree of knowledge and persuasion which the sufficient evidence by which the truth is accompanied, is adapted to afford; while it is the only means of putting the believer in possession of that peculiar kind of evidence, which results from the ascertained correspondence of the truths of Christianity to his own character and his moral wants. He who is the Author of Revelation, knows what degree of evidence is sufficient to leave the unbeliever without excuse; nor is it to be imagined, that a degree indefinitely higher would suffice to overcome that native repugnance to the facts of Christianity, and to the practical consequences resulting from them, in which determined doubt originates. Those who believe not Moses and the Prophets, would not cease to doubt, were one to arise from the dead.

The duty to believe, then, is not regulated by the degree of evidence; it partakes of the nature of obedience; a disposition of mind for which there is as much scope at the lowest degree of knowledge or probability, as at the highest attainable point of assured persuasion; for it is as much our duty to obey upon the slightest, as upon the highest degree of probability. The proper scope for the moral exercise of the understanding, lies between the two points. The probation of men, as accountable beings, consists, in part, in their being left to decide and act upon a degree of evidence sufficient, yet short of overpowering; 'and their manner of treating this subject,' to use the words of Bishop Butler, '*shews what is in their heart, and is an* '*exercise of it.*'

We call it then a false candour, chargeable on gross misconception of the nature of religious obligation, which leads a man to regard an unbeliever as simply mistaken in his opinions. The innocence of error in matters of religion, under circumstances which present sufficient means of arriving at truth, is a notion which obtains no countenance from the dictates of inspired truth. The charity which "hopeth all things," can hardly, perhaps, run into excess; but it takes a direction as irrational as it is unwarranted, when, instead of regulating our conduct towards the individual, and stimulating our exertions for his welfare, it leads us indolently to speculate on possibilities at variance with the existing fact of his avowed character, and

to suppose that his rejection of the only means of salvation, may have a virtuous cause, and a safe issue.

It is evident, that on most of the points which distinguish the Christian from the infidel, Bishop Watson's opinions were *not* decided. He quotes with high satisfaction, the following declaration of Dr. Harwood:

'After expending a great deal of time in discussing, I am neither an Athanasian, Arian, or a Socinian, but die fully confirmed in the great doctrine of the New Testament, a resurrection, and a future state of eternal blessedness to all sincere penitents and good Christians.'

In a similar strain, is the extract he gives from the learned Peter Daniel Huett.

'"If any man ask me what I am, since I will be neither academic, "nor sceptic, nor eclectic, nor of any other sect; I answer *that I "am of my own opinion*, that is to say *free*, neither submitting my "mind to any authority, nor approving of any thing but what seems "to me to come nearest the truth; and if any should, either ironi- "cally or flatteringly, call us Ἰδιαγνωμονας; that is, men who stick only "to their own sentiments, we shall never go about to hinder it."'

Taking Bishop Watson's implied approbation of such declarations as these, in connexion with his conduct towards the Duke of Grafton, and Mr. Gibbon, there is just cause to entertain the fear, that to whatsoever the difference of sentiment between the advocate for Christianity and his opponent might amount, the foundation of that difference, as regards his Lordship's belief, was not laid any deeper than the understanding. It should seem, that even in his own conscious judgement, the *ground* upon which he believed in the truth of Christianity, was not very dissimilar from that upon which he supposed the unbeliever rejected it, and that he considered sincere persuasion as possessing, in either case, in relation to the character, the same moral value; nay, the reasonableness of doubt might in his view, exceed the reasonableness of belief, in cases where doubt was the result of more enlarged investigation and more liberal inquiry. Faith, as a moral act of obedience to the Divine authority of Revelation, had as little to do, apparently, with his Lordship's convictions in favour of religion, as with the infidel's reasonings against it. The authenticity of Christianity rests upon human testimony; the substance of the Christian doctrine, upon Divine testimony. Human testimony is a species of evidence cognizable by the reason; Divine testimony requires the exercise of that modification of belief, which the Scriptures denominate faith: the former Dr. Watson received as fully decisive of the historic facts of Christianity; the latter appears not to have furnished any part of the basis of his creed. The dif-

ference, then, between him and Mr. Gibbon, consisted not so much in his believing what the other did not believe; as in his admitting one species of evidence in favour of religion, while Mr. Gibbon rejected both the one and the other—the attestation of its facts, and the authority of its doctrines.

'That Jesus Christ lived, died, rose from the dead, and ascended into heaven,' (writes the Bishop to a gentleman who addressed him on the subject of the evidences of Christianity,) 'are facts established by better historical testimony than that Alexander fought Darius, conquered Persia, and passed into India. But on the resurrection of Christ all our hopes as men, and our obligations as Christians, are founded. And if we have as great or greater reason to believe that fact, than we have to believe almost any fact recorded in history, we shall act irrationally, and, in a matter of such high concern, foolishly and culpably, if we withhold our assent to it; and if we do assent to it, our duty is obvious.'

Compare this with the preceding paragraph in the same letter.

'As to the mysteries of the Christian religion, it is neither your concern nor mine to explain them; for if they are mysteries, they cannot be explained. But our time may be more properly employed in enquiring whether there are so many mysteries in Christianity as the Deists say there are. Many doctrines have been imposed on the Christian world as doctrines of the Gospel, which have no foundation whatever in Scripture. Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as gangrenous excrescences, corrupting the fair form of genuine Christianity.'

What the doctrines are to which the Bishop alludes, it is not difficult to surmise; but we have no wish to do violence to that reserve which is maintained throughout the volume, as to the specific character of his religious sentiments. We know, indeed, that in common with the majority of the Episcopal Bench, orthodox and heterodox, he had a horror of Calvinism, and he was one of those who ardently desired a revision of the Liturgy. 'I am not,' he affirms, however, 'an Unitarian;' by which term we conceive that his Lordship understood something *below* Arian, and that the disavowal, therefore, does not express a decided belief in the proper Deity of Christ: all that appears is, 'that the pre-existence of Christ' he held to be the doctrine of the New Testament, and that he regarded him as sustaining the character of a Saviour.

'The fact is,' says his Lordship, 'that I was early in life accustomed to mathematical discussion, and the certainty attending it; and *not meeting with that certainty in the science of metaphysics, of natural or revealed religion*, I have an habitual tendency to an hesitation of judgment, rather than to a peremptory decision on many points. But I pray God to pardon this my wavering in less essential points,

since it proceeds not from any immoral propensity, and is attended by a firm belief of a resurrection and a future state of retribution, as described in the Gospels.'

Notwithstanding the inference which might be fairly drawn from this meagre confession of faith, that these were the only points on which he had found certainty attainable, we have reason to hope that his belief did not terminate here. In a subsequent letter to the Duke of Grafton, 'who thought himself 'dying,' there occurs perhaps the fullest exposition of his sentiments, and it is the more striking, in some respects, as being addressed to a Socinian, although it is very far from being satisfactory.

'Why should we be disturbed by gloomy apprehensions of death, since he who made us can and will, even in death, preserve us? Unless we cease to love him, (which neither you nor I can, I trust, ever do,) he will not cease to love us: the human race, in falling from their first estate, did not fall from the love of God. Are we not assured, that 'God so loved the world' (even in its fallen state—that world which some, even good men, represent as a mass of corruption vitiated to the very core, and doomed before its existence, to everlasting, not merely perdition, but punishment,) 'that he gave his only 'begotten Son, who every one who believeth in him may not perish 'but have everlasting life? John iii. 16.'

It is unnecessary to pursue the subject further. Bishop Watson was, we think few will deny, a liberal man, and a candid man; a man of upright intentions and of unaffected sincerity. His liberality was, however, in part the effect of indecision of sentiment, while his candour was grounded on false reasoning, and, we must be allowed to add, ignorance of religion. His own ingenuous representation of himself, conveys the idea of a man "always learning, and never able to arrive at the knowledge of the truth;" who, at the very time he was a teacher of others, had need to be himself confirmed in the first principles of the oracles of God; for not even at the close of life had he got beyond what the Apostle, in reproving the Hebrews, ranks among those very initial truths, "the resurrection of the dead." Thus are the things of God hidden from the wise and prudent! How can they believe who receive honour one of another, aspiring to be called Rabbi, before they have entered the school of Christ? A Professor of Chemistry is to transmigrate into a Regius Professor of Divinity: and nothing should seem to be easier than the process. At the period of his appointment to the theological chair, Dr. W. knew, by his own confession, 'as much of divinity as could *reasonably* be expected 'from a man whose course of studies had been directed to, and 'whose time had been *fully occupied* in other pursuits!' But now, 'theology,' as he says, 'demanded his care'; and in precisely the same spirit, and with the same confidence of success,

in which he had successively engaged in the study of the Greek and Roman classics, had 'sought for fame in mathematical know-'ledge', and, during seven years, had immersed himself in the pursuit of chemical discovery, he entered upon the study of theology, to *qualify* himself for the office to which the unanimous voice of the University had raised him. In this new pursuit, however, he soon felt himself strangely baffled: that persevering attention which had enabled him to penetrate the arcana of science, and to conduct the most abstruse process of mathematical reasoning, here seemed to be of no avail. At the very threshold of the Temple he stood repelled and bewildered, as if unable to discover the entrance. The first measure he adopted, was, indeed, a wise one. He knew that if there was such a thing as theological science, it must rest upon the certainty of fact, that facts must form the *principles* of the science, and that these facts were to be sought for only in the Holy Scriptures. In discarding, therefore, all the speculations of uninspired human wisdom, he acted the part of a philosopher: these he knew, had no pretensions to certainty, and could be of no use to him, as materials, in arranging a system of theology that should deserve the name of science. But when he proceeded to investigate the Bible for himself, it was inevitable for him to perceive, that an order of facts are there alluded to, relative to the moral condition of man and the state of the heart, which had no existence in his own consciousness, and the appropriate evidence of which was derivable from no other source. To a man who had too much good sense and honesty to get rid of a plain text by a false gloss, or an improved reading, there are several declarations of the kind we allude to, which must have tended very much to repress the confidence with which he set out on the inquiry. What, for instance, could be more embarrassing to a mind not conscious of having undergone the spiritual change they describe, nor dissatisfied with its own righteousness, than to read, that "Christ came not to call the "righteous, but sinners to repentance;" that "the whole need "not the physician;" that "except a man be born again, he "cannot see the kingdom of heaven;" that "the natural man "perceiveth not the things of the Spirit of God, neither "can he know them:" positions which evidently intimate, that a peculiar state of heart is absolutely indispensable as a pre-requisite to the right understanding of the Gospel. The doctrine of religious conversion would be, to such a man, far more unintelligible and mysterious, than the Incarnation, or than Predestination itself; the more so, as the appropriate evidence of its truth consists, in part, in its accordance with experience. With this species of internal testimony, which, in the affairs of life, is held to be a legitimate source of evidence, a solid basis of certainty, our Professor had little or no ac-

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Notwithstanding the inference which might be fairly drawn from this meagre confession of faith, that these were the only points on which he had found certainty attainable, we have reason to hope that his belief did not terminate here. In a subsequent letter to the Duke of Grafton, 'who thought himself 'dying,' there occurs perhaps the fullest exposition of his sentiments, and it is the more striking, in some respects, as being addressed to a Socinian, although it is very far from being satisfactory.

'Why should we be disturbed by gloomy apprehensions of death, since he who made us can and will, even in death, preserve us? Unless we cease to love him, (which neither you nor I can, I trust, ever do,) he will not cease to love us: the human race, in falling from their first estate, did not fall from the love of God. Are we not assured, that 'God so loved the world' (even in its fallen state—that world which some, even good men, represent as a mass of corruption vitiated to the very core, and doomed before its existence, to everlasting, not merely perdition, but punishment,) 'that he gave his only 'begotten Son, who every one who believeth in him may not perish 'but have everlasting life? John iii. 16.'

It is unnecessary to pursue the subject further. Bishop Watson was, we think few will deny, a liberal man, and a candid man; a man of upright intentions and of unaffected sincerity. His liberality was, however, in part the effect of indecision of sentiment, while his candour was grounded on false reasoning, and, we must be allowed to add, ignorance of religion. His own ingenuous representation of himself, conveys the idea of a man "always learning, and never able to arrive at the knowledge of the truth;" who, at the very time he was a teacher of others, had need to be himself confirmed in the first principles of the oracles of God; for not even at the close of life had he got beyond what the Apostle, in reproving the Hebrews, ranks among those very initial truths, "the resurrection of the dead." Thus are the things of God hidden from the wise and prudent! How can they believe who receive honour one of another, aspiring to be called Rabbi, before they have entered the school of Christ? A Professor of Chemistry is to transmigrate into a Regius Professor of Divinity: and nothing should seem to be easier than the process. At the period of his appointment to the theological chair, Dr. W. knew, by his own confession, 'as much of divinity as could *reasonably* be expected 'from a man whose course of studies had been directed to, and 'whose time had been *fully occupied* in other pursuits!' But now, 'theology,' as he says, 'demanded his care'; and in precisely the same spirit, and with the same confidence of success,

in which he had successively engaged in the study of the Greek and Roman classics, had 'sought for fame in mathematical know-'ledge', and, during seven years, had immersed himself in the pursuit of chemical discovery, he entered upon the study of theology, to *qualify* himself for the office to which the unanimous voice of the University had raised him. In this new pursuit, however, he soon felt himself strangely baffled: that persevering attention which had enabled him to penetrate the arcana of science, and to conduct the most abstruse process of mathematical reasoning, here seemed to be of no avail. At the very threshold of the Temple he stood repelled and bewildered, as if unable to discover the entrance. The first measure he adopted, was, indeed, a wise one. He knew that if there was such a thing as theological science, it must rest upon the certainty of fact, that facts must form the *principles* of the science, and that these facts were to be sought for only in the Holy Scriptures. In discarding, therefore, all the speculations of uninspired human wisdom, he acted the part of a philosopher: these he knew, had no pretensions to certainty, and could be of no use to him, as materials, in arranging a system of theology that should deserve the name of science. But when he proceeded to investigate the Bible for himself, it was inevitable for him to perceive, that an order of facts are there alluded to, relative to the moral condition of man and the state of the heart, which had no existence in his own consciousness, and the appropriate evidence of which was derivable from no other source. To a man who had too much good sense and honesty to get rid of a plain text by a false gloss, or an improved reading, there are several declarations of the kind we allude to, which must have tended very much to repress the confidence with which he set out on the inquiry. What, for instance, could be more embarrassing to a mind not conscious of having undergone the spiritual change they describe, nor dissatisfied with its own righteousness, than to read, that "Christ came not to call the "righteous, but sinners to repentance;" that "the whole need "not the physician;" that "except a man be born again, he "cannot see the kingdom of heaven;" that "the natural man "perceiveth not the things of the Spirit of God, neither "can he know them:" positions which evidently intimate, that a peculiar state of heart is absolutely indispensable as a pre-requisite to the right understanding of the Gospel. The doctrine of religious conversion would be, to such a man, far more unintelligible and mysterious, than the Incarnation, or than Predestination itself; the more so, as the appropriate evidence of its truth consists, in part, in its accordance with experience. With this species of internal testimony, which, in the affairs of life, is held to be a legitimate source of evidence, a solid basis of certainty, our Professor had little or no ac-

quaintance; and since all knowledge rests upon evidence, from this imperfection in the foundation resulted a corresponding deficiency in the superstructure; and he must have felt as he confesses he felt on some other points: 'I have read volumes 'on the subject, but I *know* nothing.' Nor were these the only class of facts which must have appeared enveloped in mysterious darkness, owing to his not being in possession of the clew to discovery. The harmony of the various parts of the Christian system, its adaptation, as a scheme of recovery, to the actual condition of human nature, the moral necessity of the revealed expedient for reconciling the world to its Maker, and the illustrations which the Gospel exhibits of the Divine perfections, which altogether form a body of internal evidence most satisfying to the believer, were considerations in his mind of little force, since he had not learned the first principles, by the help of which alone he could work the problem. With regard to those truths which could not have been known had they not been revealed, *faith in the Divine testimony is the only means of knowledge*, because that testimony is the only possible evidence of their truth. We feel warranted by our Author's confession, in saying, that he was disqualified by his habits of mind, for the perception of this species of evidence; he was not in a moral condition to submit to the witness of God, as the law of belief; and hence arose his complaint, that in theology he did not meet with that certainty which accompanies mathematical reasonings; a complaint which a habit of prayer, and a meek dependence on the illumination of Divine teaching,—which, in other words, an experimental insight into the spiritual nature of religion, and of the facts on which its doctrines rest, would most assuredly have obviated. "If any "of you lack wisdom," says St. James, "let him ask of God. "But let him ask in faith, nothing wavering." For with regard to a man of this description, it is added, "Let him not "think that he shall receive any thing of the Lord. A double-"minded man is unstable in all his ways." To be assailed with doubts, sometimes of the most painful description, is the trial of many a sincere believer; but that state of total hesitancy, in which the Bishop confesses that he remained through life, is chargeable, not on any deficiency in the evidence with which Christianity is accompanied, but on causes which had their existence in his own temper and character. "If any man among you "seemeth to be wise in this world, let him become a fool that "he may be wise." "This is a hard saying" to Regius Professors, and Heads of Colleges: "Who can hear it?"

The Anecdotes relating to Bishop Watson's political life, will occupy the remainder of this Article.

(To be concluded in the next Number.)

Art. II. *An Inquiry into the Abuses of the Chartered Schools in Ireland*: with Remarks on the Education of the Lower Classes in that Country. Second Edition. 8vo. pp. 206. Price 6s. London. 1818.

WE have scarcely ever called the attention of our readers to a subject of more awakening interest, than is that of the volume before us. Ireland, the younger sister of the British empire, which has every capability of being rendered our strength and our glory, and which ought, upon every principle of reason and right, to have been made to bless the day of its union with this country, has been for ages our perplexity and reproach. With a rarely failing punctuality we have acted up to Franklin's picture of our politico-national character: 'I have but 'one rule to go by in judging of those people, which is, that 'whatever is prudent for them to do, they will omit; and what 'is most imprudent to be done, they will do it.' It would seem as if Ireland had been the field of experiment, for the agency of weakness and wickedness in the cultivation of crimes and miseries. Overwhelming proofs of this are adduced in the present work. A system of education for Ireland, pretending to be national, and supported by an annual grant from our taxes of *forty thousand* pounds, in addition to an income of *twenty thousand* a year from vested property,—is, in fact, a perfidious mockery of the public, a fraud on the Government, an insult to England, and a curse to Ireland! This may seem extravagant language; but it is fully borne out by the facts of which we have here a melancholy detail, supported by official papers.

From the signature of the Dedication to the Committee of the House of Commons on the Education of the Poor, we find that the Author is Mr. Robert Steven, a gentleman well known among the body of London merchants, for his probity, benevolence, and public spirit. We are sure that he has volunteered this service to humanity and patriotism, and has taken upon him the deep responsibility of his averments, without the slightest personal interest or influence of connexions, and from no earthly motive but the love of virtue, and the hope of serving the best interests of our sister island. We cordially wish him success in this generous work; and most devoutly we trust that the grief and indignation which this exposure will raise in every honest mind, will rise to the proper quarter, and lead to a remedy of the crying evil.

From the time of Elizabeth to that of George I. a variety of methods were employed by Government, for improving the condition of the Irish, and for promoting the Protestant religion among them. Had these methods been the device of an enemy, in order to counteract in the most effectual manner their avowed purpose, we should say that they were well con-

tried. Of these Mr. S. gives us some brief notices, before he arrives at his principal subject.

'From the reign of Henry the Eighth it became a favourite object with the English Government, to eradicate the Irish language. The statesmen of that day, and even of later times, did not understand, that the destruction of a living language by force, even of a conquered country, could only be effected by the extermination of the people.

'Every attempt served only to attach them more fondly to the language of their forefathers, and induced them to cling with more enthusiastic affection to the last relic of their ancient independence. About the year 1537, a law was passed, to render general the use of the English language, habit, and order. English schools were to be opened, and the children compelled to learn that foreign tongue. The road to spiritual preferment was confined to those who could speak English. As might have been expected, the English language made little way. What was done by the Government in the way of education was more from political motives, than any wish for the moral improvement of the people. Accustomed to consider the existence of the Irish language as hostile to the interests of England, they carried their antipathy so far as to order, that when no minister could be found capable of reading the Liturgy in English, it should be read in Latin.

'Who can look back on the condition of Ireland at that time, without the deepest regret? Several millions of our fellow-subjects, age after age, shut up in the grossest ignorance and superstition! No Protestant ministers, no Protestant schoolmasters, who could instruct them in their own language, were provided for them. Thus they were left to the devious impulse of an untutored mind, the influence of the priest became doubly augmented, whilst that of the Protestant teacher was proportionably diminished. In proof of this, I need only state, that those counties which are properly Irish, where the English is rarely spoken, are considered as consisting chiefly of Catholics. There the proportion of Protestants is very small.

'Had the Highlands of Scotland been treated in a similar manner; had the same mistaken policy obtained there; had Protestant ministers refused to instruct the people in their own language, and had the Gaelic been confined to the missionaries of Rome; who, that is acquainted with the Highland character, does not perceive what would have been the consequence? Happily for Caledonia, her sons, in their own tongue, wherein they were born, have heard their instructors declare the wonderful works of God.' pp. 2—4.

'The Chartered Schools originated in the year 1733, when King George the Second incorporated by *charter* a Society for the encouragement of Protestant Schools throughout Ireland. The *professed object* was to put down Popery, and extend the Protestant religion; but its actual operation went to the kidnapping of children of Catholics above six years of age, and afterwards at the age of two years, and removing them from their parents to the distant provinces of the kingdom, the better to prevent all communications with their relations.' p. 7.

On this feature of the plan Mr. Steven indignantly exclaims,

'Who could blame a Catholic parent for revolting at the thought of entrusting his infant into the hands of strangers? This measure left him the only sad alternative, of either sacrificing parental affection, or sealing up his offspring in ignorance and superstition. And do we bring the present state of the Catholic population as a charge against them? In truth, we are principals in the offence. O! it is full time to change our measures. Let the Country, let Parliament, act liberally, Justice compromises no right, and sacrifices no principle.' p. 10.

We shall extract two or three passages more, and we are convinced that these passages will be more satisfactory to our readers, than any speculations of our own on the subjects discussed in it.

'I have endeavoured to give a concise history of the origin of the Society; the objects which it embraced, the powers with which it was armed, the sources and amount of its income, and its progressive increase, with its disbursements; the mismanagement and abuse of the public funds intrusted to its care, and its failure in the accomplishment of the objects for which it was incorporated, and for which the large grants I have stated, were made; viz. the increase of Protestantism, and the extension of education. I have exhibited, in the Report of 1788, such a complication of misery in the treatment of the Poor children, and such gross mismanagement and improper conduct on the part of most of the masters and mistresses, as has seldom, if ever, been exceeded in any similar national establishment. And I now respectfully call on the Committee of Fifteen to state to Parliament and to the British Empire, whether the masters are not still allowed to trade on the labour of the children for their own profit? as well as how far all or any of those evils which that Report details are yet continued. I have shewn, that after an expenditure of more than a million and a half sterling, Ireland, as far as the Chartered Schools are concerned, has been left, nearly as they found her. More than half a century, the most important era of Ireland's history, has been lost to her, as it regards a national system of education; by which she has been prevented from holding on her march, in national improvement, with the other kingdoms of the British Empire. After seventy years' experience, what impression have the Chartered Schools made on the moral condition of Ireland? What portion of the moral wilderness has she enclosed and cultivated by means of this large expenditure? Where has the vine and the myrtle taken place of the bramble and the thorn? Who, acquainted with Ireland, and the state of society there, does not deplore the want of education, by which generation after generation has been suffered to grow up and die in the grossest ignorance? And whilst the poor, in all the provinces of Ireland, have been sighing for the education of their children, this Society, whose funds have been sufficiently ample for the instruction of two hundred thousand children annually, on a plan of daily schools, have been expending all on thirty-three schools, and little more than two thousand children! pp. 140--142.

'It will be scarcely credited, (except by a reference to the yearly grants,) that in the course of seventeen years, the Imperial Parliament, as a matter of course, without any public inquiry, that I am aware of, and without any increase of schools, have expended the enormous sum of £554,000 and upwards; a sum larger, by £200,000, than was granted by the Irish Parliament during a space of forty-six years, when very considerable sums were expended on buildings and furniture, and a greater number of schools supported by the Institution. If the present waste of the public money, on a scale of education small and unproductive, be persisted in, no wonder if the finances of the country be embarrassed. Here is a sum granted by Parliament, to the amount of £41,539 annually, for thirty-three Chartered Schools; and all this, independent of the large income enjoyed by the Society from estates, public government funds, &c. &c. &c. which may be safely estimated at a sum not less than from £10,000 up to £20,000, making an aggregate of £61,000 per annum.

'And I would ask, What correspondent good has been done by this vast sum, for the improvement of Ireland? Let the Committee of Fifteen answer this question, if they can. I ask, What great moral or political benefit has accrued to Ireland, or to the British Empire, which now contributes to this vast expenditure, from these Chartered Schools, as an apology for a national system of education for the poor of Ireland?

'But had it been otherwise; had it appeared in the course of this inquiry, that the plan was good as far as it went; that the funds, private and parliamentary, had been honestly, discreetly, and economically expended; that the children were well fed, well clothed, well lodged, not over-worked, and their education good; that a stranger could not visit any of the schools, without seeing peace, plenty, health, and comfort written in legible characters on their chubby cheeks; that all the boys and girls turned out *Protestants*, and had grown up good, virtuous, and useful men and women: if all this and much more had been the result of the Chartered School scheme, my objections to the system would, in the late and present state of education in Ireland, have been still insurmountable.

'Were there at this time a general dearth of the necessaries of life in Ireland, and, through the private liberality of individuals and the bounty of Parliament, a fund of £60,000 was annually collected, expressly for the maintenance of poor *starving* children throughout the kingdom, during the time of famine, what would be thought of those to whom the funds were intrusted, when it was understood, that instead of extending relief generally, they had selected two thousand children, and built houses for their reception at a great expense; that they gave large salaries to officers, and to masters for superintending the children; and that they spent more money on buildings, officers, and others connected with the establishment, than would feed the two thousand children? pp. 145—147.

'*It remains therefore to be accounted for, how, in the year* 1816, *with a reduction of more than twenty schools, and consequently of masters' salaries, land, and board for themselves and families, &c., with but a small increase of children, and without the heavy expense of building school houses, the Society has been receiving annually, from Parliament,*

£41,539, independent of perhaps not less than £20,000 of fixed annual income. No change in the value of money, prices of provisions, or clothing, can fairly account for this.' p. 19.

'Let this charter school system be farther investigated on the fair statement of *Dr.* and *Cr.* as between the Committee of Fifteen and the Public. Deriving so large a sum as £40,000 a year from Parliament, let us see how the account stands.

'By the Society's own shewing, there is a vast sum to account for, annually, over their expenditure.

'They state the charge of board, education, clothing, masters, servants, &c. for each child to be £13 annually; and I shall state the account as it will stand on their own authority.

The Chartered School Society in account with the Public.

Dr.	£	*Cr.*	£.
To amount of parliamentary grants in Irish money from 1811 to 1817, for seven years	310,000	By 2500 children, at £13 per ann. each, for seven years.....	227,500
Permanent income, at £15,000 per ann. for seven years.....	105,000	By balance due to the public from 1811 to 1817	187,500
	415,000		415,000

In the first edition of this work, we read statements absolutely revolting to every feeling of humanity and honesty, in relation to the perversion of private bequests, by the shameless dishonesty of trustees. Most generous endowments have been left by benevolent noblemen and others, for the purposes of free education in Ireland; but the number of instances in which these have been made the mere instruments of base gain, with an open dereliction of the object contemplated by the Founders, are amazing and disgusting. But we see that these passages are expunged from the Second Edition; from a regard to prudence, no doubt, and the hope that the delinquents would rather be constrained to some kind of reluctant reformation, than be exhibited as they deserve, before the tribunal of the public.

It is, however, a beginning of consolation to the friends of Ireland, that, notwithstanding these atrocious iniquities, something has been done, and is still doing, with faithfulness and efficiency, for the education of its swarming population. The Hibernian Society, instituted in London in 1806, now educates in day-schools above 27,000 children, chiefly catholics.

'I now proceed to describe the kind of Schools which I would recommend, instead of the boarding and clothing plan. In doing this, I am happy in being able to refer my readers to an extensive and continued experiment, which has been carrying on for years in the west of Ireland, under the care and at the expense, of the London

Hibernian Society, for Schools, and for the circulation of the Scriptures. This Society has now three hundred and forty-seven Schools, in which are above twenty-seven thousand Catholic and Protestant children, receiving daily instruction, and exhibiting such proofs of the excellency and success of the plan, as must convince all who are acquainted with it. A plan which must recommend itself by its great simplicity, united with efficiency. In the plan of these Schools, there is nothing calculated in the slightest degree to clash with the religious peculiarities of the Catholics. They are open to all religious persuasions. The only books used in them are Spelling-books, with Scripture lessons, and the New Testament.

'The children, as they advance in reading, are expected to commit to memory a certain portion of the Scriptures, which they cheerfully do, and in many cases greatly exceed the requisite task. You may meet with many little ragged boys and girls, who can repeat thirty, and even forty chapters, with great correctness.

'There are no catechisms allowed in the Schools. The children who can read the Testament, are permitted to carry it home every evening to read to their parents and neighbours. And it is no uncommon sight to see the cabin full, and persons standing round the door listening with attention and wonder to the word of God, which is read by the child, to the no small delight of his parents. In this simple and inoffensive way have thousands of Testaments found their admission into the cabins of the Catholics; and by the silent, but efficacious operations of the truth on the heart, under the divine blessing, many, very many have not only been brought over from the errors of Popery, but have become sincere Christians.

'I can refer to the testimony of a most respectable clergyman of the Church of Ireland, who attributes the great increase in the number of hearers in his church, to the beneficial effects of these schools in his parish and neighbourhood. This will invariably be the case as knowledge increases; and the churches, which have been almost without hearers hitherto, will be well attended.' pp. 149—151.

'Another proof of the high approbation of these Schools by the Catholics is, that in a variety of instances they are held, by permission of the priests, in their chapels; I have even known the priest attending, to hear the children repeat the portions of Scripture which they had committed to memory; and I must speak it to the praise of one Catholic prelate, and of many of the priests, who have countenanced and commended these Free Schools. And I take this opportunity of expressing my conviction of the growing liberality of the Roman clergy of Ireland. This may be expected in the present state of society in the British Empire. The spirit and principles of the Church of Rome are the same as in the days of Queen Mary; but public opinion is against her in many things, and particularly in regard to the circulation of the Scriptures and education of the poor; and notwithstanding the bulls of Popes, they must either yield in some measure, or risk their influence over the people, with the loss of the good opinion of the liberal and humane.

'Some years since, [ago] the Society was at a loss for Irish

teachers. When they commenced Irish classes in those districts where the English language is but little known, they were under the necessity of employing Catholic masters. When the idea was first suggested to the Committee, it excited a little alarm. They felt a hesitation in committing the instruction of the children to a Catholic. But, on farther consideration of the subject, they saw no objections, as no books were allowed in the Schools except the Spelling-book and New Testament.

'The Society has employed such as were competent; and I am happy in being able to declare, that, after many years' experience, there has nothing arisen to make them regret their decision. I am also able to state, that not a few of them, who came into the service of the Society bigoted Catholics, have, through the reading of the Scriptures, renounced the errors of Popery, and become consistent and decided Protestants.

'The poor Catholic population had for years, before this Society began its operations, been preparing for it, by an universal anxiety for the education of their children. They had discovered that the want of this was one great cause of their degraded condition. This gave rise to a great increase of Schools throughout the kingdom. But alas! it was any thing but education. The whole plan of what they dignified with that name, had a direct tendency to debase, instead of enlarging and elevating the mind; to bind more securely the infant conscience in the chains of priestly domination; to corrupt the hearts of the children, by the reading of such books as histories of the Irish Rapparees and Rogues, the Adventures of Captain Frene, Impartial History of Ireland, and the Treatise of the Scapular; to raise in them an admiration of lawless, profligate, and successful adventure; to cherish superstition, and become the nurseries of disloyalty and rebellion. In these Schools, the Holy Scriptures were never suffered to enter. That Sacred Word, the entrance of which giveth light, whose heavenly doctrines elevate and purify the soul, whose holy precepts inculcate every relative and social duty; that holy book, which ought invariably to form the basis of useful instruction for the poor, was proscribed!

'And it was no extraordinary thing to see a large number of children collected together in what *they called a School*, and not a book used nor any taught to read. The children were employed in committing to memory portions of the Summary of Christian Doctrine and the Catechism, as they were given out by the priest, or master, that they might be early versed in all the peculiarities of the Romish faith and worship. The good sense of the poor parents, a large portion of which is generally found among the common people of Ireland, soon perceived that this was not education. Happily for them, at this time the London Hibernian Society commenced her operations; and as her schools increased, those hot-beds of disaffection, superstition, and vice, were demolished.' pp. 152—155.

'These Schools have also achieved much, in removing that anti-British feeling which has been so fruitful of misery to Ireland. That which has been the chief engine in the hands of the leaders of rebellion, and has more than once shaken the English Government there to its very foundation, is now happily dying away in those districts

where the Schools abound. Taught from their infancy to consider it impossible for an Englishman to seek the good of Ireland, they have been jealous of him, and truly they have had much to justify this. But now they see, by the large sums gratuitously expended by them on the education of their children, by the kind and liberal way in which their religious prejudices are met, that it is truly their good, and their good *only*, which is aimed at in all.

'Another very important effect has been accomplished in some good measure through these schools. By the promiscuous admission of Catholic and Protestant children into the same School, mixing together in the same class, and at their play, much of that religious rancour, which has unhappily been mutual in Ireland, is thus decreasing. What rivers of blood have been shed through this unchristian, ungodly spirit.

'Another most important benefit has been conferred on the country by the operation of the London Hibernian Society's Schools, a great change is visible, in reference to public order and peace. These districts form a very striking contrast with those, where such Schools have not been planted. In the late disturbed state of Ireland these counties were quiet, notwithstanding great pains had been taken by the enemies of Government to induce them openly to abet the cause of disaffection. Were this simple but efficient plan carried forward, what a saving of expense would it produce to the Country! I have no doubt that, could education be made general, the whole face of the population would be changed in a few years. The cabin and the mansion would be alike safe from the attack of the lawless banditti—the laws cheerfully submitted to—the cheering title of neighbour and brother would be realized—industry and peace would universally prevail, and Ireland would be happy. Instead of having to keep up a standing army of twenty thousand soldiers for the preservation of public peace in Ireland, they might be dispensed with, and in one way and another there might be, by such means, one million at least saved annually to the country.

'Thus, by the extension of these Schools, and the circulation of the Scriptures throughout the whole of Ireland, a great moral revolution will be effected. Had not the London Hibernian Society been circumscribed, through the deficiency of funds, they could have counted, at this time, *one thousand Schools, and one hundred thousand children under instruction.*

'What a striking contrast do these Schools also furnish to the Chartered School system, in reference to the extent of their operations, and the number of children! Three hundred and forty Schools and above twenty-seven thousand children and adults, receiving a substantial and useful education, for little more than one-fifteenth part of what is expended on only two thousand five hundred children.'

|| —160.

'IN THE NAME, AND ON THE BEHALF OF THE POOR OF IRELAND, I CALL UPON PARLIAMENT TO GRANT AN INVESTIGATION. AS PARLIAMENT VALUES IRELAND'S PEACE, PROSPERITY, AND HONOUR, LET HER POOR BE EDUCATED; AND POVERTY WILL SOON LOSE ITS INFLUENCE.

'Had well regulated day-schools been establised in every parish, at the commencement of the Chartered School Society, for the Catholic and Protestant population, without any restraints; had every thing interfering with their peculiarities of religious opinions been carefully avoided, restricting the books in use in the Schools to the Spelling book and the Testament, Ireland would have presented, at this day A COUNTRY ENLIGHTENED, UNITED, AND HAPPY; at least such is my conviction. She would not have needed legions of soldiers to keep her population quiet. Respect for the laws, social order, and domestic peace, would have taken place of those deadly feuds, lawless combinations, and crimes, which have so long disgraced Ireland. I have said, *let the poor be educated, and Popery will soon lose its influence.* This is not an opinion hastily formed. Through the knowledge obtained by the reading of the Sacred Scriptures, where the instruction in reading was given by a Catholic master, and where not a word was ever said respecting the errors of the Church of the Rome, I have been astonished at the remarks made by children, on some of the peculiarities of their doctrine and worship.

'There are not a few also in Ireland, who were bred up in the bosom of the Church of Rome, who do not confess to the Priest, who eat meat on fast days, will hear a sermon in a Protestant church, and who would have left her communion long ago, but for the shame of deserting that Church whilst under political persecution. It is not, I would humbly submit, the continuance of penal statutes, and political depression, that can ever remove the dire effects of centuries of misrule. The Irish character is well expressed in her motto: "GENTLE WHEN STROKED, FIERCE WHEN PROVOKED." Give me a chosen band of twenty or thirty schoolmasters, and plenty of Bibles, and I pledge myself to enter the most turbulent, disturbed, disloyal, and barbarous district in all Ireland; and in a very short time, under the blessing of God, do more to tranquillize the inhabitants than an army of twenty or thirty thousand soldiers. O! it is full time to try what gentleness and kindness can do in subduing those passions, which ages have contributed to rouse and strengthen. Present to the Irish peasantry, then, the olive-branch of peace,—feel for their wrongs,—pity their ignorance,—convince them that you sympathize with them under their national depression, that you are disinterestedly seeking their prosperity; and assuredly you will meet with their confidence and gratitude. When the poor of Ireland shall be enlightened by a sound and suitable education,—elevated to the rank of freemen,—enjoying the protection of the laws,—their industry encouraged,—their nobility and gentry resident,—a safe and useful direction given to their native energies, and inoculated with the solid good qualities of their English and Scottish fellow-subjects, the day will not be far distant, I trust, when the Rose, the Thistle, and the Shamrock, shall so harmonize, as to prove, in every quarter of the globe, the emblems of a free, united, and powerful Empire, the terror of despotism, and the harbinger of peace and good-will, of civil and religious liberty, to the whole family of man.' pp. 189—192.

Art. III. *Selections from the Works of Fuller and South;* with some Account of the Lives and Writings of those Eminent Divines. By the Rev. Arthur Broome. Second Edition. 12mo. 6s. London. 1817.

THE quaintness and honesty of Fuller, and the wit and coarseness of South, have passed into a proverb. The first of these eminent men, appears to have been a consistent and amiable individual; firm, though moderate in his opinions, and simple and modest in his modes of expressing them; and we are altogether unacquainted with any circumstance in his life, which may tend to invalidate his claim to disinterestedness and sincerity in his ecclesiastical and political partialities. Fuller lived at a period, which thoroughly tried the integrity of every public man, and he passed safely through an ordeal under which many a conscience gave way, and many a reputation was irrecoverably wrecked. He was born in 1608, and died in 1661; and during a considerable portion of his life, had to sustain severe privations, and to encounter perilous hazards, in maintenance of his principles. A striking illustration of his conscientious moderation is to be found in the fact, that in London, while surrounded by the enemies of monarchy, he openly avowed his attachment to the royal cause, and at Oxford, in the presence of Charles, he recommended from the pulpit, conciliatory measures. The consequence of this temperate conduct was, as might have been anticipated, that he became an object of dislike to the *ultras* of both parties; to the royalists, as a man of an undetermined and temporizing character; and to the republicans, as at least perfectly decided in his opposition to their schemes.

When the resort to arms became inevitable, Fuller attached himself to Lord Hopton's army, in the capacity of Chaplain, and on one occasion, being left with a detachment in garrison at Basing-House, he animated the troops to an obstinate and successful defence. The cause of Charles becoming hopeless, he retired to London, and after various vicissitudes, and in prospect of the highest preferment at the Restoration, he died at the premature age of fifty-three. Fuller was gifted with a very enviable portion of those qualities which go far towards forming the constitution of a happy man; his exterior was prepossessing, his dispositions were of the most amiable kind, his social powers of the very first order, his intellectual advantages universally acknowledged, and his moral and religious character without taint. His memory was astonishingly tenacious. It is said he was able to repeat five hundred 'strange' and unconnected words, after hearing them recited twice; and once, after a walk from Temple Bar to the further extremity of

Cheapside, he undertook to re-count in succession, the signs on both sides of the street, first in the order in which they presented themselves, and afterwards reversing it. It will be recollected, that at that period, every shop had its sign.

Fuller's literary character is too well known to need any very particular analysis in this place. Judging from the extracts before us, and without recurring to imperfect recollections of his other works, he does not appear to have been remarkable either for vigour or depth. His observations lie completely on the surface of his subject; they never surprise the reader with their boldness, nor do they often call for the exercise of more than common attention. His style is occasionally disfigured by misplaced and tasteless ornament, by mere jingle, by awkward antithesis, and by figures unhappy in themselves or unhappily introduced. On the other hand, there is frequently great beauty in his language, and justness in his sentiment; his illustrations are often remarkable for felicity, and the very quaintness of his manner lends sometimes a real, though very frequently an imaginary charm to a thought trivial in itself. If the fertility of his imagination at times incumber his composition, on other occasions it decorates a barren subject, and enriches what would be otherwise poor and insipid. The extracts given in this interesting little volume, are chiefly from "The Prophane and Holy State," and principally consisting of characters placed in various lights and attitudes. The following passages are from the sketch of 'The 'faithful Minister.'

'*He endeavours to get the generall love and good will of his parish.* This he doth, not so much to make a benefit of them, as a benefit for them, that his ministry may be more effectual; otherwise, he may preach his own heart out, before he preacheth any thing in theirs. The good conceit of the physician is half a cure, and his practice will scarce be happy, where his person is hated. Yet he humours them not in his doctrine, to get their love; for such a spaniel is worse than a dumbe dog. He shall sooner get their good will by walking uprightly, than by crouching and creeping. If pious living and painfull labouring in his calling, will not win their affections, he counts it gain to lose them. As for those which causelessely hate him, he pities and prayes for them: and such there will be. I should suspect his preaching had no salt in it, if no gall'd horse did winse.

'*He is strict in ordering his conversation.* It was said of one who preached very well, and lived very ill, "That when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it." But our minister lives sermons.' pp. 26, 27.

'*He carefully catechiseth his people in the elements of religion.* Even Luther did not scorn to professe himself *discipulum catechismi*, a

scholar of the catechisme. By this catechising the gospel first got ground of Popery—and let not our religion, now grown rich, be ashamed of that which first gave it credit and set it up, lest the Jesuites beat us at our own weapon. Through the want of this catechising, many which are well skilled in some dark out-corners of divinity, have lost themselves in the beaten road thereof.' pp. 28, 29.

'*Having brought his sermon into his head, he labours to bring it into his heart, before he preaches it to his people.* Surely, that preaching which comes from the soul, most works on the soul. Some have questioned ventriloquie, when men strangely speak out of their bellies, whether it can be done lawfully or no: might I coin the word cordiloquie, when men draw the doctrines out of their hearts, sure all would count this lawfull and commendable.' pp. 29, 30.

In the description of The Good Parishoner, it is somewhat pithily remarked, that '*his tithes he pays willingly with cheer-* '*fulness.*' We suspect that if this be a *sine qua non* in the character, to search for it now would be a hopeless quest. In his speculations on 'Memory,' Fuller informs us that 'Phi-'losophers place it in the rere of the head; and it seems the 'mine of memory lies there, because there men naturally dig 'for it, *scratching it when they are at a losse.*' He bears, in a subsequent section, a very forcible protest against the common and offensive practice of converting the language of Scripture into the vehicle of a jest. 'Jest not,' he says, 'with 'the two-edged sword of God's word.—Will nothing please 'thee to wash thy hands in, but the font? or to drink healths 'in, but the church chalice? . . . . . dangerous it is, to wit-'wanton it with the majestie of God.' We close our extracts from Fuller, with the following definition of Fancy.

'Phancie is an inward sense of the soul, for a while retaining and examining things brought in thither by the common sense.—It is the most boundlesse and restlesse faculty of the soul. It digs without spade, sails without ship, flies without wings, builds without charge, fights without bloodshed, in a moment striding from the centre to the circumference of the world, by a kind of omnipotence, creating and annihilating things in an instant; and things divorced in nature are married in phancie, as in a lawfull place.—It is also most restlesse: whilest the senses are bound, and reason in a manner asleep, phancie like a sentinell walks the round, ever working, never wearied.' pp. 124—125.

South was a genius of a far higher order than Fuller, but it should seem he was much below him in the more weighty essentials of character. His life and his works betray unequivocal indications of a time-serving spirit; and some of his ablest sermons are marred both in their moral and intellectual

impression by the effusions of a savage and malignant temper, vented in language at once vulgar and ferocious. In strict consistency with this, in his youth he addressed a Latin ode to Cromwell; and when loyalty led the way to preferment, dedicated sermons 'to the illustrious, blessed, and never-dying 'memory' of Charles I. At the same time it should be noticed that he is said to have declined high dignity in the Church, forfeited by the refusal of the possessor to take the oaths of allegiance to William and Mary, though he had himself taken them without scruple. His conduct in his rectory of Islip was eminently disinterested; he allowed his curate a most liberal stipend, and expended the remainder of the profits of the living, in charitable and useful objects. As a preacher we do not hesitate to express our opinion, that with the obvious deductions arising from the defects already adverted to, South is second to none who have adorned the English pulpit. He has neither the intellectual fertility of Barrow, nor the richness of Taylor; but he has more feeling than the first, and more discretion and compactness than the latter. Excepting in his propensity to jesting and abuse, his taste was exquisite; and in his happier compositions the structure and cadence of his periods is equal to any thing of which the English language can boast. South is a fatal instance of the folly of cherishing party feelings. With an oratorical genius of the very noblest kind, with powers which, rightly directed, might have made him the favourite of all ages and all sects, he sunk himself so low as to become the organ of one faction in his incessant declamations against another, and those compositions which would otherwise have charmed every head and every heart, are now too often rendered irksome in the perusal by their harshness and illiberality. One of the purest of his productions occurs in the first volume of his sermons; it was preached at St. Paul's, from Genesis i. 27. In this admirable discourse he traces the character of man in his first estate—in his understanding—will—affections—with so admirable a skill, with discrimination so exquisite, and in language so rich, yet so beautifully simple, as to excite the strongest admiration of the Author's powers, and the deepest regret at their frequent misapplication. In the preface to this sermon, he accuses some 'worthy hand' of having 'stolen it from him in the King's Chapel.' From this discourse we shall select two or three passages.

'It is as difficult for us, who date our ignorance from our first being, and were still bred up with the same infirmities about us with which we were born, to raise our thoughts and imaginations to those intellectual perfections that attended our nature in the time of innocence, as it is for a peasant, bred up in the obscurities of a cottage, to fansy in his mind the unseen splendors of a court.—But by rating

positives by their privatives, and other acts of reason, by which discourse supplies the want of the reports of sense, we may collect the excellency of the understanding, then, by the glorious remains of it now, and guess at the stateliness of the building by the magnificence of its ruins.—All those arts, rarities and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relicts of an intellect defaced with sin and time.—We admire it now, only as antiquaries do a piece of old coin, for the stamp it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present—And certainly that must needs have been very glorious, the decays of which are so admirable.—He that is comely when old and decrepid, surely was very beautiful when he was young.—An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.' pp. 213—214.

'It was not then, as it is now, where the conscience has only power to disapprove, and to protest against the exorbitances of the passions, and rather to wish, than make them otherwise.—The voice of conscience now is low and weak, chastising the passions as old Eli did his sons, "Not so, my sons, not so."—But the voice of conscience then was not, This should or this ought to be done; but This must, this shall be done.—It spoke like a legislator; the thing spoke was a law, and the manner of speaking it a new obligation.' pp. 216.

'First, for the grand leading affection of all, which is *love*.—This is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe.—Love is such an affection, as cannot so properly be said to be in the soul, as the soul to be in that.—It is the whole man, wrapt up into one desire; all the powers, vigour, and faculties of the soul abridged into one inclidation — And it is of that active, restless nature, that it must of necessity exert itself; and like the *fire* to which it is so often compared, it is not a free agent, to chuse whether it will heat or no, but it streams forth by natural results and unavoidable emanations: So that it will fasten upon an inferior, unsuitable object, rather than none at all.—The soul may sooner leave off to subsist, than to love; and like the vine, it withers and decays if it has nothing to embrace.—Now this affection, in the state of innocence, was happily pitched upon its right object; it flamed up in direct fervors of devotion to God, and in collateral emissions of charity to its neighbour.—It had no impure heats in it.—It was a vestal and a virgin fire.' pp. 218—219.

In a sermon, (not we believe referred to in the Selection before us,) preached at Oxford, from Luke xxi. 15. there is a very singular passage, which we shall quote from South's fifth volume. The whole discourse is fraught with important instruction, and as it is especially applicable to the depraved appetite for 'tricksey phrases' and overcharged ornament, so prevalent in the present day, we shall be somewhat large in our extract.

'A second property of the ability of speech, conferred by Christ upon his Apostles, was its unaffected plainness and sim-

'plicity; it was to be easy, obvious, and familiar; with nothing 'in it strained or far-fetched; no affected scheme or airy fancies, 'above the reach or relish of an ordinary apprehension; no, no-'thing of all this; but their grand subject was Truth, and con-'sequently above all these petit arts, and poor additions; as 'not being capable of any greater lustre or advantage, than to 'appear just as it is. For there is a certain majesty in plainness, 'as the proclamation of a prince never frisks it in tropes, or 'fine conceits, in numerous and well turned periods, but *com-'mands* in sober, natural expressions. A substantial beauty, 'as it comes out of the hands of nature, needs neither paint nor 'patch; things never made to adorn, but to cover something 'that would be hid. It is with expression, and the clothing of 'a man's conceptions, as with the clothing of a man's body. 'All dress and ornament supposes imperfection, as designed only 'to supply the body with something from without which it 'wanted, but had not of its own. Gaudery is a pitiful and a 'mean thing, not extending farther than the surface of the body. '. . . . . And thus also it is with the most necessary and im-'portant truths; to adorn and clothe them is to cover them, and 'that to obscure them. The eternal salvation and damnation of 'souls, are not things to be treated of with jests and witticisms. 'And he who thinks to furnish himself out of plays and ro-'mances with language for the pulpit, shews himself much fitter 'to act a part in the Revels than for a cure of souls.

'"*I speak the words of soberness*, said St. Paul, Acts 'xxvi. 25. And I preach the gospel not with the *enticing words 'of man's wisdom*, 1 Cor. ii. 4. This was the way of the 'Apostles' discoursing of things sacred. Nothing here of *the 'fringes of the North-star*; nothing of *nature's becoming un-'natural*; nothing of the *down of angels' wings*, or the *beau-'tiful locks of cherubims*; no starched similitudes introduced 'with a *thus have I seen a cloud rolling in its airy mansion*, 'and the like. No, these were sublimities above the rise of the 'apostolic spirit. For the Apostles, poor mortals, were content 'to take lower steps, and to tell the world in plain terms, *that 'he who believed should be saved, and that he who believed 'not should be damned.*'

The criticism of this passage is perfectly sound, and very forcibly expressed; but we strongly suspect that the last paragraph, though undeniably correct in principle, was dictated by a feeling less laudable than anxiety for the observance of decorum and simplicity in pulpit exercises. The sarcasm is plainly levelled at Jeremy Taylor, and is a just exposure of his defects; but it is neither a fair nor an honourable representation of his general manner. It is not character, but caricature; the expressions themselves are singled out in malice, without

any regard to the redeeming beauties of Taylor's language and conception. There can be no question that these fantastic phrases and 'starched similitudes' were really offensive to the sounder taste and finer ear of South; but we are persuaded that the real *gravamen* was to be found in the greater reputation of his illustrious rival. It is an aggravation of the case, that Taylor died the year before this sermon was preached, and if it was meant as a cautionary rebuke to the servile and insipid imitators of that great man's worst peculiarities, right feeling would also have dictated a fervid eulogium on his higher and inimitable excellences.

Art. IV. *The History of Small-Pox.* By James Moore, Member of the Royal College of Surgeons of London. Surgeon to the Second Regiment of Life Guards, and Director of the National Vaccine Establishment. pp. 312. Price 12s. London. 1815.

The History and Practice of Vaccination. By James Moore. pp. 300. Price 9s. London. 1817.

WHETHER the recently proposed substitute for Small-Pox, be an actual and safe security against its influence, is a question of decidedly paramount interest; and it is a question, the discussion of which is in entire consonance with the declared design of our Journal, of limiting its medical disquisitions to points that are not of merely professional concern. How numerous are the individuals, who at this very moment are anxious to have their doubts resolved, and their apprehensions done away, by the satisfactory resolution of this momentous question! We shall endeavour to effect all that is within the compass of our ability, towards the accomplishment of this most desirable object.

In the prosecution of this undertaking, we shall present our readers an abstract of the books, the title-pages of which have been just transcribed, incorporating our own opinions on the evidence thus placed before us, and conclude by making one or two remarks on the manner in which Mr. Moore has acquitted himself, both as an umpire and an author.

Our readers will recollect, that when treating on the subject of contagious and infectious diseases,* we noticed that there is a certain class of complaints, the absolute origin of which is involved in considerable obscurity, and the identity of which we do not recognise in any of the most accurate descriptions of diseases that have been handed down to us by the Greek and Roman Fathers of medicine. Upon the overthrow of the Romish power, and during the subsequent prevalence of the

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* See Eclectic Review, Vol. VI. page 486.

Papal superstition in Europe, it is well known to all who are conversant with the history of medicine, that Arabia became the theatre of medical learning; and it is in the writings of that country and of that period, that we meet with the first authentic records of the symptoms and peculiarities of Small-Pox, as a distinct and specific distemper. But, did this distemper arise spontaneously in that part of the world, or did the Arabians receive it with the other contagions, from distant quarters? And if this was the case, whence did contagions come to them? At what period, too, and in what manner, did this visitation take place? And by what channel, and when, did the contagions find there way into Europe? Whence originated the practice of inoculating or artificially communicating the small-pox virus? In what state was Europe, as it regards the small-pox, after inoculation had become general? In other words, has inoculation, upon the whole, proved a benefit or an injury to mankind? The discussion of the above points of inquiry, will bring us to the conclusion of Mr. Moore's first volume, and thus a way will be opened for considering the still more momentous question above propounded, Whether the Cow-Pox be a certain and safe preventive of Small-Pox?—a question which, as we shall see, involves in its determination the lives of between thirty-five and thirty-six thousands of individuals annually, in the British empire alone, and which, of course, must have a corresponding relation to the whole mass of society, at least in every part of the world where inoculation for small-pox has found an entrance, and where its present substitute, if proved to be efficient, and otherwise unobjectionable, may be had recourse to.

Against the supposition that the Grecian writers were acquainted with the small-pox, and that what are conceived to be accounts of other diseases, are, in fact, descriptions of this, Mr. Moore very pertinently, and, in our opinion, justly places the superiority of these writers, against the Arabians; and he then states, that even in the comparatively confused, and certainly far less accurate works of the Arabians, we meet with delineations of a disease, the nature of which cannot be for a moment disputed, but will be immediately recognised as small-pox, while none of the most careful and elaborate accounts of the ancient *classics* in medicine, convey any thing of this nature.

'Let any of the early writers on the small-pox, Isaac or Rhases (Arabian authors) for example, be examined; it will be found, that they describe the breaking out of the eruption, its advancement to maturity, the different kinds of pustules, which spread over the whole body, mouth and throat: their occasioning scars in the skin, and sometimes opacities in the eyes. They also recommend a number of remedies, though quite inadequate, to smooth the skin and to clear

the eyes of opaque spots: an account like this cannot be misunderstood; but it is fruitless to examine the Grecian [or early Roman] authors for any thing that is at all similar. Eryaipelas, erythema, lepra, herpes, and scrophula, are fully described by them: pimples, vesicles, and pustules are also spoken of; but there is no account of a distemper clearly characterized, like the small-pox, by the Arabians, though they were far inferior writers to Celsus, Galen, or Aretæus. There is also another disease (syphilis) which it is pretended that these accomplished physicians had seen and described; though the hints are so obscure as to be comprehended only by a few, and to be of use to nobody. But these immortal authors require no defence. Their most useful and conspicuous works completely refute all such accusations.'

Taking then for granted, what indeed we have ourselves already assumed, that small-pox was unknown to the ancients, and that our first accounts of it are to be met with in the writings of the Arabians, the question immediately to be considered is, Did the distemper originate in this part of the world, or was it imported? The first supposition has its advocates; but, besides that this notion is irreconcileable with other facts, it is not easy to conceive the spontaneous origin of a disease, at a given time, from alleged sources, when such sources must have been in existence and consequently in operation from the origin of time. 'The putrid waters of the Nile', to which the malady in question has been attributed, would, as Mr. Moore very properly remarks, if at all equal to the production of the distempers, have engendered it thousands of years previously to its actual appearance. Dismissing then from our minds, the notion of Egypt having been the *nidus*, so to say, of small-pox, let us pursue our Author in his researches as to the *quo modo* and time of its introduction into Arabia. The Chinese, it is well known, lay claim to traditionary records, which, as to their date, set all belief at defiance; but there are several historical works handed down to us by the earliest Christian Missionaries into the East, which make it more than probable, that the small-pox, and, as we shall afterwards see, even inoculation itself were known in China long before they existed in Arabia and Europe.

"There is a memoir upon this disease in the collection written by the Missionaries at Pekin*; the substance of which is extracted from Chinese Medical Books, and especially from a work published by the imperial College of Medicine, for the instruction of the Physicians of the Empire. This book entitled, Teou-tchin-fa, or a Treatise from the heart on small-pox; which states that this disease was known in the very early ages, and did not appear till the dynasty of Tcheou,

* Memoires concernant l'Histoire, les Sciences, &c. des Chinoises, par les Missionaires de Pekin. Tom. IV. p. 392.

which was about 1122 years before Christ. The Chinese name for the malady, is a singular one, Tai-tou, or venom from the Mother's breast; and a description is given of the fever, the eruption of pustules, their increase, suppuration, flattening, and crusting.

By some of the Missionaries, we are also told, that the Chinese worship a Deity, under the notion of his having a special control over the small-pox, which it is remarked by Mr. Moore, 'is a strong confirmation of the antiquity of that malady in China.' That the virus was long known also in Hindostan prior to its existence in Arabia, seems to be sufficiently authenticated by some historical records, the authority of which is indisputable; and our Author infers its ready communication from China to Japan, by the vicinity of the two countries. It does not appear very clearly made out, in what way the transfer of the distemper was first effected; that is, whether the Chinese, or the Indians, were the first to feel its power. Let the fact, however, be admitted, that the disease was extremely prevalent in the East, from the earliest periods, and that the ancient writers of Greece had never seen it, a further question arises, How it happened that the infection did not extend into Persia, and thence into Greece, long before the time of Hippocrates. It is well known to every one who is at all acquainted with history, that the communication between these parts of the world commenced, so to say, from the west, and pursued its course eastwardly. It was, moreover, not by irruption, but by invasion, that the Western Conquerors established a footing in the eastern countries; and of the invaders who were attacked by the diseases of the countries which they successively laid waste, comparatively very few returned to their native homes, and these probably free from any disorder at the time. It is natural enough to suppose, that the infected would be left behind by the returning victors, and the distances between the countries in question would be likely to destroy any seeds of contagion that might have been sown among the Persian and Grecian armies. As it regards the commercial intercourse that was eventually established between the western and oriental nations, the distance and difficulty of the journey at these early periods, either by land or sea, were so considerable, as to afford a probable explanation of the assumed exemption.

'We may safely conjecture, that no person known to be infected with small-pox would be suffered to join a Caravan, and if from accident that ever occurred, there can be little doubt that the infected would be abandoned to their destiny. The horror entertained of the small-pox, would also excite attention, not to admit the infected into ships which in the earlier ages were small in size, requiring but few mariners to navigate them; while the tediousness of the coasting voyage gave ample time for the extinction of infection.

The ships of King Solomon were three years in accomplishing their voyage to Tarshish and Ophir, which some have believed to be ports on the Coast of Hindostan, though it appears to be established by late authors (Robertson and Bruce) that these towns were situated on the Southern Coast of Africa.'

When, after the lapse of some time, commercial intercourse was attended with greater facilities, and when the Persians had been at length induced to overcome their original reluctance to maritime undertakings, and to use the advantages afforded them by their vicinity to India, the danger of importing the contagious poisons became proportionately increased, 'and as ships 'coming from India, both in their passage to the Persian Gulph, 'and to the Red Sea, frequently touched at the Arabian ports, 'that country was peculiarly exposed, and there accordingly it 'was first observed.'

Having thus at length found its way into Arabia, at a period propitious for its propagation, that is, when the fanatic and frantic followers of Mahomet were about to extend their conquest far and wide, the small-pox, as may be easily conceived, accompanied every where the track of these ravagers; spread itself not only over the southern provinces of Egypt, but also on the other side through Persia and Syria. It was still however prevented from entering Europe by this course, in consequence of the successful opposition to the Saracens made by Constantinople. The siege of this city being raised, the Mahometan empire was bounded by the Hellespont, 'and that entrance for the small-pox into Europe 'was barred up.' Thus, it was not until the commencement of the eighth century, when the Moors and the Saracens invaded first Spain, and afterwards Sicily and Italy, that Europe was visited with this dreadful plague, which, aided by that intercourse of nations and people which the progress of civilization insures, diffused itself by degrees through the different divisions of the European Continent, entered the British Islands, according to the testimony of the best writers, about the ninth or tenth Century, and lastly, made its way into America by the Conquerors of Mexico, and soon 'extended itself over that hemi-'sphere also.'

What we have hitherto advanced, refers altogether to the malady of small-pox, as being engendered and propagated in the natural way; and in this account of the origin and progress of the contagion we have followed Mr. Moore, since we conceive that whatever difficulties may attend the suggestions of our Author, as to European immunity for so long a period, there is certainly no other more satisfactory way of accounting for what appears to us to be a sufficiently established fact, that the Greek and Roman physicians of antiquity, never saw the disease.

nt next head of inquriry, is concerning the practice of inocula-
g, or artificially communicating the disease.

To the discovery of inoculation, medical science cannot prefer
y claim. Into Britain the practice was first imported from
nstantinople, and it has therefore been called by some the By-
ntine operation. It was not however, in this part of the world,
t the suggestion of thus communicating the virus of small pox,
e made and acted upon. 'According to medical authorities
n China, the custom of sowing the small-pox, which is in some
legree analagous to inoculation, had long been in use.' In the
Memoires concernant l'Histoire, les Sciences, &c. des Chinoises,"
work above referred to,) we are told, 'that the practice was
nvented in the tenth century, and there is a tradition that it
egan as early as the Dynasty of Song, which was in the year
f Christ 590." The mode, it is said, in which the commu-
ation of the malady was first made, was, by taking a few
ed crusts of small pox, as if they were seeds, and planting
m in the nose; 'a bit of musk was added in order to correct
he virulence of the poison, and perhaps to perfume the crusts,
nd the whole was wrapped in a bit of cotton to prevent its
alling out of the nostril.' Respecting the manner in which
culation was practised in Hindostan, our Author extracts the
lowing account, from a work entitled, 'On the Manner of
noculating in the East Indies, by Holwell;' which work was
blished in London in 1767.

'In Hindostan, if tradition may be relied on, inoculation has been
ctised from remote antiquity. This practice was in the hands of
particular tribe of Bramins, who were delegated from various reli-
us colleges, and who travelled through the provinces for that
rpose The natives were strictly enjoined to abstain during a
nth preparatory to the operation, from milk and butter, and when
Arabians and Portuguese appeared in that country, they were
hibited from taking animal food also. Men were commonly
culated on the arm, but the girls not liking to have their arms dis-
ured chose that it should be done low on the shoulders.
t whatever part was fixed upon was well rubbed with a piece of
th, which afterwards became a perquisite of the Bramin: he then
de a few slight scratches on the skin, and took a little bit of cotton
ich had been soaked the preceding year in variolous matter, mois-
ed it with a drop or two of the holy water of the Ganges, and bound
upon the punctures. During the whole of this ceremony the
amin always preserved a solemn countenance, and recited the
yer appointed in the Attharva Veda to propitiate the Goddess who
perintends the Small-Pox. The Bramin then gave his instructions,
ich were religiously observed. In six hours the bandage was to be
en off, and the pledget to be allowed to drop spontaneously. Early
next morning cold water was to be poured on the patient's head
shoulders, and this was to be repeated till the fever came on.

The ablution was then to be omitted; but as soon as the eruption appeared, it was to be resumed and persevered in every morning and evening till the crusts came off. Whenever the pustules should begin to change their colour, they were all to be opened with a fine pointed thorn. Confinement to the house was absolutely forbidden. The inoculated were freely to be exposed to every air that blew; but when the fever was on them, they were sometimes permitted to lie on a mat at the door. Their regimen was to consist of the most refrigerating productions of the climate, as plantains, water melons, their gruel made of rice or poppy seeds, cold water and rice.'

We are informed by Shaw, and other oriental travellers, that inoculation had long been practised in Persia, Armenia, Georgia, and Greece, without its origin having been known; but in the opinion of many, the Arabians were the first who employed it; and it is a remarkable fact, that the practice had made its way from the East, along the coast of Africa into Europe, and had even been adopted in parts of this island, especially in Wales and in Scotland, where being used only by the common people, it was vulgarly called *buying* the small-pox. Still, however, the faculty of medicine either remained totally ignorant of the subject, or indolently disinclined to investigate its claims to attention, until, in the year, 1703, the great success of inoculation first attracted the notice Dr. Emanuel Timoni, a Greek, who had graduated at Oxford, and was now residing in Constantinople, his native city. This physician corresponded with Dr. Woodward in Britain, and wrote an account of the new mode of preventing the dangers of small-pox. This account was published in the Philosophical Transactions of 1714—16. In 1715 a Mr. Kennedy, an English surgeon, who had visited Constantinople, wrote a pamphlet on the practice of what he calls ingrafting the small-pox. These several incidents failed, however, to excite interest on the part of the profession, until it happened that Lady Mary Wortley Montague, 'then blooming in health and beauty,' accompanied her husband, as ambassador to the Ottoman Court, and was struck with observing that in Constantinople there was a general ingrafting of children with the small-pox, by a set of old women, which took place every autumn; and that the disease thus communicated, was, in the majority of instances, extremely mild, so much so, that she had witnessed no single instance of death from it. In consequence of this observation, Lady W. courageously determined upon the ingraftment of her own son, which in every way so entirely succeeded, that upon her return to England she determined to subject her daughter to the same process; a determination which was put into effect, and which again completely answered her hopes. Still, however, the medical men of the time, shewed a disinclination to adopt the practice; until two princesses of the Royal Household were

subjected to the operation, and in these instances also the communicated disease proved mild and benighant. The progress of inoculation was nevertheless exceedingly slow; to medical were now added moral and religious objections against the project. It was denounced, both by writers and preachers, as interfering with the ordinances of Providence, and proclaimed to be sinful, even allowing it to be efficient, which was all along doubted. So great and so successful was the outcry against the new method of imparting small-pox, that we are told, in spite of the writings and recommendations of some able physicians, and in defiance of the example even of the Court, the practice, instead of becoming popular, declined to such a degree, that from the year 1730 to 1740, it was almost disused in England. Indeed throughout Europe the plan was almost entirely relinquished, 'and there seemed little reason to imagine it would be revived,'

'when in this dormant state news was brought that multitudes of Indians in South America had been inoculated with much success by Carmelite Friars, as the Asiatics had been by the Greek old women. A physician and surgeon also began in the year 1738 to inoculate in South Carolina, and only lost eight persons out of eight hundred. But a planter inoculated three hundred persons without the loss of one. For it is singular that in those days all inoculations performed by private gentlemen, monks, and old women, were uniformly successful: and empirics afterwards were equally fortunate; none lost patients from inoculation excepting the regular members of the faculty.'

This statement reminds us of a well authenticated occurrence which happened in Sussex, a few years since, and which, though a little from the purpose of the present paper, we shall be excused for relating. A party of children 'just let loose from school,' were playing about the fields, and one of them suggested the *game of inoculation*. Accordingly, a thorn was taken from the hedge, and carried to one of the neighbouring children, who was under inoculation for small-pox. With this thorn, the little self-constituted inoculator punctured one of the child's pustules, carried the infected instrument to his playmates, pierced all their arms in succession, and every recipient went through the disease in a mild and favourable manner.

The practice of inoculation thus having become so general, and having proved so successful in America, a new sensation came now to be excited in Britain, and in the year 1746, the small-pox hospital was erected in St. Pancras.

In 1754, the question of inoculation was taken up by the London College of Physicians; and this learned body stated, by the medium of one of their annual orators, 'that experience had refuted the arguments which had been urged against this practice, which was now held in greater esteem, and was more

'extensively employed by the English than ever; and the 'College considered it highly beneficial to mankind; *atque* '*humano generi valde salutarem esse se existimare.*' Inoculation even now, however, made but comparatively tardy progress, being confined mainly to the families of the nobility and gentry, until the celebrated inoculator Sutton began to operate a most extensive influence upon its success and advancement.

'The circumstances (says Mr. Moore) which attended the progress of inoculation through Great Britain are not flattering to the philosophical character of the nation.' 'Twas first rumoured as a practice followed by some poor old Turkish and Arabian women. A lady of quality then introduced it into the Royal Family, and among the higher circles of England, and now it will be shewn that it finally acquired popularity by the artifices of an empiric. For Daniel Sutton, with his secret nostrums, propagated inoculation more in half a dozen years, than both the faculty of medicine and surgery, with the aid of the Church, and the example of the Court, had been able to do in half a century.—It appears however that the Suttons, father and son, although they most materially improved the practice, in fact invented nothing. Sydenham had discovered the great utility of cold air in small-pox, and of allowing his patients to drink cold water, but he did not venture to deviate so much from ordinary rules as to prescribe purgatives. He on the contrary was profuse in exhibiting opiates."—"Subsequent physicians had ascertained that great benefit arose from opening medicines, and particularly from mercurial purges; but in conformity with old theories they at the same time confined their patients to bed, covered them warmly, and promoted prespiration. But Daniel Sutton had the sagacity to extract what was beneficial in both these plans, and to reject what was injurious, for he exposed his patients to the air, directed for them cooling drinks and diet, and prescribed purging and refrigerating medicines, by which combination the treatment was rendered consistent. This system seems not to have been the result of deep study, for Sutton was no great reader, and his plan was repugnant to received theories. But every English medical man knew Sydenham's practice, and Lady Mary Wortley Montague had written that the Turkish children were suffered to play about in the open air during the variolous eruption. Almost every modern essay at that time likewise recommended purgatives, and Sutton only made choice of the prescription which was still in vogue."

Inoculation thus improved, now made rapid and triumphant progress. But Sutton's plan of permitting the inoculated to run about indiscriminately, could not fail to sow the seeds of the disease more profusely, and to multiply to a considerable number the chances of small-pox infection among those who from apprehension, prejudice, or principle, still held out against the artificial mode of its reception. The increased prevalence and the extraordinary success of inoculation, as now practised, soon excited the attention of the Continent, and the practice at length,

aving encountered and pretty nearly vanquished every dis-ription of opponents, became almost universal.

' Spain, however, which is so much behind the rest of Europe in l mental acquirements, benefited on this occaaion by its sluggishness. he surgeon introduced the practice into the town of Jadrique in ndalusia, where it was continued during forty two years without tending beyond that district. In the year 1772, Dr. Don Miguel usman made the exertion of coming to London, to collect some in-rmation on the subject: When he returned to Madrid he was couraged by the Court, and practised upon a few of the nobility. me inoculations were also effected in a few trading cities which had mmunication with England. But these efforts were of short du-tion, and from the distinguished inaction of the Spaniards, inoculation as soon relinquished; *and no other country has suffered so little from all-pox.*"

The fact indeed is indisputable, that the mortality from small ox progressively increased with the improvement and progress f inoculation. During the last thirty years of the last century, spite of the meliorated treatment both of the natural and rtificially-acquired distemper, deaths from this source had ugmented by ten to one; and the result of careful calcula-ons on this head instituted by Sir Gilbert Blane and Dr. ettsome made the average numbers annually falling victims to mall-pox in the British Islands, to be between 35 and 36,000

' But this immense and increasing consumption of human lives says Mr. Moore) was not the sole evil produced by this distemper; or a considerable portion of the survivors were pitted and disfigured; me lost one of their eyes, a few became totally blind, and others ad their constitution impaired, and predisposed to a variety of omplaints, which were productive of future distress and sometimes f death. These additional calamities cannot be reduced to cal-ulation, but as the mortality from small-pox was continually on the crease, these concomitant evils must have been so likewise.'

Such, then, was the state of things, when the proposed sub-titute for small-pox preferred its claims to professional and opular notice. And what are these claims? Such, if they can e substantiated, as bid defiance, in the way of comparison, to very other project and scheme that has ever been invented or roposed for the physical improvement of society. Vaccination oes no less than promise the overthrow and final extinction of he greatest evil that ever afflicted the human race; and we are ow candidly called upon to inquire, whether these magnificent romises are likely to be eventually fulfilled. In canvassing the retensions of vaccination, as a substitute for small-pox inocu-on, it will be right, in the first place, briefly to trace its origin, nd describe its early progress. Scarcely is it necessary to ention the name of Jenner, as the individual with whom de-dedly originated the first fair avowal of the proposed scheme

of prevention. This gentleman, while practising surgery in a district of Gloucestershire, was surprised to find that some individuals, whom he inoculated for small-pox, refused every attempt that was made to impregnate their frames with the virus. Upon a further investigation of this striking fact, he found that those individuals, in whom the immunity existed, had previously contracted a disease, when they had chapped hands by the act of milking cows, that had a particular kind of eruption on their teats.

'It appeared (says Jenner) that this disease had been known among the dairy maids from time immemorial, and that a vague opinion prevailed that it was a preventive of small-pox. This opinion, I found, was comparatively new among them; for all the old farmers declared they had no such ideas in their early days; a circumstance which seemed easily accounted for, from my knowing the common people were very rarely inoculated for the small-pox, till that practice was rendered general, by the improved methods introduced by the Suttons. So that working people in the dairies were very seldom put to the test of the preventive power of the cow-pox.'

In the prosecution of his inquiries, Dr. Jenner, however, soon found that the notion by no means universally obtained of the vaccine infection being a security against small-pox. The medical practitioners in the neighbourhood all expressed their unbelief on the subject; and besides these, there were many of the farmers and other people in the neighbourhood, who agreed in deciding upon its insecurity. Many individuals were indeed met with, who asserted that they had actually contracted the small-pox after having had the cow-pox. All this was certainly calculated to damp the ardour of Dr. Jenner; and so it did; but he was engaged in too momentous an inquiry, to abandon it very readily; and he was soon very well pleased to ascertain that the cow was subject to a variety of eruptions on the teat, each of which produced eruptions on the milker's hands, but the several eruptions were not all security against the small-pox infection. This very important discovery appeared to be the removal of one great obstacle to the research in question, and Dr. Jenner was the first person who made any distinction of kind between these eruptive diseases on the teat of the cow. But our experimenter was again mortified to find, that even among those who had contracted the genuine virus, some were subsequently subject to the small-pox contagion, and this difference of susceptibility was even observed among individuals, who had actually been infected by the same animal. The perseverance of Dr. Jenner was now indeed put to a powerful test, and it may very easily be admitted, that few would have thought of continuing the research, after this seemingly insurmountable obstacle to success. Dr. Jenner, however, still persisted. It occurred to him that the specific qualities of the virus might vary with the progres-

ive changes it underwent, after being secreted, and one may asily form some estimate of the satisfaction with which he found is conjecture realized by experiment. Thus was the second reat impediment removed; since it was ascertained by reeated trials, that the true preventive cow-pox was only capale of being produced by the matter in its earlier stages, and hat when it had become subject to certain decompositions, it ad no further power of engendering the real disease, than the purious eruptions of which we have just spoken. With these xceptions, Dr. Jenner found that the immunity from the varilous disease, occasioned by the vaccine infection, was for life; t least individuals were exposed, without effect, to the former, fter the lapse of fifteen, twenty-seven, and even fifty years, rom the latter infection. During this very curious investigaion, it occurred to Dr. Jenner, that the preventive which he ad discovered, might be propagated in the manner of small-ox inoculation. This suggestion was publicly proposed and cted up to; a general interest became excited to investigate the rounds upon which it was made, and thus grew out of the hole this most interesting question—Is vaccination an actual nd safe security against small-pox?

To the discussion of this question we should now immediately roceed; but as it is a possible case that the alleged security gainst the variolous infection might exist, and yet that the use f this preventive might be objectionable on other grounds than s want of safety, it may be proper to discuss, in the first intance, the minor charge which has been adduced against the ractice of cow-pox inoculation.

The vaccine virus has been asserted by many of those gentlenen who have stood forward as opponents to its introduction nto the body, to be a means of engendering foul and loathsome umours. Now, either for or against this objection, no appeal an, with propriety, be made to any thing but actual facts; or t least, if such facts oppose themselves to *à priori* conceits and rejudices, founded on the dislike to receiving any thing of an nimal nature into the human body, they ought, in all fairness, o be abandoned as destitute of any real foundation. There is, owever, one kind of reasoning which might, with more colour f justice, be brought to bear upon the question, namely, that ounded upon the more or less mild or malignant nature of one r the other poison. The small-pox virus is allowed, on all ands, to excite more commotion in the system than the vaccine natter. Now, that which is the most powerful irritant, might *priori* be imagined to be the most likely means of exciting into ction and effect latent disorders of the constitution; and this ndeed we believe to be verily the case. Scrophulous and other ffections of children, have been developed by inoculation, much

more frequently and forcibly, according to our observation, than has been the case with vaccination. But what, as we have just said, is more to the purpose in favour of vaccination, when placed in competition with artificial small pox, as it refers to the specific effects now alluded to of the one or the other, is, that we do actually find, by medical documents, instituted without any intended reference to the question now in dispute, that since vaccination has become generally practised, there has been, to say the very least, not the smallest increase in the number, or augmentation in the virulence, of that class of complaints which vaccination has been accused of engendering. The following is a statement of diseases, by a physician who enjoyed very extensive opportunities, both publicly and privately, of observing the condition of the metropolis, or at least of a very large district of it, as it relates especially to maladies of the skin; privately, we say, as well as publicly, since, as he gave a more than ordinary share of attention to cutaneous disorders, it is of course fair to infer that his practice in this branch of the profession, was proportionably above the ordinary routine of observation. In the year 1797, says Dr. Willan, before the publication of Dr. Jenner's inquiry, the total number of diseases, which came under my notice, were 1730: the number of chronic cutaneous eruptions, 85. In 1798, total number of diseases, 1664; chronic cutaneous eruptions, 82. In 1804, the proportions were found to be 1915—89. In 1805, 1974—94. Whoever will take the trouble to cast his eye over these proportions, will directly see that vaccination had added nothing to the mass of cutaneous malady, as scanned by the proverbially accurate and unprejudiced observations of the late Dr. Willan.

But it may give the negation of the charge against the cow-pow on this head more force still, if we extract the following account from Mr. Frye, Surgeon to the Gloucester Infirmary. This gentlemen states that 'a more healthy description of 'human beings does not exist, *nor one more free from chronic* 'cutaneous impurities, than that which suffers most from cow-'pox, by reason of their being employed in dairies.' And further, 'the Gloucester Infirmary, one of the largest provincial 'Hospitals, is situated in a county in which accidental cow-pox 'has been prevalent from time immemorial; many hundreds 'among the labouring people have had the cow-pox since the 'establishment of that institution, and that more severely than 'is generally the case in artificial vaccination; and yet not a 'single patient has applied to the Infirmary in half a century for 'the relief of any disease local or constitutional, which he or 'she imputed or pretended to trace to the cow-pox. And let 'it be repeated and remembered, that the artificial in no respect

'differs from the accidental cow-pox, except in being generally 'less virulent.'

These facts and observations we conceive to be quite sufficient answers to the question, which we allow to be a natural and very important one—Does the cow-pox inoculation leave any bad humours behind it? And this is now the great problem that remains for investigation—Is vaccination as absolute a preventive of the natural small-pox, as variolous inoculation? When we admit that there are some reasons to doubt of this being the case, we shall hope to be absolved from any imputation of partiality, that may hitherto have appeared to characterize the present paper. It does, we confess, seem to us still problematical, whether the vaccinated stands precisely upon the same footing with the inoculated child, as to small-pox immunity. Should, however, the antivaccine reader take courage from this admission, and conceive that all we have hitherto advanced, has been for the purpose of antithetically as it were arguing for the inefficiency of the new practice; we must at once overthrow such anticipations, by explicitly stating it as our opinion, that should it be even *proved*—and this is very far from being the case—that the preventive efficacy of the vaccine virus, is in any measure less than the variolous, we think that its positive virtues have been evinced upon too large a scale to permit the possibility of comparative effect to have any weight.

'In making the estimate (says Mr. Moore) of the comparative failures of inoculation and vaccination, an error has been committed by comparing the results of the *primary* practice of vaccination, with those of the most improved state of variolous inoculation; forgetting that when the latter operation was introduced, failures of every kind were far more frequent than of late, and that even the deaths amounted in early practice to one in fifty. In like manner, vaccination on its first introduction, was sometimes so misconducted, that two children in a workhouse were actually destroyed by it; although, when skilfully practised, it is really less dangerous than opening a vein, or even cutting a corn. A multitude of lesser mistakes were then committed by the ablest men in the profession, who, deceived by analogy imitated too nearly the plan of the small-pox inoculation: and many were not sufficiently aware, either of the deterioration to which vaccine lymph is subject, or of the mischiefs which arise even when the lymph is pure from the vaccine process being interrupted or disturbed by violence or by disease.

'The number of failures (continues our Author) from all these sources of error, in early practice has been considerable. It is therefore too soon at present to compute and compare the number of cases in which small-pox has occurred after inoculation and vaccination.'

Now, convinced as we are ready to avow ourselves, of the merits of vaccination, we are nevertheless free to confess that

there appear to us to be two objectionable points in the extract which we have just made from Mr. Moore's volume. Failures, he says, of all kinds, were common in the early periods of inoculation, as they have been in the present early stages of vaccination. These failures, however, at least in the majority of cases, referred, we believe, rather to the management of the induced complaint, than to any preventive efficiency in the complaint itself. If deaths from inoculation were, when the practice was first established, one in fifty, it was not because natural small-pox succeeded to the artificial, and thus cut off its victims; but because an erroneous treatment was adopted of the patient after he had been subjected to the inoculating process. It does therefore, we confess, appear to us, a kind of *ruse de guerre* on the part of Mr. Moore, thus to confound the two questions of the comparative virulence of the two diseases, with their comparatively preventive power. But we have a still further objection to the practice of apologizing for cow-pox failures, by referring to the oversight and mistakes of early vaccinators, and that is, that while such an appeal may serve the particular purpose of the vaccine partisan, it is calculated to create unnecessary apprehensions, on the part of the relatives and friends of those children who have been subjected to the process, while it was practised in all this condition of alleged uncertainty.

Vaccination does not seem to us to have any thing to fear from the most open conduct on the part of its friends. Let the following extracts from Mr. Moore's book, which are registers and records of facts, have their due weight with such as have any doubts on the subject of the cow-pox matter being sufficiently efficacious to authorize their acquiescence in the practice, or to enable them to look with confident satisfaction upon such of their children as have been subjected to vaccine inoculation.

'In the year 1813, a Report was published by the imperial Institution of France, stating that 2,671,662 subjects had been properly vaccinated in France, of whom only *seven* cases had afterward taken the small-pox; and it was added that the well authenticated instances of persons taking the small-pox after variolous inoculation, are proportionably far more numerous.'

Mr. Moore very candidly admits, that the French medical reporters had not however sufficient grounds for this conclusion, especially as more of the vaccinated might afterwards contract the small-pox.

'In England (adds our Author) no registers have been kept of so vast a number; but the success of some charitable institutions proves that when vaccination is properly conducted, there will be very few failures. In the Foundling Hospital of London, this practice was introduced in the year 1801, and though the children are sometimes inten-

tionally exposed to the infection of small-pox, yet in sixteen years only one slight case has occurred in which a variolous eruption was suspected. In the York Military Asylum there has been the same success. The National Vaccine establishment was founded by Government in the year 1809; and in eight years to January 1817, there had been vaccinated by the surgeons of that institution in London and its vicinity, 84,369 persons. And although the small-pox had been constantly prevalent, yet at that period only four of the above number were known to have contracted the small pox, which is about *one* in 8592 cases, and in those four the disease appeared in a mitigated form, and without danger*. From these authenticated facts it is quite certain, (continues Mr. Moore) that failures of vaccination, when the process is regular, and the constitution fully influenced, are exceedingly uncommon; and as the vaccine and variolous infection coincide in so many points, it is perhaps safe to conclude, that the former will never fail to prevent the small-pox, except in those very rare and peculiar habits which are susceptible of contracting the small-pox oftener than once.'

This inference of Mr. Moore may be, and very probably is, a just one. But we repeat, that even allowing the possibility of a *grade* of difference between the preventive efficacy of the two inoculations, we contend that the facts simply of the case are, when viewed in an impartial manner, beyond all measure in favour of the vaccine practice. Against the suggestion, that genuine vaccination may perhaps only prove preventive of small-pox influence for a certain time, and that after this period the individual becomes less safe, we may adduce the Gloucestershire rustics, who have been shewn to be insusceptible of the small-pox, even after the lapse of fifty years, from their having been naturally vaccinated; and in reply to the suggestion of others, that although the natural cow-pox may secure against variolous influence for life, the artificial infection may be without this power, we think it fair to allege, that in both instances the virus is received into the system by a species of inoculation, and that therefore on the ground of analogy alone, we should infer, that if inoculated variola proves a preventive of the natural small-pox, the inoculated vaccine matter would be likely to display equally preventive efficacy with that which should be conceded to the matter less artificially introduced.

Upon the whole then, our conclusion is, after the most careful calculation and balancing of the pro and con of the argument, that vaccination ought to be thankfully seized hold of and

* The fact of the mild and mitigated forms in which small-pox subsequent to vaccination almost without exception appears, is not we think in general sufficiently insisted on. For our own parts we should have next to no apprehension as to the result, were we to see at this moment small-pox break out among the vaccinated children of our own families, or the families of our friends.

universally adopted, as a sufficiently safe preservative against one of the most noxious and fearful of all the maladies to which the human frame is incident, and that even the extinction of this pest might be fairly anticipated, could the public be brought to an unanimity of sentiment on this most interesting subject.

We extract the following hints from Mr. Moore, without committing ourselves to the approval of arbitrary and coercive measures on the part of Government, even in cases where such extensive good might be effected by the exercise of legislative authority. The extract forms the conclusion of Mr. Moore's volumes.

'In ancient Rome, parents possessed the barbarous power of inflicting death upon their children. British parents only claim that of inflicting on them a disease which kills a portion, *and spreads infection to those around*, that till lately destroyed one-tenth of the human race. Since we have lost the privilege of Roman parents, surely that of indirectly committing infanticide is not worth retaining. This is for the consideration of legislators, who, by a moderate exertion of those powers delegated to them for the public good, might in a very short time totally extinguish the small-pox. And when this shall have been effected, not only the Vaccine, by becoming useless will be neglected, but even this book, alas! upon the Vaccine will sink into oblivion. Perhaps, however, some fortunate tracts may be preserved on the dusty shelves of curious libraries, to unfold to future antiquaries, the honours, then hardly credible, of the variolous pestilence, and to reveal to them the discovery of Jenner; whose name, or, in strange tongues, a sound imitating his name, is now articulated through the world, in huts, houses, and palaces, as a household word.'

On the merits and demerits of Mr. Moore as an author, and as an arbitrator in the vaccine cause, our limits compel us to be brief. Considering the two volumes before us in the light of literary productions, we do not hesitate to say that the first is far more creditable to the writer than the second. A certain charm and interest pervaded, indeed, the Treatise on Small-Pox which we in vain look for in the Essay on Dr. Jenner's invaluable discovery. And what we consider still more remarkable is, that the volume on vaccination presents several instances of false taste, and even of faulty grammar, which could not have been expected from an individual so demonstrably erudite as is Mr. Moore. We notice these defects, not we hope in the spirit and temper of critical cavil, but from a feeling of respect for the talents and learning of the Author, and with a feeling of regret, that volumes, which in every way lay claim to a character far beyond the ephemeral productions of the day, should not have been made as perfect as it appears to have been in the power of the writer to render them. But we think it further our duty to point out one or two still

more objectionable features in the second of the volumes now under notice. Mr. Moore appears to us to have erred both in propriety and policy, by endeavouring to excite afresh, that spirit of animosity with which the vaccine cause was agitated in the earlier periods of the dispute. As an historian, it behoved him to be sure to particularize all the circumstances, by which the controversy was marked; but it ought to have been his constant endeavour to confine himself strictly and simply to the facts of the case, and not to impute motives or to sound charges of interested views against his opponents. To talk for instance of an individual starting up as an oppugner of vaccination, because he was fretting in obscurity, and wanted wherewith to make himself noticed, is surely not the way to defend the cause he has espoused, or to silence the adversaries of that cause. The principal personage, too, who figures in the pages before us, as having been according to Mr. Moore's representation throughout, actuated by a principle of malignant hostility to Dr. Jenner, and desire to found his own reputation at the expense of others, is spoken of by our Author, in terms which, to say the best, argue a temporary forgetfulness of the common demands of courtesy. But on defects or rather blemishes like these, it is painful to enlarge, and we desist. Conscious we feel, that enough has been said by us in the course of the preceding pages, to convince the reader of its being our sincere opinion, that although there is much which is objectionable both in matter and manner, in especially the last of Mr. Moore's two volumes, the good is the preponderating quality of each, and both are highly worthy the attention, as well of the public, as of the medical profession.

Art. V. *The Domestic Altar*; or a Six Weeks' Course of Morning and Evening Prayers for the Use of Families; to which are added a few on Particular Occasions. By the Rev. W. Smith, A.M. 8vo. Price 8s. 1817.

PRAYER is unquestionably the most sublime, and perhaps we might add, the most profitable religious duty in which we are permitted and invited to engage. The reasons of this are so obvious, its obligations so generally confessed, and the impulse to it so natural and so direct, that even heathens, unaided by revelation, have gone far in perceiving its propriety and its utility. The Stoics have said, "*Orabit sapiens ac vota faciet, bona à diis postulans.*"

If prayer, as a private exercise, is admitted to have its foundation as well in natural as in revealed principles, the propriety of it, as a social and family engagement, will not be long denied. 'How reasonable a thing is it that God should be 'honoured in that community which derives all its comforts

'from him. In a family there are mercies received from God 'of which all the members are equal partakers. How fit and 'becoming a thing is it then, that all the members should join 'in acts of devout homage to their common protector and be-'nefactor. The assembling every day to worship the Supreme 'Being has a tendency to produce the happiest effects in form-'ing the conduct of domestics. To recall the attention of a 'family frequently to God, tends to impress the members of it 'with an idea of his authority, and of their dependence upon 'his providence. It holds forth religion to them as a duty 'not of occasional, but daily obligation. The constant reading 'of the Holy Scriptures, the frequent imploring of the pardon 'of sin, and petitioning for grace to act aright towards God 'and man, imperceptibly convey into their minds, a knowledge 'of the duties which they owe to God, to themselves, and to 'each other. Accordingly we find that when religious order 'prevails in families, there a knowledge of right and wrong 'obtain; and although evil passions occasionally discover them-'selves, we do not see their *unrestrained* violence: the good 'effects of daily instruction and daily worship, are manifest in 'the tempers and conduct of the domestics, amidst all their 'imperfections.—If therefore we consult merely our own com-'fort, the best course we can pursue is to tread in the steps of 'those godly men, whose houses were consecrated by the 'daily performance of family worship. The comfort of families 'is so effectually destroyed by careless, idle, unfaithful and dis-'solute servants, that a remedy for this serious and increasing 'evil would be generally accounted a very great benefit to the 'public. But there is reason to believe that no radical cure 'will be obtained, till the almost exploded piety of former times 'is revived, by making religious instruction and worship a 'stated observance in our houses.' Bean's *Family Worship.*

If the duty of Prayer consists essentially in a devout acknowledgement of dependence on the Supreme Being, in earnest supplication for his "mercy to pardon and grace to help," in the return of cordial thanksgiving for benefits already received, then, the obligations which lead to such an exercise, arise naturally out of our domestic circumstances, and are as applicable to our family relations as to any other; and consequently the duty becomes as imperative upon heads of families, in their relative, as in their individual capacity. In perfect accordance with these remarks, it will be found from the historic records of Scripture, that the patriarchal families were early habituated to religious worship, and that among the many virtues which distinguished the saints under the old dispensation, their attention to the religious instruction of their families held a conspicuous place, and is recorded by the Holy Spirit to their

lasting honour. Indeed, this form of domestic and social worship, was no doubt the first, and indeed it is very probable, the only mode of worship practised by the patriarchs. Public worship does not appear to have been in use till the time of the Israelitish Church; and, then it was evidently founded upon the implication that the Israelites were one FAMILY: and although for the immediate as well as the typical and spiritual intentions of Providence, the term received a latitude of application hitherto unknown, it still retained and conveyed all the beauty and tenderness of its most restricted sense. Hence it was applicable to the whole Jewish Church in its collective capacity, as in the division of tribes, or the still more minute division of separate households. In the distributive sense, they were denominated "the *families* of Israel," and in the collective sense, "the *family* of God." In both their capacities, ordinances of Divine worship were enjoined upon them. The former mode, therefore, while it stands upon the same authority as the latter, has the advantage of being more primitive and patriarchal.

The attention paid by the first Christian converts to their families or houses, was evidently either suggested to them by their Jewish habits, or infused into them by their Jewish instructers. There was nothing either in the principles or the spirit of the new system, to revolt those feelings, or require the violation of those domestic associations, which had been wisely inculcated and cherished by the whole Mosaic System. The habits to which our Lord formed his immediate disciples, and the kind of domestic union which subsisted among them, were calculated to foster the same sentiment, and evidently intended to promote among all his followers an habitual attention to one of his most favourite and important maxims, "One is your "master, even Christ, and all ye are brethren."

The corrective and the benignant influence which Christianity, above every other system, exerts over the social feelings, as well as the rational gradation which it establishes among the objects that are to excite those feelings, must be viewed by every candid inquirer, as a powerful evidence of the purity and divinity of its source. It passes by no relation we can sustain; it attends us in every character, and exhibits itself, like life and health, in the whole moral system of man. While it begins in the individual, and teaches him first to care for his own soul, it assumes this, not as its boundary, but as its centre; here it may and *must* have its source, but its outflowings must be sufficiently wide to reach the whole family of man.

Did we feel ourselves called upon at present to give, and did we suppose our readers were in the disposition for receiving from us, admonitions on so grave a subject, we might indulge in a strain of reflections adapted to awaken a more

general regard to the duty of Family Religion. We shall however remark, in reference chiefly to our Protestant dissenting readers, that in almost every thing relating to domestic discipline and domestic worship, our Puritan ancestors appear to have had greatly the advantage of us. And if our estimate of what may be denominated the Family Piety of the mass of modern professors, be correct, it certainly falls far short of that by which the despised and persecuted Puritans were distinguished. There was an earnestness, a consistency, a sincerity about the whole of their character, as well as a correctness and strictness in their domestic management, which deserve to be universally known and universally imitated. Their punctuality, their perseverance, their instructive piety in their families, have never, we conceive, been brought prominently before those who claim to be the inheritors of their principles and their privileges. There was among them all a principle which may be pointed out as of the utmost moment and the highest value, and which existed with almost as much rigour among the laity as among the clergy. It was a sacred regard and a profound submission to the authority of scriptural example and precept. They were not afraid of the terms duty and obligation. Hence, they employed the means of religious instruction among their children and domestics, with unlimited faith in the efficiency of those means, and with earnest prayer for their success. Family instruction by reading the Scriptures with expositions, and by the catechetical mode for the younger members of the household, was enforced frequently and publicly; and the pastor considered it as a part, and not a small part, of his duty, to see that such order was observed among all the families of his congregation. The effect which Mr. Baxter's instructions and labours produced in this respect, in the populous town of Kidderminster, are too well known to require a repetition here. It may however be important to notice how the practical piety of the Puritans sunk into general disrepute, and how the nation in less than half a century veered about from the extreme of punctiliousness and of religious enthusiasm, to a total indifference to the spirit and neglect of the duties of Christianity. And it is here obvious to remark, that as soon as episcopacy felt itself predominant and secure, it began to assume that tone of dogmatism which approximated very nearly to the claims of infallibility. Not content with having triumphed in the political struggle over the Puritans, they must be branded and hooted, and every term of reproach and execration that the vocabulary of the language supplies, must be heaped upon them; while those who had unhappily suffered in the episcopalian party, must be canonized and even almost deified from the pulpit. Many of the episcopal writers of that age furnish ample

specimens of this. South is an eminent instance. He ventures even to run a parallel between the sufferings of Charles and those of the Saviour; and insinuates that in severity and meritoriousness they were second only to those of Christ. Now the effect of all this was not merely to bring the doctrines of the Puritans into contempt, but to spread a notion, that their eminent practical piety, was the thick guise of a most hateful and pestilent hypocrisy, which possessed indeed the alluring exterior of the serpent, but with all his venom. The tendency therefore was not to discriminate between the excellencies and the defects of the Puritans, but at once to proceed to the utmost possible distance from their habits and practice. This disposition was fostered in the nation at large, by the growing secularity of the clergy, and the dissoluteness of the Court; so that while there arose among the people in general a laxity approaching to utter indifference, in the practical duties of Christianity, a way was preparing among the literary classes of the nation, for that prevalence of infidelity, which is at once the uniform effect and the certain indication of a general departure either from the faith or the practice of the Gospel.

The strictness of puritanical discipline was no longer inculcated upon the people. It was odious at Court, and therefore could not be patronized by a courtly religion. Ethical lectures and moral essays were indeed often heard from the pulpits of the establishment; but they were destitute of the living and moving spirit of true religion. It was enough to bring any practice into discredit, and consequently into disuse, to denominate it puritanical. Family worship therefore was among the practices which fell into neglect, and which for the best half of a century was almost forgotten by the public instructers, and nearly exploded by those who formed the mass of members in the Episcopal Church. But this leaven was not confined to one communion. The fashion spread, because it was a fashion, among the successors of the Puritans, too many of whom were attached to the puritans and nonconformists rather from political affinities than from an accordance in the orthodoxy of their creed or the strictness of their practice. It was about the middle of the last century, or perhaps a little earlier, that the spirituality of Dissenting congregations began to revive, and from that period there has been a very rapid increase of the power of religion. This has been particularly exhibited in the growth of the benevolent feelings, a disregard of minute religious observances, and a disposition to unite and co-operate in advancing the common interest of the Redeemer's kingdom. The revival of genuine piety in the Established Church, has we conceive been much later, and might perhaps be shewn to have followed as a consequence. The spirit of true religion is

to a degree contagious; and though we are not anxious to advance any claim on the behalf of Dissenters, we are yet sure, from a universal principle of our nature, that not a little of that revival of evangelical and practical piety, which has taken place in the last thirty years, in the Established Church, is to be ascribed to that not unholy rivalry, which makes us all anxious for the prosperity of our own religious denomination.

We believe we may venture to assert, that generally among orthodox Dissenters, the duty of family worship is still regularly and conscientiously attended to; though in fairness we must confess our suspicion that *domestic instruction* is not so general as it might be, and as it evidently was among the nonconformists. Perhaps the practice which has now become so very prevalent, of attending a place of worship thrice on the Lord's day, has been the means, in many families, of superseding this important branch of primitive practice. The disuse of this venerable and useful custom we cannot but regret. How far the advantage gained by a third public service may compensate the loss that Christian families sustain, it is not for us to determine; we leave our readers to make their own decision, convinced that before the practice of family instruction can be extensively revived, it must be generally recommended by Christian pastors, and be rendered practicable by new arrangements in professing families.

Our present concern is strictly with Family Prayer. Upon this topic, the prevalence of the practice, as it might secure attention to what we might say, seems to render it less necessary that we should say any thing. We shall therefore content ourselves with expressing our opinion of the most eligible mode of conducting that service. We conceive that there is something in the very nature of prayer, that is revolted and violated by an attention to the niceties of language, and by a set and regular repetition of the same words; and that upon the whole there can be no person free from prejudice upon this subject, but must in the closet, and perhaps in the family, feel, that the natural and simple effusions of the heart are much more impressive, and much more likely to be the sincere and spiritual expression of the real sentiments and feelings of the mind. Every one must admit that from a universal law of our nature, the repetition of an action becomes the more mechanical as it becomes more frequent; and that the attention and feeling excited, diminish in the same ratio as the habit becomes mechanical, until the action may be performed almost unconsciously. We readily admit that there may be various things to counteract the operation of this law in the matter of devotion, among truly pious persons; but as it regards the mass of the people, its existence and its effects are but too visible. The

great object in social prayer, as well as in public preaching, must first be to awaken attention, and to animate the feelings of love, and gratitude, and desire. Now, we are decidedly of opinion this cannot be done in either case, without some variety. For this reason we certainly prefer extemporary devotion in the family, and we are sure that it has the additional advantage of being susceptible of more appropriateness. While therefore it may be conceded that the free mode loses from its occasional inaccuracy, it yet far surpasses a form, in its tendency to awaken and sustain a high tone of devotional feeling.

These remarks apply with as much, and perhaps even with more force, to family devotion, than to public worship. In the family, where there are young persons and servants who cannot be supposed to be urged on to the duty by any innate principle, any inspiring impulse of mind towards it as a privilege, and where they compose probably the majority, it is of the utmost importance to employ those means which are most likely to awaken their attention, and secure the repetition of the duty, without weariness and disgust. With this view, therefore, heads of families will certainly consider it a part of their appropriate duty, to cultivate the gift of prayer; and for this purpose we recommend to their attention Dr. Watts's Guide to Prayer. And especially the last chapter, entitled, 'A Persuasive to learn 'to pray,' from which we extract the words of a learned and venerable prelate of the Establishment. 'For any one to satisfy 'himself,' he remarks, 'with a form of prayer, is still to re-'main in infancy: It is the duty of every Christian to grow 'and increase in all the duties of Christianity, *gifts* as well as 'graces. How how can a man be said to live suitable to these 'rules, who doth not put forth himself in some attempts and en-'deavours of this kind? And if it be a fault not to strive and 'labour after this gift, much more it is to jeer and despise it 'by the name of *Extempore Prayer*, and *praying by the 'Spirit*; which expressions (as they are frequently used by 'some men by way of reproach) are, for the most part, a sign 'of a profane heart, and such as are altogether strangers from 'the power and the comfort of this duty.'

Still, Forms of Prayer are of great utility. For, after all, there will be many sincere individuals, who feel it extremely difficult, or even impossible, to express themselves with propriety in this service. Difficulties also may arise where females are at the head of a family, and may have neither sufficient courage, nor confidence, to engage even with those of their own sex, in extemporary devotion. There may be other instances in which persons converted late in life, and with but very little previous advantage of religious instruction, may be called to the performance of family devotion, and in all families the ab-

sence or the affliction of the head of the household, may render it necessary that another should take his place, in conducting the devotions of the family. In all such cases we do most earnestly recommend the use of a form of prayer. We should consider it, under such circumstances, as wholly inexcusable to neglect the duty; and therefore *every family* without exception should be furnished with at least one volume of domestic prayers.

Many such works have been prepared and offered to the public, by ministers in the Establishment and among the Dissenters. Many of them possess merit, but not all in an equal degree. Among the best is a small collection by the late Mr. Palmer of Hackney.* Another volume of prayers by Jenks, edited by Mr. Simeon, is truly evangelical and devotional. A later volume by Mr. Bean possesses great excellencies in point of language, but is not equal, either in evangelical sentiment or fervour of devotion, to Jenks's or Palmer's.

We consider this by Mr. Smith, though it has some slight blemishes, as a valuable accession to those already in our possession. It is much fuller, and embraces a much greater variety of topics than any of its precursors, and is certainly fitted for very extensive utility in the Christian Church. The course of prayer is for six weeks, morning and evening, with additional prayers for unusual occasions. Each prayer is in general long, but they possess one very great advantage; by the use of asterisks and crotchets the author has marked out those paragraphs, that may either be omitted without breaking the connexion, or those that may be taken together to form a much shorter service. We can give the volume our decided approbation, and most sincerely hope that every pious family will avail themselves of this, as one of the most comprehensive, and most evangelical volumes of domestic prayers extant. We cannot profess to give extracts, but we refer our readers to the work itself.

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* Mr. Palmer also edited an abridgement of the Family Prayer Book, by the Rev. W. May, which has run through several editions. "The Pocket Prayer Book," printed by the Philanthropic Society, deserves the warmest recommendation. Its singular cheapness, added to the excellence of the compilation, entitles it to decided preference, for the purpose of gratuitous distribution, which was, we believe, the main object of the benevolent Editor.

Art. VI. 1. *The Botanists Companion*, or an Introduction to the Knowledge of Practical Botany, and Uses of Plants, either growing wild in Great Britain, or cultivated for the Purposes of Agriculture, Medicine Rural Œconomy, or the Arts. By William Salisbury, of the Botanic Garden, Sloane Street. 2 Vols. 12mo. Price 12s. London. 1816.

2. *A Botanical Description of British Plants in the Midland Counties*, particularly of those in the neighbourhood of Alcester; to which is prefixed, a short Introduction to Botany, and the Knowledge of the Principal Natural Orders. By T. Purton, Surgeon, Alcester. Embellished with Eight Coloured Engravings, by James Sowerby F.L.S. 2 Vols. 12mo. Price 1l. 1817.

WHEN the pompous Sir. John Hill, who was the Solomon and Brodum of his day, found that he had outlived his fame with the booksellers, he betook himself to writing pamphlets in recommendation of his Essence of Water-dock, Tincture of Valerian, Balsam of Honey, and Elixir of Bardana, ascribing to them unbounded nosological virtues; and thus, by imposing on the credulity of the public, was enabled to drive a chariot, dress splendidly, dispute at Batson's, appear at masquerades and the playhouses, to the admiration of the high and the low vulgar. But the writers now before us, not content with the ephemeral reputation of a stitched or sewed pamphlet, advertize themselves to the public, each in two solid volumes, as, the one a botanic gardener, the other, a surgeon at Alcester.

'Green earthen pots, bladders, and musty seeds,
'Remnants of packthread, and old cakes of roses,
'Are thinly scattered to make up a shew.'

Mr. W. Salisbury's first volume is made up of a frontispiece of his Botanic Garden, a poverty-struck introduction to the science, an English translation of Linnæus's *Delineatio Plantæ*; (the writer carefully avoiding to inform us whence he gets it;) and a reprint, nearly, of Galpine's Compendium of British Botany, arranged after the very worst of all possible methods—alphabetically. But then it was necessary to transform it thus much, or it would have been absolutely the same, and might have subjected the plagiarist to the Chancellor's injunction. Not one word of originality can we discover through the whole of it; though the Author professes to be a practical cultivator of plants, a demonstrator of Botany, after a manner peculiar to himself, and the successor of Curtis, one of the most acute Botanists this or any other country ever produced.

Although the volume has been published subsequently to the completion of the English Botany, and of Sir James E. Smith's Compendium Floræ Britannicæ, and to the article by the same author in Dr. Rees' Cyclopœdia (Plants *British*) which takes notice of the most recent additions and alterations, Mr. Salisbury

has not condescended to avail himself of this assistance; but tells the world boldly, that he finds such deficiencies in the works of all authors who have preceded him, as to be under the necessity of putting his own manual into the hands of his pupils. Nevertheless, he is himself guilty of having omitted at least a hundred new species of plants, if not more.

His second volume, however, does him somewhat greater credit. Here he has collected many remarks on plants useful in agriculture, in the arts, and in medicine, so as to form an instructive and pleasing assemblage; and had this part of his work been published alone, with the humble pretensions to which it may lay claim, all might have been well.

But we shall take leave of Mr. Salisbury, and hasten to join our friend,

'The Apothecary,

'Culling of simples,'

who it may be premised has been so unreasonable in the geographical limits he has prescribed to himself in the "Midland "Flora," that we are persuaded *he* must have left undescribed some hundreds of species. Warwickshire, Worcestershire, Gloucestershire, Herefordshire, Monmouthshire, Oxfordshire, Stafford, and Derby, cannot be so poor in rarities as we are led to infer from these volumes. Indeed, we happen to know that even within the Author's more immediate scope, are to be found Scirpus acicularis, Dipsacus pilosus, Cynoglossum sylvaticum, abundance of Bromus pinnatus, Galium pusillum, Arenaria tunuifolia, Sedum rupestre, acres of Ulex nanus, Lathyrus sylvestris (which he has probably mistaken for L. Latifolius, which we believe not to be British,) Corex ampullacea, Typha angustifolia, Anchusa sempervirens, &c. &c. &c. But besides these omissions, he has not taken notice of any of the new species published in the latter volumes of English Botany; such for instance as Myosotis versicolor, Valeriana dentata, the new Scirpi, (and of the old ones he has given only two, though in all there are fourteen,) Juncus Acutiflorus and Lampocarpus, the most common of plants; the new Grasses or the new Roses; and a great number of others too tedious to be enumerated.

Nor has he introduced any of the new genera, though they stand on the authority of the best botanists both native and foreign. Liriodendron Tulipifera, Rheum Raponticum, Æsculus Hippocastanum, Delphinium Consolida, he has described, though they are no more indigenous than myrtles. Veronica Triphyllos he says is not rare with him, whereas it is one of the scarcest plants in the kingdom, being found only in the narrow sandy tract in Norfolk and Suffolk. Had he cleared up the obscurities in regard to the plants found, or said to have been found, in his neighbourhood, he would have essentially contributed to the progress of the science. Had he, for example,

d or us, and described fully two of Withering's Galia, Mol-
β, and Montanum (Witheringii of Flor. Brit.); Scan-
Cerefolium, which is said to grow near Worcester; Eu-
ia Characias and Cyparissias, two as great rarities as we
the former of which Ray states that he found in Haywood
, and which we believe has not been gathered there since,
tter is said to grow at Enville, he would have done a real ser-
We have heard that E. Characias grows at Malvern. Erica
flora and Cerastium tonscutosum, mentioned by Pilkington
" View of Derbyshire," ought to have been ascertained.
ascum virgatum, said to have been found about Worcester,
which is suspected to be nothing but Blattaria, was worth
ibing a little more fully, so as to have cleared up this

.

ith the Fungi the Author appears to have been more
ate, and indeed this is the only part of his two volumes that
rs them at all tolerable. Of this difficult and almost
own tribe it is no small praise to have described more than
undred species, among which are some new ones never
e determined. He has given plates of Riccia glauca,
ularia elegans, and Peziza crispa, which do Mr. Sowerby's
r more credit than some of his English Botany attempts.
rest of the plates, of which there are four, are of plants well
stood, and are the same as those in the work just men-
l, and even not worth inserting to enhance the price of the

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. Purton, like Mr. W. Salisbury, has been most liberal
s quotations, having extracted about forty pages from
scau's Botany, for his Introduction. His table of contents
the reader to a disquisition on the systems of Cesalpinus,
and Tournefort; but on turning to the page we were
ised to find the whole subject dismissed in two or three

A similar disappointment will occur on turning to the
iption of the geographical site of Alcester, where the re-
ce is nearly as full as the description referred to.

on the whole, neither of these publications is adapted to
t credit upon the science; and though we would not say that
e will be benefitted by them, yet we regret that the Authors
so little as to be incapable of measuring their own at-
ients.

Art. VII. *A Voyage round the World*, from 1806 to 1812; in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited. Including a Narrative of the Author's Shipwreck on the Island of Sannack, and his subsequent Wreck in the Ship's Long-boat. With an Account of the Present State of the Sandwich Islands, and a Vocabulary of their Language. By Archibald Campbell. Illustrated by a Chart. 8vo. 9s. Edinburgh. 1816.

THIS is a tale of perilous adventure, of hair-breadth escapes, and of overwhelming calamities. It bears, however, so far as we can judge from general inspection and comparison, the marks of authenticity, and excites sensations of sympathy and compassion for the hapless individual whose disasters it narrates. The Editor is Mr. James Smith, of Jordan-hill, who states, that he first met with Campbell on board of one of the steam boats, which ply upon the river Clyde. His appearance and manners, as well as his miserable and mutilated condition, awakened the curiosity and pity of Mr. S. and he obtained from him, at different intervals, partly in writing, and partly by verbal communication, the particulars of his melancholy story.

Archibald Campbell was born at Wyndford, near Glasgow, on the 19th of July, 1787. His father, who was a soldier, died in the West Indies, and his mother returned to Scotland. Campbell received the elements of education, and at an early age was put to the loom. A strong propensity to rambling induced him to quit this sedentary mode of life, and at the age of thirteen he went to sea. After having made several voyages, he was pressed into the King's service, and in 1806, made his escape, and entered as seaman on board the Thames Indiaman. The destination of this vessel was to Canton, where Campbell was tempted, by the offer of a handsome gratuity and high wages, to desert his ship, and engage with the American Captain O'Kean, of the Eclipse, whose vessel was chartered by the Russian American company, for their settlements at Kamschatka and on the N. W. coast of America; her lading consisting chiefly of Chinese produce. While he lay concealed, with another English sailor under similar circumstances, in the American factory, he narrowly escaped detection.

'Being in want of provisions, we sent out a Chinese to buy some bread, and gave him a dollar stamped with Captain Riche's initials. Instead of fulfilling his commission, he took the dollar to the captain, and brought him to the factory. When we saw them approach, we made our escape from a window to the top of an adjoining house, and ran along the roofs, till we reached a warehouse, which we asked permission to pass through; this the owner refusing, I went out on a

beam that crossed the street, and dropped on the ground, being a fall of about eighteen feet. When the Chinese observed this, he allowed my comrade to pass through the house. I was a good deal stunned with the fall, but soon recovered myself. We then got to the river side, where we hired a *san-pan*, or small boat, to take us to Wampoa, and reached the ship with no other interruption.' pp. 25, 26.

They first stood over to Japan, where they vainly attempted to trade. They were supplied gratuitously and abundantly with fresh fish, hogs, and vegetables, and on their departure, were towed out of the bay, by the Japanese boats. Their next object was Kamschatka, and on the eighth of July, 1807, they anchored in the harbour of St. Peter and St. Paul.

'The town and its neighbourhood are infested with an immense number of the dogs used for sledges in winter. At this season, they are allowed to go at large and find food for themselves. They live almost entirely upon fish, which they obtain either by springing upon them as they lie in the water, or picking them up dead along the shore. In winter, they are fed upon dried fish, which are cured in large open sheds, erected for that purpose on the shore, and which, it would appear, they prefer to any other food. Our sailors, by way of amusement, often purloined a few to give to the dogs. In consequence of which kindness, thousands of these hungry creatures watched the landing of our boat, and flocked after us, to the great annoyance of the inhabitants. This practice became at last so troublesome, that the Russians insisted on our putting an end to it. Their howling every morning at day-break, was so intolerable, as to awaken us even on board the ship.' pp. 37, 38.

When they quitted this place, they stood over towards the American Continent, and on the 10th of September, about ten at night, the alarm was given, that there were breakers a-head. Every preparation was instantly made by Brinkman, the mate, to wear the ship, but the Captain, with incredible rashness, insisted that the foaming appearance of the sea was nothing more than *white water*, and ordered the ship's head to be kept in the same direction. Hardly had he uttered the order, when the vessel struck with terrific violence, and carried away her rudder. She drove, however, over this reef, with seven feet water in her hold, but in a few minutes struck on another, and shortly afterwards was thrown on her beam-ends, by a tremendous sea. The whole crew were precipitated into the water, the long-boat was washed from the deck, and the jolly-boat hung beyond their reach. About fifteen individuals secured the main-topmast, and floated from the ship for an uncertain shore at the distance of several leagues, in a dark and stormy night, with a heavy sea. They clung, however, to the mast with a desperate love of life, till they

'drove across a reef, where the force of the breakers carried away several of our unfortunate companions. We crossed several

reefs, and each time our number was diminished. I was once so nearly washed away that I only felt the spar with the tips of my fingers; and I heard the mate, who was next me, say, (with an oath) "Are you going to leave us too?" The next sea, however, most fortunately threw me back, and I regained my hold.

'When day dawned, there were only six of us left. We descried land several miles to leeward, but could see nothing of the ship, except a few fragments of the wreck driving along with us. Early in the morning, when on the tops of the waves, we observed the boltsprit, with above eight of the crew upon it. They were not within hail, and we could give no assistance to each other.

'Before we reached the shore, three more of our companions, overcome with cold and fatigue, were forced to quit their hold. Their fate gave us but little concern, for we expected every moment to share the same ourselves. At length about mid-day we drove past the end of a reef, within which the water was smooth, with a fine sandy bottom. We touched the ground about a quarter of a mile from the shore, but were so much worn out that we had scarcely strength to wade that distance.' pp. 45—47.

Of all those who left the ship and clung to the mast, three only survived, viz. the Captain, the Mate, and Campbell. The second mate, the boatswain, and two seamen, reached the shore on the boltsprit, but the latter were so exhausted, that they soon after expired. Of twenty-nine living individuals, only five remained. The shore on which they were cast, was the dreary and unproductive island of Sannack, Halibut Island of Cook. Providentially, they discovered the long-boat in a bay at a small distance from the tent which they had constructed out of planks and other materials thrown up by the sea, and they were thus enabled to procure many articles of food and clothing, as well as sails, cordage, and even part of the cargo, from that part of the wreck which still held together.

'One or two of the seamen's chests drove ashore, and among them mine; it contained only one shirt and my bible, which I had put into one of those squares common in sailors' chests for holding case-bottles, and in which it was firmly fixed, in consequence of having swelled with the water. I was at great pains in drying it in the sun, and succeeded so well that I could read any part of it. It was afterwards saved from a second wreck; and in my future hardships and sufferings, the perusal of it formed my greatest consolation. It is still in my possession, being the only article I brought with me when I returned to my native country.' pp. 52, 53.

At length they were discovered by the natives, who kindled a fire by the friction of two pieces of dry wood, and thus procured for them a luxury, which till then they had not enjoyed, a dressed dinner. These friendly savages supplied them with such provisions as they could spare, and despatched a

canoe to the commandant of the Russian settlement at Oonalashka, who soon after arrived in person. The long-boat was now fitted out for a voyage to Alexandria, the principal Russian settlement in the Fox or Aleutian Islands, and Campbell was one of the hands appointed to navigate it.

'Our little vessel made better weather than could have been expected, and so long as it continued moderate, she scudded before the sea perfectly dry; we boomed out the foresail on the weather side, and the wind being fair, proceeded on our voyage at a great rate. About noon it freshened into a smart gale, and the sea rose considerably, frequently curling over the stern in an alarming manner. Our open cockpit rendered this extremely dangerous, till we adopted an expedient of which I fortunately recollected having read in the voyages of some Dutch navigators, who used oil to smooth the sea. Upon trying the experiment, it proved an effectual remedy. We lashed a keg of oil upon the taffrail, allowing a small stream to run from it, which spread a scum over the surface in our wake, and completely prevented the waves from topping.' p. 69.

After a hazardous voyage, they reached their destination, where they made a stay of three weeks, and then set sail on their return, in the same boat which had been thoroughly repaired. This voyage was most disastrous to poor Campbell; the boat was wrecked, and in the effort to reach a neighbouring settlement, his hands and feet were frozen, and on his return to Alexandria, he was compelled to submit to the amputation of both his feet, and two of his fingers. Owing, as it would appear, to the injudicious conduct of the Russian surgeon, who did not operate sufficiently high up the limb, the wounds did not heal, nor has the skin ever since grown completely over them. His case excited great interest; governor Baranoff and the officers of the ships in the harbour, raised a handsome subscription for him, and he was employed in teaching the English language to some of the native children. At length he was enabled to obtain a passage on board Captain Lisianski's favourite ship, the Neva, then under a different commander, who had been educated in the British navy; the vessel itself was English-built.

Campbell's present destination was the Sandwich Islands, from which he expected to procure a passage to his native country, and the information which he was thus enabled to obtain respecting their present state, is both interesting and important. When these islands were first discovered by Captain Cook, in 1778, Terreoboo was king of Owhyhee, and the other islands were under the dominion of their respective chiefs. Mauha-Maiha or Tamaahmaah, the present chief, was the nephew of Terreoboo. By a series of revolutions not very clearly ascertained, and by a train of enterprises wisely planned, and executed

with skill and intrepidity, Tamaahmaah has made himself master of the whole groupe, excepting the Islands of Atooi and Oneehow, and of these he is supposed to meditate the conquest. This extraordinary man has neglected nothing that might tend to enlarge and consolidate his power. He holds out every inducement in his power to Europeans; he treats them with the utmost confidence and kindness, and when they express any wish to quit his service, they are free to follow their inclinations. When Campbell asked his permission to return, he first inquired if he was dissatisfied with his treatment, and on receiving for answer, that there was no other motive than an anxiety to revisit former scenes, and to renew old friendships, he 'said,' in Campbell's version of his idiom, "if his belly told him "to go, he would do it; and that if mine told me so, I was at "liberty."

He has workmen of various descriptions, both native and European; his guards are armed with musquets, and go through a regular exercise; his navy amounts to nearly sixty decked vessels, one of which carries sixteen guns, and even among his own subjects, he can command the services of many expert seamen. From the advantageous situation of these islands, they are frequently visited by the ships which cross the Pacific Ocean. They produce vegetables in abundance, and great attention is now paid to the breeding of live stock. The government is despotic, subject, however, to certain prescriptive restraints, which the most uncontrolled monarchs seldom find it safe to break through. The various departments of the administration were confided to different chiefs, who were, themselves under the direction of 'an elderly chief, of the name of 'Naai.' As this personage exercised the functions of prime minister, the Europeans had given him the *nickname of Billy Pitt*, and he had taken so great a fancy to the appellation, as to appear by no means pleased when addressed by any other name.

'The principal duties of the executive were, however, entrusted to the priests; by them the revenues were collected, and the laws enforced. Superstition is the most powerful engine by which the latter purpose is effected; actual punishment being rare. I knew only one instance of capital punishment; which was that of a man who had violated the sanctity of the Morai. Having got drunk, he quitted it during taboo time, and entered the house of a woman. He was immediately seized, and carried back to the Morai, where his eyes were put out. After remaining two days in this state, he was strangled, and his body exposed before the principal idol.

'The method of detecting theft or robbery, affords a singular instance of the power of superstition over their minds. The party who has suffered the loss, applies to one of the priests, to whom he presents a pig, and relates his story.

'The following ceremony is then performed: The priest begins by rubbing two pieces of green wood upon each other, till, by the friction, a kind of powder, like snuff, is produced, which is so hot, that, on being placed in dry grass, and blown upon, it takes fire; with this a large pile of wood is kindled, and allowed to burn a certain time. He then takes three nuts, of an oily nature, called tootooee; having broken the shells, one of the kernels is thrown into the fire, at which time he says an anana, or prayer; and while the nut is crackling in the fire, repeats the words, Muckeeroio kanaka ai kooee, that is, Kill or shoot the fellow. The same ceremonies take place with each of the nuts, provided the thief does not appear before they are consumed.

'This, however, but seldom happens; the culprit generally makes his appearance with the stolen property, which is restored to the owner, and the offence punished by a fine of four pigs. He is then dismissed, with strict injunctions not to commit the like crime in future, under pain of a more severe penalty. The pigs are taken to the Morai, where they are offered up as sacrifices, and afterwards eaten by the priests.

'Should it happen that the unfortunate criminal does not make his appearance during the awful ceremony, his fate is inevitable; had he the whole island to bestow, not one word of the prayer could be recalled, nor the anger of the Etooah appeased. The circumstance is reported to the king, and proclamation made throughout the island, that a certain person has been robbed, and that those who are guilty have been prayed to death.

'So firm is their belief in the power of these prayers, that the culprit pines away, refusing to take any sustenance, and at last falls a sacrifice to his credulity.' pp. 170—3.

It should seem that notwithstanding the prevalence of this superstitious feeling, men of stronger minds are exempt from its influence. While Campbell was on the island, a report was spread that some person had prayed the king to death. To counteract the spell, the daughter of one of the chiefs took her station in front of the royal dwelling, and prostrating herself, prayed with great apparent fervency. We should not suppose that if Tamaahmaah had put much faith in the bane, he could have been greatly tranquillized by so simple a remedy. Campbell does not appear to have felt much curiosity respecting the religious opinions of the islanders. He states that they have one principal deity, Etooah, to whom they attribute the creation of the world; and seven or eight subordinate divinities, whose images are placed in the Morai, and to whom, as well as to the Etooah, offerings are made. Their religious seasons occur as often as four times in the month, continuing from sun-set to sun-rise. The rites consist of prayer, conversation, and sacrificing and eating pigs. It does not seem that the observance of these holydays, is by any means universal.

'During the period called Macaheite, which lasts a whole month,

and takes place in November, the priests are employed in collecting the taxes, which are paid by the chiefs in proportion to the extent of their territories; they consist of mats, feathers, and the produce of the country. The people celebrate this festival by dancing, wrestling, and other amusements.

'The king remains in the Morai for the whole period; before entering it, a singular ceremony takes place. He is obliged to stand till three spears are darted at him. He must catch the first with his hand, and with it ward off the other two. This is not a mere formality. The spear is thrown with the utmost force; and should the king lose his life, there is no help for it.' pp. 178—9.

Campbell expresses a very natural astonishment that there should have been no missionaries resident on the island, and it does indeed appear that a fair opening presents itself for the labours of pious, wise, and prudent men. Tamaahmaah is not likely to permit rash and intrusive conduct, but we should hope that even his own powerful mind would not be reluctant to examine, nor obstinate to reject, the bright evidences of Gospel truth. Of this great man, the following is Mr. Campbell's description.

'In 1809 the king seemed about fifty years of age; he is a stout, well-made man, rather darker in the complexion than the natives usually are, and wants two of his front teeth. The expression of his countenance is agreeable, and he is mild and affable in his manners, and possesses great warmth of feeling, for I have seen him shed tears upon the departure of those to whom he was attached, and has the art of attaching others to himself. Although a conqueror, he is extremely popular among his subjects; and not without reason, for since he attained the supreme power, they have enjoyed repose and prosperity. He has amassed a considerable treasure in dollars, and possesses a large stock of European articles of every description, particularly arms and ammunition; these he has acquired by trading with the ships that call at the islands. He understands perfectly well how to make a bargain; but is unjustly accused of wishing to over-reach in his dealings. I never knew of his taking any undue advantages: on the contrary, he is distinguished for upright and honourable conduct in all his transactions. War, not commerce, seems to be his principal motive in forming so extensive a navy. Being at peace, his fleet was laid up in ordinary during the whole time of my stay. When he chooses to fit it out, he will find no difficulty in manning his vessels. Independently of the number of white people he has constantly about him, and who are almost all sailors, he will find, even among his own subjects, many good seamen. He encourages them to make voyages in the ships that are constantly touching at the islands, and many of them have been as far as China, the north-west coast of America, and even the United States.' pp. 211—13.

'It is said that he was at one time strongly addicted to the use o ardent spirits; but that, finding the evil consequences of the practice,

he had resolution enough to abandon it. I never saw him pass the bounds of the strictest temperance.' p. 215.

Early in March, 1810, Campbell left the Sandwich Islands, in the Portland, Captain Spence, and reached Rio Janeiro by the end of May. Here he was under the necessity of staying, as his legs required surgical assistance, and Captain Spence and his crew, who had treated their wretched passenger with the utmost kindness, subscribed fifty dollars for his support. He procured admittance into the Portuguese hospital, and obtained great relief.

'I was now in a different situation from what I had been either at Kodiak or the Sandwich Islands: I was in a civilized country, in which I must earn my subsistence by my own industry; but here, as well as there, I was under the protection of Divine Providence, and in all my misfortunes I found friends who were disposed to assist me.' p. 219.

At first he sold spruce beer and other refreshments to the ships which lay in the harbour, and after having realized a small sum, opened a tavern and boarding-house for sailors. This speculation, however, proved unsuccessful, and he undertook to supply vessels with fresh meat. He was successful in the business, until his 'house was broken into and he was robbed of 'every farthing, as well as of all his clothes.' At length, after various vicissitudes, he obtained a passage 'home in the brig 'Hazard, Captain Anderson, and arrived in the Clyde on the '21st of April, 1812, after an absence of nearly six years.'

'A gentleman in Rio Janeiro, of the name of Lawrie, had furnished him with letters to his father in Edinburgh, by whose interest he obtained admission into the Infirmary in that city; but after remaining there nearly four months, he was dismissed as incurable.

'Mr. Lawrie, senior, presented him with a barrel organ; and he contrived to earn a miserable pittance, by crawling about the streets of Edinburgh and Leith, grinding music, and selling a metrical history of his adventures.

'Being ambitious, however, of performing on a more dignified instrument, he has since learned to play on the violin; and he finds employment on board the steam-boats that ply upon the river Clyde, by playing for the amusement of the steerage passengers.' Preface, pp. 8—9.

In this situation, he was found by Mr. Smith, who, with the benevolent design of alleviating the distresses of a helpless and meritorious individual, undertook to arrange and to make public Campbell's narrative: he has done his part judiciously; he has not overloaded the simple details of his *protégé*, by misplaced discussions, nor by unsuitable ornaments; he has told a story of considerable importance and of uncommon interest, in

language simple, perspicuous, and flowing. The book is tendered at a reasonable price, and the purchaser has it in his power at once to benefit a suffering fellow-creature, and to gratify himself, and as far as our recommendation can further both these objects, we cordially give it.

Art. VIII. *Authentic Memoirs of the Revolution in France, and of the Sufferings of the Royal Family.* Deduced principally from accounts by Eye-witnesses. 8vo. pp. 353. London. 1817.

THE origin of most Revolutions may be traced to the same errors—redress of grievances obstinately refused while it might have been wisely yielded and gratefully received, and concessions profusely offered and scornfully rejected, when the possessor of power has been made conscious of the weakness of the tenure by which he held it, and the claimants of privilege have been taught to combine for the maintenance of their real or imaginary rights. The closest and least separable bond of union, is the feeling of a common suffering; and when, in the haughty tenaciousness of long or hereditary possession, a governor turns a deaf ear, and a stern countenance to the complaints of his subjects, he ventures on an experiment which, from the days of Rehoboam, has tended to produce the effect of throwing the people on their own resources, and of compelling them to learn, what they seldom seem to learn in any other way, the tremendous secret of their united strength. Still more impolitic does it appear, when the awful crisis has been actually provoked, to seek to divert the storm by lying prostrate before its fury. The appeal once made to force, the passions of the multitude once excited, though resistance may be doubtful, a feeble and temporising policy is inevitable destruction. But a yet more injurious course than either of these, is that of intrigue and chicanery. As in private differences, this poisons the very sources of confidence between man and man, so, in political conflicts, it destroys every hope of reconciliation, and by taking away all reliance except on personal exertions, renders open hostility the only chance of safety, puts aside all disposition to moderate councils, and suspends every thing upon the arbitration of the sword.

Of every one of these political blunders has the French Revolution been an illustration. Though the personal character of Louis XVI. 'was pure and benevolent,' and though we give him perfect credit for sincerity in the following declaration,'

'M. de Malesherbes thus speaks of the interview:—I was the first to announce to him the decree of death. He was seated with his back turned to a lamp placed upon the chimney. He leaned with his elbows upon the table, his face covered with his hands. The noise I made in entering drew him from his meditation. He looked at me,

and, rising, said, " For two days I have been occupied in trying to recollect if I have, in the course of my reign, merited from my subjects the slightest reproach. I swear to you, Monsieur Malesherbes, in all the sincerity of my heart, as a man who goes to appear before God, I have constantly desired the happiness of my people, and I have never formed a single wish that was contrary to it." p. 247.

Yet, such was the imbecillity of his advisers, and the vacillation of his councils, that his intentions were invariably perverted, and his policy had so wavering and uncertain an aspect and character, that his friends were baffled in every effort, and his enemies, in perfect security, chose their own time to strike. He succeeded to the Monarchy of France, under the most unfavourable auspices: the very foundations of the throne had been loosened and undermined by the folly and iniquity of his ancestors. The exhausting ambition, and the impoverishing magnificence of Lewis the XIVth, had left France bleeding and debilitated. The pacific administration of Fleury, might have restored the national vigour, had it not at the same time relaxed the reins of Government. The gross and loathsome debauchery of the later years of Louis XV, completed the work; infidelity, immorality, and impiety broke in like a flood, and the realm of France was filled with a fierce and lawless populace, and with men fitted by nature and by circumstances, to urge and lead it on to the most desperate enterprizes.

Possibly, a monarch of powerful mind, might have overmastered the crisis; he might have either given to the spirit of the nation a military direction, and turned aside the danger of internal commotion, by disturbing the tranquillity of foreign states; or he might, be taking the lead in the general movement, have identified himself with the Revolution, and turned it to salutary purposes.

But we are not now called upon to repeat the common-places of the Revolutionary history, and it shall suffice us to remark, that Divine Providence was pleased at this critical period, to place upon the throne of France, a King whose personal character was exemplary in virtue and kindness, but whose want of energy and decision ruined himself, his family, his friends, and his country. His abilities were of no mean order, and his acquisitions considerable; his weaknesses were neither intellectual, moral, nor physical, but they were such as altogether unfitted him for the awful emergencies among which he was cast. He was a man of respectable talents, but without political sagacity; strong in virtuous resolution, but undecided in his official acts; brave with that better sort of intrepidity which faces the most depressing vicissitudes and the most appalling dangers, with calm and dignified self-possession, but deplorably deficient in that more available species of courage which averts danger by

anticipating assault: he crushed his friends by sparing his enemies, and sacrificed himself, rather than shed the blood of his oppressors. The admirable peroration of his eloquent advocate, M. de Séze, at the bar of the Convention, is at once expressive of the true character of this amiable and unfortunate Monarch, and prophetic of the righteous retribution which awaited his judicial murderers.

'" Listen," said the orator; " listen, by anticipation, to the words which History willaddress to posterity:—Louis mounted the throne at the age of twenty-one; at the age of twenty-one he was on the throne, the pattern of morality. He carried thither no criminal weakness, no corrupt passion; he was there economical, just, and strict; he there shewed himself to be the constant friend of the people. The people wished that a disastrous tax, bearing hard upon them, might be repealed; he repealed it. He abolished servitude in his domains; he made reforms in the criminal code, to mitigate the fate of culprits. Some Frenchmen were deprived of the rights that belong to citizens; these he restored by his laws: the people demanded liberty; he gave it to them. He anticipated the desires of the people by innumerable personal sacrifices. And yet, in the name of that very people—! Citizens; I go no farther!—To history I leave the rest. Reflect upon the judgment *you* are about to pass, and remember that *hers* will be the judgment of endless ages."' pp. 238-9.

The present work is a sufficiently interesting compilation from various sources, and especially from the publications of Hue, Clery, and the Duchess of Angoulême. These, it is true, have been for some time completely before the public, but the writer of this volume, has interwoven their various memoirs into one unbroken story, retaining enough of the original style and character of each, to preserve the peculiar and personal interest connected with individual narrative.

Messrs. Hue and Clery, it is generally known, were in the personal service of Louis. The first of these was in the Tuilleries at the time of the assault, and with difficulty escaped from the scene of slaughter.

'At the moment when the rioters carried fury and carnage into the palace, several of the gates continued locked, which served to increase the horror and confusion. Every one was running, pushing, and struggling to escape death. Not knowing myself that I should avoid it, I jumped with many others through one of the palace windows into the garden, which I crossed through a fire of musketry that killed a great number of the Swiss. Pursued beyond the garden, I had no resourse but to throw myself into the Seine. I was almost exhausted when I fortunately reached a boat, into which I was taken, and saved by the boatman. Early next day I learnt that the royal family had passed the night at the convent of the Feuillans. Hastening thither, I crossed the court and garden of the Thuileries. Turning my eyes from the dead bodies which were still lying about,

nd overcoming all obstacles, I at length got to the king's chamber. found him in bed, with a coarse cloth about his head. He looked at me piteously, called me to him, and, pressing my hand, desired me with great eagerness to give him an account of what happened at the palace after he left it. Oppressed with grief and tears, I could scarcely speak. From me the king learned the death of several persons for whom he had an affection.' pp. 96—97.

He afterwards accompanied his Master to the Temple, and with M. Chamilly, attended the King and the Dauphin; their first introduction to this dreary dwelling is thus described.

'At length, the municipal breaking the dead silence he had preserved the whole way, "Your master," said he to me, "was used to gilt ceilings: he shall now see how the assassins of the people are lodged. Follow me." I followed him up several steps. A narrow low door led me to a spiral staircase. When from this principal staircase, I entered upon a smaller one, which conducted me to the second floor, I perceived that I was in a tower. I went into a room which had but one window, and scarcely any furniture, there being only a bad bed, and three or four chairs. "Here," said the municipal to me, "is the place where your master is to sleep." Chamilly had joined me: we looked at each other without uttering a syllable. A pair of sheets was thrown to us as a favour: and we were at length left alone for a few moments.

'A dirty old bedstead, which had all the appearance of being infested with vermin, stood in a recess, without hangings or curtains. We did all we could to make the bed and the room as clean as possible. The king came in, but shewed neither surprise nor displeasure. Engravings, most of which were of an indecent nature, hung round the chamber: these his majesty took down with his own hand. "I cannot," said he, "suffer such things to be seen by my daughter." He then went to bed, and slept tranquilly.' pp. 106—107.

Soon after this, Chamilly was withdrawn, and Hue alone was permitted to remain in attendance upon the King. His details of the various events which occurred, of the innumerable privations sustained by the Royal Family, and of the insults and injuries to which they were daily subjected, as well as of the manner in which they employed their time, and the ingenious artifices by which they contrived to procure intelligence, are extremely interesting; but as they are not capable of abridgement, and are, moreover, generally known, we shall pass on to the period at which he was separated from Louis, and, on the fatal second of September, arrested in the Temple, and conveyed to the Hotel de Ville, for examination before the Commune. When he alighted, the crowd, which was immense, recognised him, and abused him in the grossest and most sanguinary terms. His trial was extremely short, and he was about to be sacrificed, when a municipal officer, probably with a benevolent design, interfered; and after suggesting that the prisoner was no

doubt possessed of valuable information, proposed that he should be for the present kept in solitary confinement, in one of the dungeons of the Hotel de Ville.

'In entering my dungeon, I saw by the light of the turnkey's lantern a sorry bed. I groped my way to it. Oppressed with fatigue and at length overcome by sleep, I had become for a moment insensible of my dangerous position, when I was suddenly awakened by a confused noise. I listened, and distinctly heard these words: "Wife, the assassins have done in the other prisons, and are coming to those of the commune. Quick, throw me our best things: come down and let us fly." At these words I started from my bed, fell on my knees, and, raising my hands to heaven, waited in that posture the blow that was to put an end to my life. In about an hour I heard myself called: I made no reply. I was called again; I listened. "Come to your window," said somebody in a low voice. I advanced. "Do not be afraid," added the voice: "several people here are taking care of your life." After my enlargement I made fruitless inquiries to discover this generous protector. Compassionate man! whoever you are, wherever you reside, receive the tribute of a gratitude, which, while I live, will know no end!

'Six-and-thirty hours passed without any person coming into my cell, without food, or the hope of any. I knew that the warden and his wife had fled. I imagined that the turnkey had done the same. On this reflection the remainder of my fortitude forsook me. A cold sweat, a shivering all over, and the pangs of death came upon me; I fell into a swoon. When I came to myself I was ready to call the assassins, whom, by the light of the lamps, I saw passing and repassing in the court. I was going to beg them to put an end to my protracted agonies, when a faint light coming through the boards above me struck my eyes. By means of a wretched table and two stools, which I piled one upon the other, I raised myself high enough to reach the top of the cell, and I rapped several times at the spot through which the light came. A trap-door opened, and some person in a mild voice said, "What do you want?" I replied in the accents of despair, "Bread or death." It was the warden's wife who spoke to me. "Recover yourself," said she, "I will take care of you." She immediately brought me bread, a bit of meat, and some water. While I remained confined in this place, this compassionate woman had the goodness to supply me with nourishment. She furnished me with a wickered bottle, which, whenever I wanted water, I presented at the trap-door, and she filled it. By this means the door of my cell was seldom opened, and I remained the better concealed.

'Nevertheless, men whose arms and clothes were smeared with blood, came up at times to the window of my cell, looking to see if any victim were lodged there. But the darkness of the place, increased by the interposition of their bodies, prevented their observing me. "Is there any one here to be worked?" said they, in their horrible jargon. As soon as they were gone, I peeped out to see what was passing in the court. The first thing I saw was the assassins casting filth on the statue of Louis XIV., which

rturned upon the ground, and playing with the bloody re-
of their victims. They were relating to one another the
of their murders, shewing the money they had earned, and
ining of not having received what had been promised them.'
—144.

was afterwards released, but was unable to obtain per-
n to return to his former office. In the course of his vain
to procure re-admission to the prison of his master, he had
ldness to seek an interview with Chaumette, one of the
rocious of the *Revolutionnaires*, and though this was to
he very den of the tiger, he escaped unhurt.

stless, day and night, from the desire of returning to the
e, I made fruitless applications to Pétion. After he was
ed a representative in the national convention, I determined
Chaumette, then *procureur-syndic* of the commune. This
eceived me much better than I expected. He desired to
se confidentially with me, and gave orders not to be in-
ed. At first he talked to me of his birth, of the employ-
of his youth, and of the severities he had experienced from
ment. He then frankly owned the treachery of several
s in the king's service. He next spoke of the royal family
ppeared to take an interest in the dauphin. "I wish," said
to give him some education. I will take him from his
, to make him lose the idea of his rank. As for the king," added
he will perish. The king loves you." These last words brought
nto my eyes. I endeavoured to restrain them; which Chaumette
ving, "Give way," said he, "to your feelings: were you
n instant to cease regretting your master, I should myself
e you." Notwithstanding this cordial reception, my application
aumette was unsuccessful.' pp. 146—147.

is singular anecdote, tends strongly to illustrate the moral
rs of ambition. The natural character of Chaumette was,
ly, such as it is here exhibited, not discourteous nor unkind,
is way to power lay, as he imagined, through slaughter
roscription, and he hesitated at no measure, however atro-
, that appeared suited to the furtherance of his end.
stus was merciful in the possession of established power,
perhaps Maximilian the *Dictator*, might have affected to
re the massacres of Robespierre the *Jacobin*.

ie sufferings of the Royal Family, during the residence in
Temple, are matters of public notoriety, from the popularity
e simple narrative of the faithful Cléry; and the various
which led to the destruction of Louis, and of his wife, and
, have been detailed too often to need repetition here; but
are some interesting particulars relating to the Dauphin
his sister, which we shall briefly notice. During some
hs after the execution of the King, he was left in the care of
lother and his Aunt, but on the 3rd of July, 1793, he was

taken from them and consigned to the care of one of the lowest and most brutal of mankind, the ever infamous Simon. Previously to this miserable change, his health had given way, and the savage treatment he received from his tormentor, confirmed his malady. His apartment was close to that of the Princesses, and they,

'heard him sing every day, with Simon, the *Carmagnole*, the *Marseillais Hymn*, and other horrible songs. Simon put on his head the bonnet rouge, and dressed him in a carmagnole. He made him sing at the windows, that he might be heard by the guard; and taught him to pronounce frightful oaths against God, his family, and the aristocrats. Happily the queen did not know of these shocking proceedings, as she was gone before Simon had taught the dauphin this impious language. This was a suffering from which Heaven preserved her!

'Before the queen left the Temple, a messenger had come for the clothes of the dauphin, and on this occasion she requested that the son of Louis XVI. should not leave off his mourning; but the first thing that Simon did, was to take from him his black dress. Change of life and bad treatment made him fall ill the end of August. Simon made him eat to excess, and forced him to drink a great deal of wine, although he hated it. This regimen very soon produced a fever: he took a medicine which did not succeed, and his health became wholly disordered. He was extremely fat, without growing taller. Simon still led him to take the air upon the tower.' pp. 314—315.

His bed was never made, his apartment was never cleaned, his linen was never changed, he was over-run with vermin, and so great was his terror of Simon and his other keepers, that he dreaded to ring his bell, lest it should bring some of them into his room, or to ask for any thing that he wanted, from his fear of the very sound of their voice. After the 10th Thermidor, his treatment was much improved; Laurent, the commissioner appointed by the Convention to guard the Princess and her brother, appears to have been a humane man; the filth that encrusted the unhappy child, was removed, his bed was changed, and his apartment set in order; but the work of cruelty had been too effectually done, the progress of disease could not be checked, and notwithstanding every attention paid to his health by the ablest physicians, he died June 9, 1795, at the age of ten years and two months. The Princess too, after her successive separations from her mother and her aunt, was subjected to great privations, but was, of course, better able to bear up against her sufferings, and to pay more attention to personal cleanliness, and to the arrangements of her chamber. After the fall of Robespierre she was visited by Barras, at the head of a deputation from the Con-

ntion in full costume. From this time her captivity expe-
nced many alleviations; Laurent behaved to her with the
nost humanity, a female attendant was appointed, and even
e former guardians of her education, who happily still sur-
ved, obtained access to her. At length her exchange for the
puties Camus, Quinette, and others, was effected, and on
e 19th December, 1795, she left her prison, and was a few
ys after consigned to the Austrian Commissioners at Basle.
Hue joined her at Huninguen, and Cléry met her at Vienna,
ere he died on the 10th of June, 1809.

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t. IX. *An Ode to the Memory of the Princess Charlotte.* By
lames Edmeston, Author of 'The Search, and other Poems.' 8vo.
p. 16. Price 1s. 6d. 1818.

'HIS is certainly the most like poetry that we have seen on the melancholy occasion which it commemorates. Some the stanzas are very successful, and the whole is a pleasing duction. Mr. Edmeston is the author of a small volume of ms which we recently noticed with commendation.

'Rest, Princess! Rest!—the knell is rung,
The death pomp passed away;
The Chaunters' funeral anthem sung,
The torches lost in day:
That night, the moon was bright and high,
Shedding amidst a cloudless sky
Her cold, her careless ray:
But sorrow shadowed all below,
And a whole Empire lay in woe.'

'The star that lit that bridal scene,
And shone on all around;
A single winter past between—
Her place no more is found!
The bridal queen of joyance there,
Gone, like a thing of empty air,
A transitory sound!
But Memory, monitor within,
Will long bear witness, "She hath been;" ' p. 11.

'Blest Babe, thy way was short and calm,
Light, did thy vessel glide!
The breeze was fresh, but soft as balm,
And favoring the tide:
Some, through many an adverse year,
Toil a tedious voyage here,
Beaten afar aside:
But thou, wast wafted quickly o'er,
And reached at once the destined shore.

'MOTHER of her whom thus we mourn,
Who does not think of thee!

A wanderer on a foreign bourn,
And over many a sea;
Haply, some strange forboding stole
At silent midnight o'er thy soul,
Some pang of sympathy:
Some unaccounted tear drop fell,
Some sigh whose source thou couldst not tell.' pp. 13, 14.

Art. X. *A Sketch of my Friend's Family*, intended to suggest some practical Hints on Religion and Domestic Manners. By Mrs. Marshall, Author of Henwick Tales. 12mo. pp. 150. Price 4s. 6d. 1817.

WE have been very well pleased with this little volume, and can cordially recommend it to the class of our readers for whom it is designed. The hint which the Author gives the critic, by the motto on her title-page,

'In every work regard the Writer's end,'

has not been lost for us. That end appears to us so unequivocally excellent, that we have no disposition to point out any defect of art in the construction of the narrative, which might seem to betray a somewhat inexperienced hand. The work is professedly adapted to 'the ingenuous mind of youth,' but the writer modestly intimates her hope, 'that whilst the mother 'listens to the simple tale, *primarily* intended for the daughter's 'eye, perhaps she may not disdain to glean some practical hint 'from this humble legend, framed to recommend the nameless 'charms of female excellence.' It is to be said in favour of such works as the present, that they are almost the only vehicle in which such hints can be inoffensively suggested. Those which the good sense of Mrs. Marshall has led her to venture, have the merit of being far from unseasonable under the present circumstances of religious society. Let our readers judge from the following specimen.

'We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common-place civilities she turned to Mrs. Clifford, saying, "I called to tell you that Mr. S—— is in town, he preaches to-day at ———, and you must positively put on your things, and go with me to hear him." "Could I consistently do so," replied her friend, "I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon."

'Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted somewhat sharply, "When, like Martha's, the heart is 'careful and troubled about many things,' it is easy to find a *pretext* of *duty*, to prevent our listening to the words of Jesus."

'Mrs. Clifford mildly answered, "I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a *necessary* attention to her *ordinary* and relative duties; but for an undue anxiety, an ostentatious and ill-timed desire of providing 'things, more than hospitably good.' Perhaps too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honored her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me." "You have always a great deal to say about *duties*, my dear," resumed the lady; "but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us." She then magnanimously declared her resolution "to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions."

'I believe Mrs. Clifford could have evinced to her fair friend, that she had *not* "read her bible aright;" but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honor of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

'A short silence therefore ensued, 'till Mr. Clifford inquired of Mrs. Hammond, "Whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her?" "No, really," she replied, "I have not had one moment of leisure since you named her to me. On Monday, I was at a bible society's meeting; Tuesday, I went to hear Mr. ——— preach; Wednesday, I dined at Mrs. Nelson's, where a select number of *serious friends* were assembled to meet the Rev. Mr. H——; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas society; and, to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady, who has promised to go with me to hear a sermon for the benefit of our Sunday-school."

'As Mrs. Hammond paused, I asked my friend, in a low voice, "If it were possible to be *religiously dissipated?*" "I fear it is a *possible*, though not, I should hope, a very frequent case," he observed; then turning to the lady who had given birth to the supposition, he said, "As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease."

'If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated in extravagant expressions of sorrow. "Surely," she exclaimed,

" there never was so unfortunate a being before. I would have made *any* sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!" Then addressing Emma, " How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs Clifford?" she continued, turning to her, before she had given Emma time to reply.

'Emma bit her lips, to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.' pp. 54—60.

The remarks on Governesses, particularly claim attention. The Author suggests, that they who expect their children to attain any proficiency in any one of the elegant arts, will do well to employ masters who make it the study of their lives, instead of sacrificing more important considerations in the choice of a governess, to their being qualified to teach every thing.

'On this subject the Author is anxious not to be misunderstood.—In what is here advanced, she is far from seeking to depreciate the value of *female* instructors, or from suggesting that *they* are less capable of imparting knowledge than those of the *other* sex. But she has often seen and deplored instances, in which young and delicate women, have been required to *teach every thing* for a small salary, sometimes merely for a home; thus, they are often urged to exertions injurious, if not fatal, to their own health, in order to meet the unreasonable demands of parents; while the less conscientious governess, finding it impossible to excel in *every* branch of science, is contented to be superficial in *all:* yet, masters, who profess to teach but *one* art, are liberally recompensed for a few hours' attendance. Surely, it is neither *wise, impartial,* or *just,* to require so *much* from those, whose minds we deem *inferior,* and so *little* of the *stronger* powers of masculine genius?' p. 71.

The moral danger attendant upon the introduction of gentlemen professors into the library or school-room, may be the ostensible reason for seeking to supersede the necessity of masters; but still, the finishing hand of the master, particularly in regard to music, is almost universally deemed requisite, and that at the very period at which the supposed objection has the greatest force. Not only is the credit of the pupil's proficiency, by this means lost to the governess who has had to endure the vexation and fatigue of drilling the obstinate fingers into obedience, but the *saving* plan pursued in her appointment is, with aggravated injustice, considered as justifying a lavish remuneration of *the first masters.*

rt. XI. *The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated; in the Life and Death of the Rev. Andrew Fuller*, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its Commencement, in 1792. Second Edition, with Corrections and Additions.* Chiefly extracted from his own Papers, by John Ryland, D.D. 8vo. pp. 400. Price 7s. [A Portrait.] 1818.

THE very strong and, we trust, salutary interest, with which we have read this highly valuable publication, is of such a ture as to have much indisposed us to resume the volume for e purposes of ordinary criticism. It is not that subjects for iticism are not presented in plenty and variety; but the preminant feeling with which it seems to claim to be perused, is arly identical with that with which we should wish to read a ok of devotions. We should hope that, in the case of a large oportion of its readers, something like this will have been, and ll be the prevailing state of mind; and we must confess we ould think no little commiseration due in any instance where very considerable measure of such a sentiment had not accomnied the perusal, whether the preventing cause were religious sensibility, or the prejudices of party and opinion.

Most readers of the book, we think, will be satisfied that the esent Biographer was the proper person, and probably the ly proper person, for the office which, nevertheless, he would adly have consigned to any other competent and consenting iter; 'while he would willingly have subserved the underaking, without being known to have had a share in the compilation.' The work has remained in the right hands. Dr. yland was nearly coeval with Mr. Fuller; became acquainted th him very early in the Christian course and public labours both; communicated with him on the theological perplexities ich exercised and embarrassed his judgement in the first years his ministry; co-operated with him in public services; witssed the unfolding of his talents and zeal; gradually grew into friendship which continued through life, confirmed and pertually augmented by a kindred zealous interest for the best use, by agreement of religious opinions, and by progressive tual proofs of solid excellence of character; was consulted by n respecting his publications; entered with him into the spirit, d shared with him in the long and encreasing labours, of the

* 'In this new edition,' says Dr. R. 'I have rectified two or three stakes which I had inadvertently made in the former; and have t out a few particulars of less importance to make room for some eresting additions, especially part of a letter to his eldest son, &c. with a letter to a friend respecting impressions of texts of ripture on the mind. A few paragraphs have also been transposed; d a smaller type has been used, for the sake of reducing the price.'

Missionary enterprise; received from him numberless confidential communications, relative to this and many other concerns, of both a public and personal nature; and finally has had whatever advantage could be afforded by the discretionary use of all the manuscript papers left at his death, even the most private records of his exercises of piety, speculation, or sorrow.

All this, indeed, is obviously telling how decidedly and deeply in the spirit of *friendship* the Biographer must have delineated his subject. And it were useless to deny that had it been possible for any man, of judgement and honesty equal to those of the excellent Author of this volume, to have possessed, *without* any personal friendship for Mr. Fuller, all that knowledge of his character and proceedings which it was so much through the medium of friendship that Dr. Ryland acquired, he must, as being a more cool and rigorous, have been a somewhat more accurate, estimator of the man. But it is plain that, on the one hand, it is impossible that any one *but* a friend could have acquired that intimate knowledge, that vivid idea of the character, under the influence of which the present Biographer writes; and that, on the other, no man that should have become an intimate friend of Fuller, could have failed to receive so strong an impression of his powers and his principles, as to reduce in the estimate, his imperfections to a diminutive amount of deduction from so much excellence: they would not have appeared in any proportion authorising the name of contrast.

For ourselves, we are most willing to receive the delineation from the hand of conscientious and judicious friendship,—epithets, we believe, never more applicable than in the instance before us. If there be any who are much more solicitous for a severe and punctilious justice, than for the benefit to be derived from contemplating a high Christian character, and a life of extraordinary and memorable usefulness, they doubtless may with due industry come at the means of detecting whatever spots there were on so bright an object. We may, however, be permitted to question, whether an earnest industry is ever exerted for such a purpose without some promptings from a disposition which will be willing to magnify those spots when descried.

These remarks, however, are by no means to be mistaken as implying that Fuller's oldest and most intimate friend has in this Memoir attempted an exhibition of a perfect character. It is acknowledged in the work, repeatedly, that this eminent and most genuine servant of Christ and religion, had in his temperament some share of that moral condition which all the servants of Christ deem it is well worth dying to escape from; while yet it is shewn, with the most ample evidence, that if his character was marked by a certain rigour, by an excessive pertinacity of the importance of whatever he held as truth, by a too little qua-

lified tone of condemnatory judgement, by some deficiency of what may justly be denominated liberality, as well of feeling as of opinion, and by a want of the conciliatory manner, the *suaviter in modo*, which is compatible with the greatest firmness of principle and purpose,—he was at the same time in all things solicitously conscientious, was beyond comparison a more rigid judge and censor of himself than of his fellow-mortals, and was habitually and profoundly abased in the presence of the Divine Judge.

It may well be supposed that his present Biographer had less *personal cause* to be made sensible of such defects, than most other men that came within Fuller's acquaintance, while his own exemplary candour would also make the greatest allowance for them. But with whatever clearness he discerned the imperfections of his justly admired friend, what reader can refuse to acknowledge the benevolent wisdom of the latter portion of the following passage?

'Doubtless he had his faults; for 'in many things we all offend.' I might be blind to some of them, although I thought I watched him more carefully than I did any other friend; as being more anxious that he should be right in all points, and more at liberty to speak my mind, if ever I thought him wrong: but whatever they were, he has done with them, and I have done with them. I will deny none that I ever knew; but, if I had known more than I ever did, I would not *needlessly* expose them. I am fully satisfied that he is now without fault before the throne. His just spirit is made perfect. I long to be as he is. I wish I now were as he was, in all things except those bonds.

'If I knew of his making a golden calf, or in any degree countenancing idolatry, I would acknowledge and reprobate his conduct; or, if I knew of his denying his Lord three times over, or even once only, I would own and lament it. But the sacred writers, while they recorded every material fact impartially, yet did not needlessly repeat and exaggerate the imperfections of upright men, nor aim to shew their own acumen in nicely criticising their characters: their impartiality was real, but not ostentatious. Luke entered into no discussion of the controversy between Paul and Barnabas, though he had full opportunity of knowing one side of the story, and that from far the greatest man of the two: and as I am not divinely inspired to distinguish accurately who was right and who was wrong, wherein Mr. Fuller was separated from some who once had a *share* in his friendship, and from whom he thought it his *duty* to withdraw it; I shall leave them to write of his faults, who refused to acknowledge any of their own. Though I may have strong grounds for an opinion on that subject, yet I am not eager to shew them. I leave such things to an infallible Judge.'——'The whole of this volume will sufficiently shew that I wished to write the actual life of my dearly beloved friend, and not his panegyric. By the grace of God he was what he was; and now the work of grace is perfected.' p. 364.

ments, notwithstanding that their deepest workings appear to have been carried on under the seclusion of a reserved habit,—reserved, at least, in so far; for his social, active, and even gamesome propensities would, indeed, imply a certain measure of what must have had the effect of frankness with his sportive companions. To such companionship it is too evident that parental authority must have surrendered him with far too little limit or selection. A proportion of religious instruction, however, found its way to his mind, and prepared him to be a subject of powerful impressions and alarms. At a very juvenile age the vigorous conflict began between conscience, and inclination, abetted and stimulated by example. Notwithstanding all his *practical* gaiety among his associates, it is evident that nature had given a gloomy temperament to his strong passions; there can, indeed, be no doubt that the spirited sociableness which had the appearance of gaiety, partook very much of the deeper quality of ambition, supported by the consciousness of an athletic frame, and of mental faculties which he could not but perceive to be more effective than those of his coevals. This strong and gloomy mental constitution being powerfully laid hold of by the thought of God as an all-seeing Judge, a thought under which he sometimes sunk in terror, and sometimes struggled with earnest but still despairing resistance, he passed through a long series of violent emotions, alternating with intervals of such oblivion as appear very wonderful and unaccountable. A season of some considerable duration, in which he was overwhelmed with distress, wept bitterly, repented, resolved, vowed, and ardently sought a glimmer of hope, was followed, apparently with very little of gradual transition of feeling, by a comparatively long period of utter carelessness and abandonment to folly. During one portion of time, he describes himself as uniformly beginning the day in keen remorse, and ending it in thoughtless levity. He mentions a variety of curious and interesting circumstances, incidents, and suggestions of thought, which occurred in the long course of these fluctuating feelings, the whole train of which, prolonged through a number of years, he appears to have kept profoundly secret. While he felt bitter vexation, and we may almost say a ferocity of resentment at the state of his own mind, he entertained, he says, a great respect and even affection for those whom he believed to be truly religious; but he appears not so much as to have thought of communicating to any of them the slightest hint of what he was thinking and suffering. He was, the while, though so prone to folly, preserved from the grosser vices incident to youth.

It was in his sixteenth year that the visitations of religious distress and terror came upon him with a continued intensity, no more to be suspended, or beguiled, or allayed, till he

was enabled, toward the end of that year, to embrace with grateful joy the hope of Divine mercy through Jesus Christ. That depth of self-abhorrence which rendered him slow to believe, gave but the greater emphasis to his exultation when he could at length, with humble confidence, assume an interest in the Great Sacrifice of atonement. He was then drawn into communicativeness with some pious persons of his acquaintance; united himself to the society of Baptists at Soham, not far from which his father, a farmer, resided; and, through a train of circumstances which it was no superstition to interpret as a special direction of Providence, was led gradually, by a kind of necessity, and in spite of the most unaffected reluctance, into the employment of a preacher, in his twentieth year. Not long afterwards, he was persuaded by that society to accept the pastoral office, vacated by a worthy Mr. Eve, whose hyper-Calvinistic preaching had never either aided his religious convictions, or consoled his religious distresses, as being of such a contracted scope of doctrine as to make him feel his condition placed entirely out of its cognizance. The good man could not get from the Bible any thing to say, better or worse, to sinners. And whether a preacher of the Gospel *should* have any thing to say to them, became, in effect, in consequence of a particular occurrence, the subject of a pertinacious and protracted controversy in that church; in which controversy, Fuller, at the age of eighteen or nineteen, was implicated, and of which he gives in the narrative a curious history. Thus, in the very first years of his juvenile Christian profession, he was compelled to the study of a question which extremely perplexed and hampered him in the first years of his ministry, and which was destined to furnish the first very public illustration of his talents, and the first of his long course of distinguished services to the cause of religion.

It cannot be less our business than it is our inclination, to take any formal account of this 'Modern Question.' Many very sensible things on the subject will be found in this volume, some of them cited from letters and conversations of Fuller, some of them in observations made by his Biographer. A Calvinist, even of the most moderate standard, believes that the nature of man is so thoroughly depraved, that without the special influence of the Spirit of God, (an Agent altogether sovereign, and independent of human will,) no man is able to receive the Gospel in an efficacious manner,—so to receive it that it shall work in him repentance, and a cordial acceptance of Jesus Christ, as the only way of salvation. But, the case being so, the Question is, Can it with justice, and without inconsistency, be enforced on men as a *duty* thus to receive the Gospel, which they are utterly without ability to do? Are not offers, invitations, exhortations, remonstrances,

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addressed to them on the subject, impertinent and absurd? This is the question that cost Fuller the protracted course of mental exercise which resulted in his *Gospel of Christ worthy of all Acceptation*, and cost him many subsequent exertions of mind in confirmation of its purport,—impelled to those exertions partly by the numerous objections and attacks which the work incurred, and partly by the encreasing proofs presented to his mind of the practical *importance* of its principles,—as to their *truth*, he never had a doubt after his opinion had been decided. And probably never was an establishment of opinion attained by a more conscientious and diligent process.

We presume that a vast majority of the intelligent religious persons who have thought on the subject, are satisfied that Mr. Fuller, and his allies in the argument, are at all events perfectly right as to the practical point, namely, that it is proper and a solemn duty for Christian teachers to address the Gospel to sinners, with zealous repetition and enforcement, and in every imaginable form of explanatory statement, of appeal, of expostulation, and of persuasion. We presume also, that they must feel the broad and strong ground for this opinion to be, the prevailing spirit and language of the Bible, and especially the example of our Lord and his Apostles; to which is to be added, in mighty corroboration, the example of all the most divinely assisted and successful preachers, from the Apostles to the present time,—the primitive martyrs, the reformers, the puritans, the Whitfields. Under the authority of such a sacred magnificence of example, they really may well stand exempted from taking any great trouble about a speculative question of consistency.

To us it has long appeared, (an opinion far enough, indeed, from singular,) that a Christian preacher, who should lay it down as his rule, to say nothing on religious doctrines, which he could not demonstrate to be in strict logical or metaphysical consistency with every thing else which he said on them, not only would be compelled to limit himself to an excessively contracted range of discourse, (for that is a very obvious matter of fact,) but would do that which his grand authority and exemplar, the Book of Revelation, does not enjoin upon him. If we could suppose the case, that there were a mind of as large and strong intelligence as is ever given to man, entirely unprepossessed with any theory or system, and seriously exerted, with honest and perfect simplicity, on the whole extent of Revelation, with memory sufficient to retain, while inspecting distinct parts, a substantial recollection of the import of the other parts,—we think that such a mind, while attaining, as it certainly would at length, a decided perception of a *general* harmony pervading the grand, miscellaneous, irregular assemblage, would feel an impossibility of clearly following out that harmony, into some, we

may perhaps say many, of the subordinate matters and connexions. And the conclusion would be, that as in the works, so also in the word, of the Divine Author, it was intended there should remain some cloudy spots, some streaks of darkness, some apparent inconsistencies, to demand the humility and submission of human reason,—to demand this upon the competent evidence, accompanying the communication *as a whole*, that it is a revelation from God. Now, supposing this unexampled student of Revelation to be a preacher, which he ought to be, he would not feel himself bound to maintain that rigorous universal consistency which he could not find in the documents constituting his great authority. Whatever did appear to him to be plainly the meaning of any declaration of the sacred oracles, he would feel *himself* warranted to say, even though he could not, by an honest unsystematic application of the rules of analogy and harmonization, make out to his own mind its precise consistency with what he would also say on the authority of other dictates of those oracles, interpreted in the same honest manner.

Of course, we cannot be understood to mean that this comprehensive and impartial examiner will ever have *found* an insuperable discrepancy between essentially important parts of the authoritative documents.

We may very fairly ask, whether such a mode of holding and teaching religious truth, be not more reasonable than that adopted by the maintainers of *strict systems* of Christian doctrine,—let it be what Fuller denominates hyper-Calvinism on the one side, or Arminianism on the other. For is it not quite obvious, that their method is, to fix on certain portions of Divine revelation, taken in the most rigorous and absolute sense, to frame them into a *scheme*, and then to throw aside, in effect, a very large portion of that same revelation, which presents so plain and direct an appearance of disagreement with that scheme, that they are compelled either to beware of adverting to it at all, or to advert to it always *controversially*; that is, in the way, and in every way, of torturing, refining, invalidating, in order to avert the strong hostility with which those ungracious parts of Scripture are plainly felt to bear against the consecrated and canonized system, every particle of which is, at all hazards, to be maintained in defiance of them? To all such preachers, unless they are adroit in controversy, and love it, and can persuade themselves of its utility in popular instruction, a large portion of the Bible, instead of being a resource, is actually a grievance and a nuisance; and the tendency of their preaching is to render it such to their hearers also. Accordingly, it is notorious, that in more than a few Christian congregations, an occasional preacher would give serious offence, if he should—not throw out *opinions* somewhat unaccordant with the idolized system,

but—happen to repeat any of the inspired language, that seems to sound a dissonant note. Would they entertain any proposition for rendering the Bible, in every sense, a more commodious book, by the exception of all such passages? They may, at least, most conscientiously say, that to them all such portions of the volume are worse than useless.

But we have been unwittingly led away from the subject. We were venturing the opinion, that from the prevailing strain of the Bible, considered as one mighty address to collective mankind, and upon the authority, especially, of the example of our Lord, of his commission to the Apostles, of the correspondent example of those Apostles, imitated also in that of the glorious train of the men who, through succeeding ages, down to this day, have resembled them most, in spirit and success, a Calvinistic preacher may well feel himself warranted and required to urge it on unbelieving men, as their duty, to repent and believe in Christ, even though he *should not* be able to make out the consistency of this proceeding, with his conviction of the total inability of depraved man to do so. At the same time, it were absurd to hold the value of conscious consistency so light, that he should not be gratified to find it possible for the subject to be placed in such a view as to obviate the discrepancy. An effectual expedient for this desirable purpose, Mr. Fuller, his veteran and deeply-read biographer, and many other intelligent divines, have deemed to be afforded by the distinction of *natural* and *moral* inability. The nature of this distinction has often enough been intelligibly stated; and it has been forcibly illustrated, and applied to the purpose, by our excellent biographer, in several sermons and tracts of recent years. There are a number of sensible remarks on the subject, some from his pen, and some in the language of Fuller, in the present volume. We are inclined to transcribe one paragraph, as quoted from the latter.

'It is allowed that it would be inconsistent in the Divine Being, to enjoin that on us which we are *naturally* unable to perform. By *naturally unable*, is intended that inability wherein we cannot do a thing *though we would ever so fain*; or that inability which *does not at all consist in the want of a disposition*, but of *opportunity*; or else in a debility of our *bodily* or *mental faculties*. If our inability to fulfil the commands of God were of this kind, it is allowed, it would be inconsistent in the Divine Being to hold us still bound to fulfil them. God does not require a blind man to read his word, nor an idiot to understand it. But our inability is not *natural*, but *moral*; that is, it lies in the *want of a good disposition*, and in being *under the dominion of a bad one*. Our inability is like that of Joseph's brethren, who *could not* speak peaceably to him: or like that of the Jews, to whom Christ spake, saying, how *can* ye, *being evil*, speak good things? or like that of those reproved by Peter, *having eyes full of adultery, and that cannot cease from sin*. The reason why the mind is not

bject to the law of God, nor *can* be, is its being a *carnal* mind, and *mity* against God. Now it is so far from being inconsistent in the ivine Being to require of us what we are, in this sense, unable to rform, that it would be inconsistent in him not to require it: as onsistent as for a worthy prince to drop his claims of allegiance, proportion as his rebellious subjects become so averse from his vernment, that they cannot find it in their hearts to yield obedience him.

'.In this view of things, however, we *are* unable to obey God's w; though that inability is our fault. While the heart is entirely erse from God's law, it is impossible any real obedience to it can yielded. Hence, God has told us, that *when the Ethiopian can nge his skin, and the leopard his spots, then may those do good works o are accustomed to do evil.* And hence, the best of men, who are ll the subjects of a great deal of moral inability, that is, of carnality, knowledge, that *the way of man is not in himself; that it is not in n that walketh, to direct his steps.*' p. 219.

There is cause to be truly pleased, that so many pious and luable Christian teachers, are, by means of this distinction, abled to surmount the difficulty;—or rather, perhaps, to put one step further removed. For, pursued to a very short stance, the matter comes inevitably to this: They have to force on the depraved being a duty, and to denounce on its n-fulfilment the punishment, in the very same terms they ould have had to do so, on the supposition that this being, at each individual) *had itself created* that depraved conion of its nature, which constitutes its absolute and total ability to perform that duty; but it did *not* itself create that ndition. In short, the speculation stands in direct and immeate communication with that direful mystery, the Origin of vil. And we must confess we should think that the less use made in religion, the better, of philosophizings which are ecipitate towards that black abyss. It really would appear us, that abstract reasonings on will, and power, and accountleness, in relation to man, can afford no assistance, none, ward the fundamental removal of theological difficulties; and at the only resource in a matter like that to which we have en adverting, is in a simple submissive acceptance of the ctates, and adherence to the practice, of the inspired teachers, d of *their* Teacher.

But we are self-rebuked again for having wandered off in this irection, and rendered it necessary to confine within a very rief space whatever else we should have observed upon this nteresting volume.

If we were to be thinking more of the man, simply, and how is mind might have been the most advantageously cultivated, han of his pra utility in the Christian Church, we might e disposed to et that the study of such a subject should

have been destined to form the first great stage of his intellectual discipline. His mind was naturally of extraordinary strength and acuteness; the thing to be desired was, that he might, at this early period, have fallen on subjects adapted in the greatest possible degree to its *enlargement*; and no tract of speculation, none, at least, which required so much thought, could well have been less fortunate in this respect, than the one in question; especially when we see what sort of writers he had to expend his attention upon; Johnson of Liverpool,* and other such worthies! writers whose pamphlets and tomes might have been very honestly vended as specifics for freezing too warm imaginations, and too liberal temperaments. With Fuller's mental constitution, and under the effects of the unfortunate deficiency of the higher means of cultivation during his youth, what he wanted, at the period of coming to manhood, in order to his faculties being extended to the utmost of their natural capability, was, to be drawn into contemplations and inquiries of the widest scope, and into the regions of eloquence and poetry.

It was not till advanced a number of years in his laborious studies, that he became acquainted with the writings of Jonathan Edwards. But neither was *that* most powerful thinker exactly the proper spirit to become the tutelary genius of his intellectual progress, excepting as associated with *other* strong spirits of a greatly different cast, who might have combined and mingled with *his* influence on the pupil, influences of equal strength and excitement, but of a considerably different kind. Fuller's mind *already* too much resembled that of Edwards, in the hardness and bareness—may we not say?—of its operation, and in the destitution of the warmth and expatiating freedom of imagination,—to say nothing of what belongs merely to taste. Imagination, though a faculty of quite subordinate rank to intellect, is of infinite value for enlarging the field for the action of intellect. It is a conducting and facilitating medium for intellect to expand itself through, where it may feel itself in a genial vital element instead of a vacuum.

There can, we think, be no doubt that the contracted and contracting nature of the first stage of Fuller's studies, commencing at the time, and taking its direction from the subject of the disputes in the church at Soham, contributed very much

* This enlightened divine pronounced, among many other oracular utterances of similar quality, that there were not *thirty* real Christians in Lancashire, nor twenty in Yorkshire. We most perfectly recollect, at this moment, the look and tone of submissive and solemn faith with which a devoted adherent of his, a truly pious man nevertheless, though, of course, a very weak one, repeated from him this sentence of charity, and sense.

t also the defect in the native constitution of his mind,—
ation in the compass and reach of his vigorous thinking,
ch we will acknowledge to have often had a perception
our strong sense and admiration of the force of his mind.
nind has often suggested to us the idea of a giant with
oo short.

earnest application of his strong understanding, during
st period of his ministry, appears to have carried it
to maturity; for, in reading this volume, we have been
uch struck in observing the clear distinctive conception,
n grasp, the *completeness* of intellectual action, dis-
in passages and fragments written at a comparatively
ıge. A very remarkable exemplification is afforded in
›nfession of Faith, prepared against his ordination at
ing, when he was under thirty. It may well be doubted,
r any similar occasion has ever furnished an instance of
ş a series of propositions so strongly and compactly
t, and so precisely and perspicuously expressed; or of
h of what was decidedly the writer's own, exhibited in
›de of professing a system of doctrines in substance
n to him with many others. We do not wonder that his
d excellent senior, Mr. Hall, of Arnsby, should have de-
as far as possible, the magisterial formality of what is
nly called 'giving the charge.'

ally without precedent, we verily believe, was the train
ıgs which preceded his removal from Soham to Kettering,
nding the long protracted deliberation whether it was his
remove. To this step he was persuaded by many re-
l friends, and by some strong personal reasons, among
:he danger of absolute poverty to a man with a growing
was probably the one which had the least power to de-
n. He lingered through months, and even years, of dis-
ş perplexity, aggravated sometimes quite to anguish;
us not to go contrary to the Divine approbation, and
y suspicious of himself, lest any unworthy motive should
him into a mistaken assumption of that approbation.
npossible to conceive a more genuine exercise of devo-
›nscience, than that displayed and evinced by the nume-
assages relating to the subject, which are brought
r by Dr. Ryland from Fuller's diary and letters.
:xhibit the rare spectacle of a man capable of making
:rifice of selfish interest, to his sense of duty to God and
ow-mortals. This, we think, must be the irresistible
ion on every reader. We much approve the Doctor's
exercised the freedom of his discretion so far as
g to view the secluded records of this portion of
s life; for besides the example of humility before

God, the singular scrupulosity of a faithful conscience, and the self-mistrust in a question where interest might warp the judgement of duty, they give also a striking display of Fuller's capability of affectionate sympathetic feeling. And indeed this is demonstrated by many other things in the memoir, to a degree that will very much surprise those who had little opportunity of observing his temperament, in other exhibitions than those which bore a cast of bluntness, inflexibility, and even sternness. The ample manifestation here made of his possessing so much of the softer qualities, when taken, as they ought to be, into the account of those rougher ones, will strongly tend to shew that, in all probable justice of estimate, there was, in many of the exhibitions of these latter ones, something better than the mere indulgence of natural disposition—That there was a principle of honest resolute integrity, an unyielding sense of the right, not seldom a conscientious prompting of duty. We must even acknowledge, that our own previous impressions of his character, have been considerably modified by reading the present work.

It is well known what a uniform inflexible maintainer Fuller was, of the moral law, as the rule of life and the standard of judgement to all moral agents. The large extracts from his diaries, disclosing his severe retired exercises of self-reproach and self-abasement, as intermingled with his consolations and hopes, derived exclusively from the merits and sacrifice of Christ, may furnish one more to the innumerable practical illustrations, how perfectly the Law and the Gospel can harmonize in a full operation of each and both, in a Christian's mind. And their co-operating influence on Fuller's devotions, as here brought to view, and their practical result in his life, might serve to put to shame, if any thing could, the wretched decriers of that conjunction.

In publishing these extracts, however, his biographer has not improperly thought it fit to premise some sentences of caution.

'I begin with cautioning my readers against being, in any degree, reconciled to the workings of evil, because the same defects and defilements have been acknowledged by good men. My soul has long nauseated the thought of taking comfort from the hope that, if I knew all, of the best of men, I should find that they were nearly as poor creatures as myself. All have doubtless to maintain a daily conflict; but God forbid I should please myself with the idea, that they do not more frequently get the victory than I. I never wish to think otherwise, than that thousands of saints on earth have lived nearer to God than I ever did; though I am sure they will give all the praise to Him that worketh in them to will and to do of his good pleasure. I have no wish, however, to conceal the humiliating complaints of my dear brother, who will no more complain again, as he did in these extracts.

'With all his acknowledged defects and painful conflicts, there is an unspeakable difference between his religion and that of some gh professors in the present day, whose only concern it is to main- in a confidence of their own safety, a confidence, indeed, without idence from Scripture, sense, or reason; and if this can be attained, nd the worst of all spirits would gladly help them to it), they care it little for the sins of omission, and not much for those of commis- n. *Godly jealousy* they discard, and *duty* they cannot endure. dividuals it is not my province to judge; and gladly would I hope, at some men may have their hearts right with God, who expres emselves very incautiously.

'My dear departed friend evidently hungered and thirsted after ghteousness; while others admired his zeal, his diligence, his ac- ity, &c. he was often bewailing his lukewarmness, his sloth, and in- tivity. He had a deep sense of what a Christian *ought* to be; he derstood the spirituality of the divine law; he felt the obligations the gospel, which did not supersede, but confirm, enhance, and en- ar prior obligations; and hence, while he trusted to behold God's ce in the righteousness of another, he could not be satisfied till he oke in the likeness of his blessed Saviour. Now, I am well per- aded, he is *with* him, and is perfectly *like* him, for he sees him *as is.*'

From the extracts we shall but quote one short passage, one very many that shew the vigilance of his judicial self-obser- tion, as early as the age of twenty-six.

'June 29, 1780. O what a horrid depth of pride and hypocrisy I find in my heart! Surely I am unfit for any company. If I am th a *superior*, how will my heart court his praise, by speaking dimi- atively of myself, not forgetting to urge the disadvantages under hich I have laboured, to excuse my inferiority; and here is a large cancy left, in hope he will fill it up with something like this— Well, you must have made good improvement of what advantages u have enjoyed." On the other hand, when in company with an ferior, how full of self am I! While I seem to be instructing him, communicating my observations, how prone to lose sight of *his* lification, and every thing but my own self-importance; aiming ore to discover my own knowledge, than to increase his!

'While I make these observations, I feel the truth of them. A ought has been suggested to write them, not as having been orking in my heart to-day, but only as *discovered* to-day. Oh hor- idly deceitful and desperately wicked heart! Surely, I have little se in my religious exercises but these workings. I am afraid of eing deceived at last. If I am saved, what must the Son of God ave endured!'

It is hardly worth while to notice the unpleasing frequency of e recurrence, in these private records of feeling, of a few par- icular words, as 'tender,' 'sweet,' &c.

After the discontinuance of these documents, it is chiefly by eans of his letters that the history is carried forward through e whole progress of his prodigious exertions, and his con-

stantly enlarging usefulness and importance, to the last painful labour,—for the mortal disease was protracted and extremely oppressive. Some of these letters relate to his heavy domestic afflictions; some of them to his publications, and their results; several are of an admonitory nature, written at the dictate of duty and benevolence, and at much cost of feeling; many are accounts of his journeys to Scotland, Ireland, and in other directions, to preach for the benefit of the Indian Mission. They relate a variety of anecdotes and curious conversations. There are several long and very acutely argumentative ones on controversial subjects, chiefly against the Sandemanian notions. A very few brief sketches of Sermons, are introduced; and there are several pages of very striking reflections on old age. But a very small portion can be read any where without meeting with characteristic and instructive passages. Taking comprehensively the display here presented of ardent, disinterested, indefatigable zeal, for the promotion, in every way, of the kingdom of our Lord and Saviour, we own we should greatly envy the reader who has a right to close the book without some very mortifying feelings of self-reproach. And that it is eminently *adapted* to make this impression, may be a strong testimony to the judgement and the spirit with which it is written and compiled, and a promise, we should hope, of its extensive utility.

If we began with some vague general intention of accompanying, in regular order, the series of this memorial, we must have long since surrendered it in compliment to our own prolixity. But indeed a formal continued abstract would be quite superfluous, and almost idle, of a book which will be in so many hands; especially as it is, in this second edition, by far the cheapest volume that we have lately seen,—a management the reverse of what is the usual, and perhaps excusable one, when a biographer's intention is, as here, to serve a surviving family.

The religious public are apprized that this volume precedes, and may be regarded as a kind of introduction to a collective edition of Mr. Fuller's Works, in about ten octavo volumes, of which the printing will commence immediately.

ART. XII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

he press, Letters written during a rough Ireland. By John C. Cur- Esq. M. P. in 2 vols. 8vo.

rander R. C. Dallas, Esq. has in ress, Zelix Alberez; or Manners ain, interspersed with Poetry, in 12mo.

Nicholas Carlisle has sent his ry of the Endowed Grammar ls to the press, and hopes to lay it the public in the month of May he work will make at least two large ls. ornamented with engravings.

C. W. Rördansz is about to pub- he Mercantile Guide: Being an t of the Trade of the principal ercial Places on the Continent of e; of their Monies, Exchanges, ts and Measures, Charges, Duties, 1 vol. 8vo.

Account of the Life, Ministry, Writings of the late Rev. John tt, D.D. fifty years Minister of ospel at Halifax, will be shortly hed by his Son.

ew edition of two Discourses, en- the inability of the Sinner to com- ith the Gospel, his inexcusable n not complying with it, and the tency of these with each other il- ed, by John Smalley, M. A. of ngton in America; with an Ap- containing farther illustrations, nuel Neale, of Ossett; price 3s. scribers: will be published in the of the present month

he press, Considerations on the icy and Pernicious Effects of the t administration of the Poor with suggestions for improving ondition of the poor. By Charles , M.A. Vicar of Chobham, and His Majesty's Justices of the for the County of Surry.

Burgess of Chelsea, intends pub- early in February, a small volume ful Hints on Drawing and Paint- ntended to facilitate the improve- of Young Persons.

In the course of March will appear, Epistolary Curiosities, or, unpublished Letters from Elizabeth, Queen of Bohemia, Prince Rupert, General Lord Astley, General Fairfax, John Selden, Oliver Cromwell, General Monk, Sir Robert Sutton, &c. Edited by Rebecca Warner, of Beech Cottage, Bath: Editor of Original Letters, &c.

A Collection of the Poems of Arthur Brooke, Esq. (of Canterbury,) is in the press.

J. W. Lake, Esq. is preparing for the press, a volume of Poems.

The Rev. C. J. Latrobe, will shortly publish a Narrative of his late Tour in South Africa; together with some account of the State of the Missions of the United Brethren in that interesting Country. The Work will be comprised in one quarto volume, embellished with coloured engravings.

Next month will be published, Narrative of a Voyage to Newfoundland, and the Coast of Labrador; illustrated with a map and engravings, By Lieutenant Edward Chappell, R. N.

Mr. Cobbin will shortly publish Scripture Parables, in Verse, with Explanations and Reflections, drawn for the most part from the admired Exposition of Dr. Doddridge: to which will be added, Amusing and Instructive Notes in Prose, chiefly designed for the Use of Young Persons.

In the press and speedily will be published, An Essay on the best means of spreading Divine Truth in the numerous unenlightened Villages of Great Britain, including a reference to Itinerant Preaching, Sunday Schools, and Bible and Tract Societies.

The third volume of the late Mr. Venn's Sermons will soon appear.

Mrs. E. Browne has in the press, a new and enlarged edition of obsolete Ideas.

The Rev. Thomas Haverfield is pre-

paring a volume of Lectures on the Church Catechism.

Mrs. Sherwood has in the press, a new work, entitled, History of the Fair-Child's Family, or the Child's Manual, being a collection of Stories calculated to shew the importance and effects of a Religious Education.

Voyage to Locuta, a Fragment, with etchings, by the author of Eighteen Maxims of Neatness and Good Order, will shortly appear.

An Edition of Sallust, edited by Mr. Valpy, will shortly appear.

The Comedies of Terence, by the same, are also in a state of forwardness.

A Second Edition will speedily be published, of A Tribute to the Memory of a Young Person lately deceased, with a Funeral Sermon, by the Rev. Thomas Langdon.

Sir James Bland Burgess, Bart., will soon publish, in an octavo volume, the Dragon Knight, a Poem, in 12 cantos.

Dr. Adam Neale has in the press, Travels through Germany, Poland, Moldavia, and Turkey, in a quarto volume, illustrated by 11 engravings.

Mr. Peter Coxe has in the press, the Social Day, a Poem, embellished with 28 engravings.

Mr. Nichols will soon publish a third volume of the Illustrations of Literary History, including Memoirs of George Hardinge, Esq.

Dr. J. P. Smith has in the press, the Scripture Testimony of the Messiah, in two octavo volumes.

The Suffolk Garland, a Collection of Poems, Songs, Tales, Ballads, &c. relative to that County, is in the press.

Mr. W. Cole is printing, Conversations on Algebra; being an introduction to the first principles of that science.

Mr. Woodley, editor of the Cornwall Gazette, is preparing an Account of his Literary Life, with anecdotes of many distinguished literary characters.

Edward Blaquiere, Esq. has in the press, a translation of Signor Pananti's Narrative of a Residence at Algiers, with Notes.

Dr. D. Dewar, of Aberdeen, has an octavo volume of Sermons in the press.

Sir Egerton Brydges, Bart. will soon publish, the Hall of Hellingsby, or the Discovery, a Novel.

Mr Henry Sass, student of the Royal Academy of Arts, is preparing for the press, a Journey to Rome and Naples; containing also a Dissertation on the Fine Arts.

Rhododaphne, or the Thessalian Spell, a Poem, will soon appear, in a foolscap octavo volume.

The Rev. T. R. England has in the press, Letters from Abbé Edgeworth to his Friends, written between 1777 and 1807, with memoirs of his life.

Mr. Mawe is printing Familiar Lessons in Mineralogy, in which will be explained the methods of distinguishing one mineral from another.

A new Edition of Smollett's Miscellaneous Works, by Anderson, in six 8vo. volumes, is nearly ready for publication.

A corrected and enlarged Edition of Bythner's Lyra Prophetica Davidis Regis, is in the press, and the first part will soon appear.

A collection of ancient and modern Coins, Medals, and other Curiosities, collected by John Bell, of Newcastle upon Tyne, will be sold in a short time.

The Manuscripts of the late Mr. Spence, of Greenock, were some time ago submitted to Mr. Herschel, who has selected the most complete. The Students of pure Mathematics will be gratified to hear that the Volume is now preparing for publication, and will be ready early in the ensuing Spring, to which a Biographical Sketch of the Author will be prefixed by his Friend Mr. J. Galt.

In the press, Travels from Vienna, through Lower Hungary, with some Account of Vienna during the Congress. By Richard Bright, M. D. In quarto, with numerous engravings.

In the press, An Account of the Kingdom of Nepal. By Francis Buchanan, M.D. Fellow of the Royal Societies of London and Edinburgh, of the Societies of Antiquaries, and of the Linnean and Asiatic Societies. In quarto, with engravings.

Speedily will be published, An Account of the Life and Writings of the late John Erskine of Carnock, D.D. one of the Ministers of the Greyfriars Church, Edinburgh. By Sir Henry Monterief Wellwood, Bart. In 8vo.

An Etymological Dictionary of the Scottish Language: in which the Words are deduced from their Originals, explained in their different Senses, and authorised by the Names of the Writers in whose Works they occur: abridged from the quarto edition, by the Author, John Jamieson, M. D. F. R. S. E., will shortly appear in 8vo.

On the 1st of January was published, Number I. (to be comprised in thirty-

nthly Numbers, each to contain eight engravings and thirty six of letter-press.) Excursions the Counties of Essex, Suffolk, rfolk, 12mo. 2s. 6d. — 8vo. 4s. ments are made to publish the Counties of England, Scotland, land, on the same Plan.

Octavo Edition that has been r published of Strype's Memo- f the Reformation under the of Henry VIIIth. Edward VIth. ry; retains the original Records, otes, and Paging of the Folio Edition, and has also a full Index now first added.

Mr. Robert M'William, architect, has in the press, An Essay on the Origin and Operation of the Dry Rot; in which the source of the disease is investigated, with a view to establish the modes of prevention and cure on rational principles. It will make a quarto volume, illustrated with plates, and to it will be annexed suggestions on the cultivation of Forest Trees, with an abstract of the Forest Laws from the earliest times.

. XIII. LIST OF WORKS RECENTLY PUBLISHED.

SERMONS

occasion of the death of Her l Highness the Princess Char- (Continued from the last Num-

neral Sermon, delivered at the and Portuguese ancient and nagogue in England, on the day ial. By the Rev. Dr. Raphael s, Chief Rabbi. Kislev 16th A.M.

dlections of a Discourse delivered ezer Chapel, Bristol. By Tho- ood. 1s.

rmon delivered in St. Enoch's , Glasgow. By the Rev. William , jun. D. D. Minister of St. s Parish, and one of His Majesty's ins for Scotland.

Duty under National Bereave- Preached at the Independent g, Penzance. By John Foxell. 1s.

ermon delivered in the Congrega- Chapel. George-street. Aberdeen. n Philip. Second Edition.

Desire of the Nation taken away Stroke: Preached in the Baptist g-House, Ely Place, Wisbech. larrom. 1s.

Pillar of Rachael's Grave: Preach- re the Associate Congregation of By Robert Cuthbertson, Minis- he Gospel, Leith.

ermon preached at Hadleigh in . By the Rev. John Hayter ls.

Character of a Virtuous Princess. e Rev. Robert F. Brees, F.L.S. er of Peckham Chapel. 4to.

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ERRATA IN THE LAST NUMBER.

Page 23—line 2 from bottom—*for* discussion *read* depression.
——63—line 10—*dele* anonymous.

*** To explain this last Erratum, it is only necessary to mention, that a few copies of the Work reviewed, were sent to London, in which the Author's name did not appear. One of these copies was sent to us for Review. The Work was subsequently published with a new Title-page, which was copied by the Printer, and inadvertently affixed to the Article in which it is described as anonymous.

Page 23—Notice of the Third Centenary of the Reformation, there occurs an obvious error in the date of Wicliff's death. It should have been Dec. 31, 1387. Indeed the date of the year crept in through mistake, as the day of the month was all that it was intended to specify.

TO CORRESPONDENTS.

We are compelled to defer the notice of the Sermons on occasion of the Death of Her Royal Highness the Princess Charlotte, in continuation of the Article in the last Number, till our next; together with several Articles intended for the present Number.

THE

ECLECTIC REVIEW,

FOR MARCH, 1818.

Art. I. 1. *Two Letters, addressed to a Young Clergyman*, illustrative of his Clerical Duties in these Times of Innovation and Schism. With an Appendix, containing an Account of a recent Attempt to institute an Auxiliary to the British and Foreign Bible Society, in the Parish of Midhurst. By Richard Lloyd, A.M. Vicar of St. Dunstan's in the West, London, and of Midhurst, &c. 8vo. pp. viii. 127. 1818.

2. *Modern Policies*, taken from Machiavel, Borgia, and other Choice Authors. By an Eye-Witness. 8vo. London, 1657. Reprinted, 1817.

3. *A Defence of the Church Missionary Society against the Objections of the Rev. Josiah Thomas, M. A. Archdeacon of Bath.* By Daniel Wilson, M. A. Minister of St. John's Chapel, Bedford-row. Twelfth Edition. 8vo. 1818.

[T is the prerogative of the Supreme Governor, to work by the instrumentality of contraries. Rarely has any thing been achieved for the good of mankind, which the opposition of the malignant or the mistaken, has not had a very principal share of service assigned it in bringing to pass. And we may trace the Divine Wisdom in this seeming law of his providence. In the present disordered condition of our nature, there is, we may believe, no possible plan of alleviating the moral evils of society, which would fail of rousing into full activity a host of logical combatants, whose fears, or prejudices, or obliquity of judgement, would prompt them to exert their ingenuity in proving, in a variety of plausible ways, that the designed good was no good, or that it was a bad thing to make things better. Was it not, therefore, the established tendency of these contrary efforts to subserve the purposes they are intended to frustrate, nothing short of miraculous interposition would be requisite, in order to the accomplishment of any beneficial design. Sometimes, the agency employed is almost purely evil; some "lying spirit" is sent out to deceive the Lord's prophets; or, as was the case with regard to Balaam, the suborned agent of evil is

made perforce to bless, instead of cursing Israel; or, as in the history of Joseph, the envy and treachery of brethren, become the means of their victim's future greatness. At other times, a more decent veil of plausible intention conceals the true character of the agency. Some Saul, with the learning, and pride, and blameless morals of a Pharisee, shall, through very zeal, turn persecutor; some high priest, full of jealousy for the honour of Moses and of God, shall detect blasphemy in the language of infallible truth; or grave philosophy, with infidel scorn, shall drive away the dreamer and his new doctrines, who brings to light the knowledge of the God it ignorantly worships. In all this, there is nothing to perplex the mind. We see agents acting strictly according to their nature, but acting in blind subordination to a higher law than that of their own wills; because "the foolishness of God is wiser than "men, and the weakness of God is stronger than men," and thus the design of the Almighty appears manifest, in the vindication of his prerogative, "that no flesh may glory in his "presence." In the mean time, we are encouraged in the confidence, that the good we endeavour, shall by some means be accomplished, and we can look with unsolicitous calmness upon all the contention between the opposed energies of good and evil, knowing that the counsel of God it shall stand, in spite of human imbecility and perverseness.

But there is one circumstance sometimes attendant upon the progress of a good cause, which does a little perplex the mind. It is when we are doomed to view men whose characters are in many respects highly estimable, whose intentions appear to be upright, whose influence on Society has hitherto been exerted on the side of religion and virtue, enlisting in the ranks of the enemy, as the dupes of party and the tools of mischief. It is when we see such men occupying the foremost position in the confederacy of evil, with all the rashness of a recruit, and the zeal of a convert, while yet we know, that if they could see the cause they oppose in its real light, they would be the first to espouse it;—when we see them, under this delusion, throwing away their character and their usefulness for a cockade and a sword, and are constrained to accept them as involuntary auxiliaries in the shape of enemies, when we should have rejoiced in their aid as acknowledged allies. Such a circumstance is, we say, perplexing, and it is to a high degree distressing. We feel for the man; we cannot but compassionate his mistake, and pity him under his task, and on account of the company into which he has fallen. We feel for him as we should for the poor knight-errant, who, with blindness scarcely less credible than the delusion under which we have known many men to labour, mistook a windmill for a giant, and ran a-tilt against its

is. We feel for those whom his name, his talents, and his
ues may seduce to conclude, without examination, that the
e he has espoused is the right one, and who finding him
med, may volunteer their aid in what they mistake to be act-
; on the defensive. It is possible we may feel a few mo-
nts' anxiety about the immediate success of the cause itself,
hout being disturbed by any infidel fears as to its issue; but
will soon subside: a bad man in a bad cause is a dangerous
my; but when a good man takes that side, although he may
equally sincere in his hostility, he generally exhibits a
ciency in policy; he is almost sure to expose himself.

f any object might claim to be regarded as above the reach
objection on the part of men bearing the name of Christians,
has redeeming, indeed, from exception, any and every means
which it is efficiently promoted, that object is the reli-
s conversion and instruction of mankind. Two distinct
s of combined exertion having this for their sole object, in-
at the present moment the attention and co-operation of
y believer in Revelation. The one plan, by limiting itself
he simple unrestricted distribution of the Scriptures, a means
erning the necessity and excellence of which no disagree-
it can arise among Protestants, is adapted to conciliate
ersal support. The other plan renders necessary the sepa-
prosecution of the same object, by distinct combinations of
istians, in consequence of its embracing means concerning
ch they differ. Both these plans have been assailed with
al virulence of opposition, and the warfare has of late as-
ed the aspect of a more than natural activity and insidious-
. The shafts of logic being well nigh spent or blunted,
fire-arms of invective or calumny have now been assumed
the enemies of Bible and Missionary Societies; and while
e of their first assailants have had the prudence to retire from
field, or to assume the language of moderation, others
stepping forward to renew the contest in a style of
k perfectly novel and terrific. We have classed the pam-
ts relating to the British and Foreign Bible Society, and
relating to the Church Missionary Society, together, not
use there is any actual connexion between the Societies
mselves, for indeed the plans of the two Institutions have
rely any thing in common, except their final purpose, but
ause, as our readers are well aware, they have been asso-
d as being alike the offspring of schism and fanaticism,
being supported by the same *sect*, and as bearing the
portentous aspect upon the interests of the Established
copacy.

'I *must* say,' says the Rev. Richard Lloyd, 'that "the Church
issionary Society for Africa and the East," whose proceedings in

the City of Bath gave birth to these and other questions in the P
of the Reverend Archdeacon, *is assimilated in many respects*
proceedings of the Bible Society; and it is a curious phœnom
arising out of the laxity of the times, to see a Church Missi
Society publicly disclaiming, in direct terms, all *ecclesiastical* c
ter, and justifying its conduct in a high tone of independence,
the ground of civil law, and in defiance of Episcopal authority.
question of right must be decided by the canon law, which san
I apprehend, the interference of the Archdeacon, who is cal
its figurative language, "the Bishop's eye."—Upon even th
trary assumption,—the meeting, in MY opinion, was irregul
was not conducted by *members of the Established Church with*
respect to constituted authorities; "it was unauthorized by a
can give a regular sanction to an assembly for Church pur
And I strongly recommend that this Society resume its
title, as its *new* appellation of a *Church* Missionary Societ
not well accord with its uncanonical measures. The false
diculous analogies by which the defence attempts to just
change of title, and its low and dangerous mode of inc
its funds, need no comment. I use the word *dangero*
these penny Societies, and even more petty collections,
panied by inducements and rewards, throughout the natio
to such an accumulation of wealth, to such a mass of p
strength and influence, as may be easily turned, when
abounds in the Church, and sedition in the State, to b
mischievous purposes. The lax, disorderly piety of these
days throws up a great abundance and variety of material
favourable to the dark and revolutionary purposes of facti
rebellion.'

This, then, is the count upon which, as it now a
these Societies are to stand their trial, and the offence c
upon them in the indictment, is of a capital natur
extract from the Editor's Appendix to this republica
Archbishop Sancroft's Modern Policies, will place thi
still clearer light.

'Let it be noted, then, that the Presbyterians were
most part *nominal* Conformists—the *godly* party (as they
themselves) *within* the Church, whilst the Independent
sectaries of various kinds, blended together under that c
hensive designation. In the outset of the glorious refo
projected by these religious empirics, they were sworn
and confederates. The indefinite object of "*setting up Ch*
"*his throne*," to which, *(like the Bible and the Bible only*
was left at liberty to affix his own comment, being the
basis of the association; and were it not for the catastr
which their coquetry concluded, it would be ludicrous to
the ceremonies played off on both sides, to conceal irrec
able antipathies, and to prevent a premature rupture, whi
saw would be fatal to the design which each hoped to

by the other's co-operation. The Church fell a victim to coalition.'

hese extracts may suffice, without troubling our readers references to the numerous inflammatory publications which been of late issued, containing similar representations, to that it forms part of a deliberate plan on the part of the ies of the British and Foreign Bible Society, to charge its supporters the most insidious and treasonable designs, ving nothing short of the subversion of the Constitution, o hold up the evangelical clergy as either the dupes of a cal faction, or as maintaining a secret understanding with Dissenters for this express object. This is not altogether a charge; but when it was first brought forward with all the of '*Demonstration*,' there was something so wild even to ity, in the passionate tone, and vehement invective, and assertions of the accuser, that it seemed more a subject icule than for indignation. Nor has the periodical reite- of similar outrages, proceeding from an anonymous plu- excited any surprise, inasmuch as it has seemed to be tably taken for granted, that there was but one individual ed with so incurable a spirit of malignity. The publica- before us present the matter in a somewhat different point w, and give it, as we think, an importance which one is nt to attribute to efforts in themselves as impotent as they se, and which can become formidable only from their ex- their impunity. Even the daily press is beginning to be requisition for the dark purposes of this growing faction. would be any apprehensions that it will succeed in its ts either materially to injure the Societies themselves, or *The Sect*, these incessant inflammatory appeals to the cannot be regarded as altogether innoxious in their im- influence, or as otherwise than dangerous in their con- ces. It is true, that, as might have been anticipated, the t of Archdeacon Thomas has had an effect not less bene- on the funds of the Church Missionary Society than on his come; and in like manner the publications directed against ible Society, have unquestionably been powerfully instru- in advancing the triumphs of that Institution. They erved to bring the subject more fully before the eye of the to illustrate its importance, to keep alive an interest in gress, and to reflect the more honour on the unexception- haracter of the Institution, and the conduct of its advo- But, nevertheless, we must not be seduced to overlook endant circumstance of the formation and growing mag- of a firmly compacted phalanx of party-opposition, too rate to be conciliated, and too considerable to be despised. th regard to the present assailants, little needs be said.

This is not the first occasion on which the Rev. Josiah Thom
has manfully sounded the tocsin. Ten years ago the affright
Rector of Street *cum* Walton, uttered in "Two Letters to h
"Patron," the most gloomy vaticinations respecting the approac
ing fall of the Establishment; and if, during the long inter
which has since elapsed, he has been living under the consta
terrors of that spectral vision, who can wonder that his pe
turbed imagination should a little obscure his judgement of pa
ing events? that he should, for instance, see in the Church M
sionary Society, a new sect, the disseminators of 'heresy a
'schism,' and that like Habbakkuk Mucklewrath, under the i
pression of the signs and wonders which flit before him,
should refuse to 'hold his peace'? Since the period alluded
his sentiments, in one respect most flattering to ourselves,
pear, however, to have undergone a considerable alteration.
that time the numerous hordes of Dissenters excited his pri
pal apprehensions. 'The latitude in which private judgm
'is now claimed,' in the *revolt* from the Church, was re
sented by him as having 'nearly obliterated the distinct
'between law and disorder from the common mind.' The
unfrequent consequence of going to the meeting-house,
stated to be the adopting in place of 'the vices of men,' 't
'*of devils*.' In an impassioned tone, he invoked the Gov
ment to interfere with the high hand of authority to stop
progress and to crush the privileges of the Dissenters. U
this hated and dreaded class, he heaped every sort of calu
and abuse, charging upon them the destruction of 'our nati
'church' at the time of 'the great Rebellion,' and intima
that from the same kind of men and of operations, might be
pected to result a similar catastrophe. 'The abilities and
'virtues of the clergy were not on another occasion,' was
his language, 'sufficient to prevent the total subversion of
'Establishment, by the very same means as threaten it at
'hour. We have seen and we have felt, the elements of th
'storm regathering around us; we forebode a second wre
'and nothing is done.' 'Although there is not now, a
'the economists of this nation, the power to degrade the
'gy into dependent mercenaries, their zeal is equally hea
'the cause; and when that zeal is inflamed by the pious
'gestions of the tabernacle and the meeting-house, and b
'forth in the same form, with the same fury, against the
'objects, contemptible as the talents of the confederacy
'their numbers, their impudence, their rancour, and their
'severance, are formidable enough to demand vigilance an
'tivity, not only from the clergy, but from every friend to
'religion and order.' 'We wish that they who give th
'vice of Gamaliel, would be pleased to say how long it

'to be pursued, for obvious it is, that if the disorderly practices 'which corrupt the moral honesty, and pervert the religious 'principles of the common people, whilst they weaken their 'loyalty, be still encouraged by connivance, the evil must, in 'the course of some years, be past all power of remedy.'*

Such was the opinion of the present Archdeacon of Bath in the year 1807, in animadverting upon which an Eclectic Reviewer of that day took some pains, from evidently benevolent motives, to relieve the reverend alarmist from his chimerical fears, by pointing out a very simple yet sufficient source of consolation in the following reflection. 'The Dissenters,' it was said, '(we are too much in good humour to contend with him 'about the propriety of calling them *rebels*,) the Dissenters of 'the seventeenth century, who accomplished this remarkable 'subversion, notoriously had among them a very large share of 'talent and learning, but for which their designs would have 'burst like a bubble, instead of exploding into a revolution; 'whereas the Dissenters of the present day, are the most igno-'rant, silly, and despicable of men, according to our Author's 'own testimony,—which we look upon, for the reason already 'assigned, as of peculiar weight.' This suggestion appears to have made its designed impression on the candid mind of the worthy Rector. Though the idea that the Church is and must be in danger, had with too fatal vividness of impression seized upon his mind, ever to be effaced, yet he appears to have yielded to the force of this argument, so far as to feel assured that there is little to be feared from the Dissenters. Observe the altered language of his present Protest.

'Do not imagine that I mean to speak with disrespect of Conscientious Dissenters. I quarrel with no man for his religious creed. I love Honesty, though I may think it perverse. I venerate Piety, though I may think it erroneous. But those *respectable Dissenters* do not halt between two opinions; they are not of the Church to day, and of the Meeting-house to-morrow; and we know their meaning. But do the ministers of any Dissenting community go about proclaiming the insufficiency, the worldly-mindedness, and the want of gospel zeal in their own brethren? Does any party of ministers, in any communion among *them*, assume to itself all the piety and all the virtues of their common function? or look down with supercilious horror on their less assuming brethren? Does any minister among the *Dissenters*, intrude upon the charge of a Brother-Minister, not only without leave, but in defiance of all denial? No.'

Our Dissenting readers will not fail to perceive with ade-

* Strictures on Subjects chiefly relating to the Established Religion and the Clergy; in Two Letters to his Patron, from a Country Clergyman. By the Rev. Josiah Thomas, M. A. Rector of Street cum Walton. 1807.

quate satisfaction that so exceedingly have Mr. Thomas's prejudices against us been subdued in consequence of the assuagement of his fears, that he has been induced to make himself better acquainted with the whole body which he formerly reviled, and in consequence of the favourable result of his very extensive inquiries, he is enabled thus confidently to appeal to the fact, which Episcopalian clergymen are not in general so forward to acknowledge, that among *us* there is no such party-superciliousness, and party-intrusiveness, as the new sect in his Church have exemplified. We have at least 'honesty' among us, which they it appears have not; nay, with all our errors, it seems to be implied that we have piety too. We heartily wish that we could say as much for some both of our panegyrists and our calumniators.

Mr. Lloyd is, however, a man of somewhat less courteous a temper, and in his opinions not given to change. If once he persuades himself that white is black, at least if he has said it, and printed it., he is not subject to the weakness of retracting his assertion. His opinion of the Methodist preachers and sectaries in general, was given to the public many years ago, and the Author of "Christian Theology" is Richard Lloyd still. He, indeed, has also a saving expression, in favour of '*the conscientious Dissenter*,' (the very phrase used by the Archdeacon,) towards whom he enjoins the exercise of the greatest candour, accompanied, however, as must needs be, with lamentation, 'that his education and prejudices 'have blinded him to *the strong and preponderating evidence* '*of Scripture in favour of Episcopacy!!*' His warmest anger is kindled against 'those *amphibious Christians* who some-'times go to Church and sometimes to a Conventicle, and are 'thus guilty, though not of a secession from the church, of 'schismatical acts in direct opposition to the prayers of their 'own Liturgy.' He quotes St. Cyprian's declaration, 'that 'those who communicated with his schismatical Presbyters, 'should not be suffered to communicate in the Church with him,' intimating that 'these vibrations between a Church and a Meet-'ing-house,' deserve to be visited with a similar punishment. But let it not be imagined that the Dissenters are suffered to escape. The following is the picture which he draws of us.

'Allow me to ask, Has this public, extensive, and unprecedented expression of it (a spurious philanthropy) realized the predictions of its advocates, by expanding and liberalizing the minds of the Dissenters? Whilst they may, as natives of the same country, cordially co-operate on many subjects of a secular nature for the welfare of the nation, do they, in any degree, lose sight of what is called the *Dissenting interest?* an interest not only distinct from, but *hostile* to the es-

clesiastical part of the Constitution. Where religion is concerned, do they present a more benign and catholic aspect, a more social spirit? Are they not a distinct Society, confined chiefly, even in the ordinary occupations of life, to their own persuasion? Do they not view with jealousy our excellent Church, and exercise an acrimonious spirit towards her? "The toleration allowed them, (said one of the most eminent and pious men among them to myself) is intolerable. They demand civil privileges without regard to the conditions connected with them, *whilst they would prescribe the same or similar conditions, were they invested with legislative authority.* Their cry is both a factitious and a factious cry; it makes no serious impression upon the nation: it excites no sympathy; no responsive feeling. The good sense of the nation, *enlightened by the page of our own history,* is not to be duped by such *idle and wanton clamour.* When I see them confederating with the members of the Church, and triumphing in that religious confederation through all its various and extensive ramifications, I cannot but institute an enquiry into the cause of this singular phenomenon! Have they lost their bigotry? Have their virulent humours at once subsided? Have they obtained more correct impressions of the luminous evidence upon which the Episcopal government of the Church is founded? Do they see no longer in her countenance the deformity of Popery? Do their *puerile prejudices* begin to subside under the warmth and sunshine of a Christian charity?" '

After putting a few more interrogatories of this description, all equally characterised by wisdom and charity, the Reverend Gentleman proceeds to bring forward the *proofs* of his charges. 'What was their conduct,' he demands, 'under the contemplation of an Act of Parliament intended for their benefit and the 'general credit of religion?' Our readers may not be aware that Lord Sidmouth's bill is here alluded to. 'What falsehoods,' he exclaims, 'were *studiously* circulated upon the 'subject! What strong and simultaneous petitions from all 'quarters, inundated the table of the House of Lords!' To this unpardonable offence, he adds their '*symbolizing* with Popery:' —in what respect? In denying justification by faith, in exalting the efficacy of the sacraments as of more service than "hearing "the word," in setting up a factitious priesthood, in arrogating Divine right to a corrupt hierarchy? No: but in 'countenancing what is falsely called *catholic emancipation*, for the 'sake only of strengthening their own plea for the abolition of the 'Test Laws;' and for this 'they would,' says their accuser, 'risk, 'like their ancestors of old, the best interests and even safety 'of their country.' 'As a *collective* body, *they cannot be* '*viewed as good members of the community.*'

Now, we must just tell this insolent priest, as Lord Chatham answered a bishop, who, in the House of Lords, charged the Dissenting Ministers with being 'men of close ambition,' that

'he defames.' He has uttered not only more than he can prove, but more than he has a right to think. The grounds of the charge thus unblushingly made, are some of them as foolish as others are false. Whoever that 'most eminent and pious' man may be, who, if Mr. Lloyd's accuracy of recollection may be relied upon, has procured for himself the dishonour of this reference, his character, like that of most informers, ranks, we will be bound to say, much higher with his new friends, than among his old acquaintance. He is certainly not one of 'the con-'scientious Dissenters' Archdeacon Thomas alludes to, for if he is possessed of piety, it is certainly unaccompanied with honesty. Dissenters are not insensible of the blessings of toleration. That any of the iniquitous acts of the Stuarts remain as yet unrepealed, is a consideration which in no wise lessens their sense of obligation to the Legislature for the constitutional sanction now extended to them; and their attachment to the House of Brunswick, under whose mild government they have enjoyed a measure of religious liberty at which many *jus divinum* bigots gnash their teeth, is far more deeply rooted than that of the faction to which Mr. Lloyd has attached himself,—men who lay claim to rights above the Constitution, rights upon which they dare their civil governors 'at the peril of their souls' to infringe! (p. 39.) There was a time when, as it is pretty well known, this body of ecclesiastics could not be viewed as *very* 'good members of the com-'munity;' and the regretful references to the golden times of the Stuarts, which are so frequent in their pages, indicate pretty strongly that their attachment to the State very much depends on the tenure of their benefices: the Bill of Rights forms no part of the basis of their loyalty.

The Dissenters have good reason to be satisfied, however, that they have in the present instance met with a calumniator of so impartial a description. The treatment he bestows on his brother clergymen, leaves us little room for complaint. We have already seen in what terms he speaks of the Rev. Mr. Wilson's 'Defence' of the Church Missionary Society; a Defence to which we need scarcely make a more particular reference, since the very extensive circulation it has obtained, must have put most of our readers in possession of the triumphant exposure which it contains of the baseness of the Protester's conduct. The Bishop of Gloucester, the Rev. Messrs. Cooper, Gisborne, Richmond, and other clergymen, come also under this gentleman's apostolic rebuke. Poor Mr. Simeon, (who is, we understand, one of the Trustees of the very Vicarage Mr. Lloyd enjoys,) he goes out of his way to call to account, for attending the London Tavern celebration 'of the third centenary of the Reformation'; a most wanton and unprovoked piece of personal spitefulness and ingratitude! But all this is nothing in comparison with his conduct to

the Rev. Mr. Sargent, the secretary to the Sussex Bible Society, upon whom, as the main agent, is chargeable the guilt of attempting to establish an Auxiliary Bible Society in the Parish of Midhurst. We shall not, however, occupy our pages with the disgusting personalities of this quarrel. When a counter-statement of the facts referred to in the Appendix, comes to be laid before the public, Mr. Lloyd and his 'worthy curate,' may be made to appear in a rather different light.

But we have to charge the Author of the "Two Letters", with offences of a somewhat more serious description, than mere arrogance of temper, and ungentlemanly personality; and the consideration of these brings us back to the general subject of the controversy. In order to enable our readers to form a correct idea of the present seat of war, it may be adviseable briefly to review the operations of the antecedent campaigns.

It is not a little remarkable, that one of the first attacks made upon the Bible Society, was directed, like this of Mr. Lloyd, against both that Institution and Missionary exertions. In the Reports of the British and Foreign Bible Society, Mr. Twining, with the same predictive sagacity which characterizes our Reverend Protester and Letter-writer, detected a *Scriptural* conspiracy, the issue of which, if not arrested in its progress, would be, as he foretold, 'the extermination of our eastern sovereignty.' 'With infinite concern and alarm' did that very catholic-minded gentleman hear, 'that a Society exists in this country, the "chief" object of which is the universal dissemination of the Christian Faith;' and he did not scruple to connect with these rash and unwarrantable proceedings, 'the recent catastrophes of *Buenos Ayres*, *Rosetta*, and *Vellore*.' The *foreign* operations of the Bible Society were what in this case were considered as mainly objectionable. Dr. Wordsworth was of a different opinion. He objected to the Society, because it did not *confine* itself to the dissemination of the Scriptures in foreign parts; and the present Bishop of Landaff, who followed on the same side, distinguished the exertions of the Baptist Missionaries in India, in which Mr. Twining saw nothing but the seeds of plots, massacres, and treasons, with a very liberal token of his approbation. Dr. Wordsworth, however, it was remarked at the time, 'displayed no enmity or indifference to the diffusion of the Scriptures, no virulent spirit of persecution, no arrogant pretensions to infallibility.'* But with Dr. Wordsworth were soon associated pamphleteers of another cast, Messrs. Sikes and Spry gladly seizing that opportunity of signalizing their zeal. The co-operation of Churchmen

* Eclectic Review, *Old Series*, Vol. VII. Part I. p. 260.

conspirators, to clear all the parishes in the kingdom of their ecclesiastical heads,—a confederacy, as he did not scruple to term it, 'precisely the counterpart of that, in the toils of which 'the martyred sovereigns of England and of France were 'taken.' The ludicrous extravagance of the statements in this singular volume, which the author announced with all the pomp of discovery, and with an effrontery unparalleled in the annals of falsehood, induced many persons too readily to suppose that even the man's own party would be ashamed of so despicable a coadjutor. It is, however, probable, that they were glad at the time, that a man was to be found, who, without any risk to his own character, could dare the task they shrunk from, of reiterating confuted objections and disproved assertions, mingling with them the grossest personalities, and imputations of the basest kind, against some men of the first character in the kingdom. It was even more than they could have hoped to find in such an agent, that he should be able to preserve through the whole performance, an inimitable air of solemn credence and honest intention, which evinced that, like a true fanatic, he had at last brought himself to believe in the coinage of his own fancy. To this, mainly, is to be attributed the extensive mischief which this book certainly produced. Preceding controvertists had attempted to reason down the Bible Society as unnecessary, as defective in its plan, as objectionable in some of its features; and some little warmth, and not a little prejudice, had been displayed in the discussion; still, a very large proportion of those who stood aloof from the Society, preserved a respectful neutrality. Norris, however, appealed to the fears of the clergy, in a voice loud enough to startle the most somniferous—'The 'Church was actually on fire;' and who that hears such a cry as this, uttered in the well-affected language of dismay, stays coolly to inquire whether it be true? and if but a little black vapour is seen issuing from a smoky chimney, doubtless the engine shall be brought out, and water, water, shall be the cry. Norris's book has opened the way for the prosecution of a new species of warfare. The language of alarm has been caught and re-echoed by every subsequent pamphleteer; and, as fear is always malignant, when it has not power to be cruel, it generally vents itself in scurrility. We shall not further conduct our readers through the records of the controversy; they will have in recollection the Hampshire skirmish, in 1815,* since which we have not thought it worth while to occupy our pages with the subject.

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standing, that the tendency of it is not inflammatory? Are not common people reminded of their numerical strength and ascende Is not their physical force arrayed against the wisdom and auth of church and state? Are they not expressly told, in these da pressure and sedition, THAT THEY CAN DO MORE TH THE RICH; that their union is strength; that their penny scriptions would exceed *half a million annually;* and are thus ro to come up to the work of the Lord,—to the work of the I against the mighty? And whilst they are thus held forth, as pride, the bulwark, and the glory of the nation,—the actual mis of their condition are often exaggerated by every artifice; and in this address it is in a circuitous way insinuated, that they overlooked and despised as a *profane herd.*—Are they not, more informed, in this season of schism and insubordination, when preaching abounds (a monstrous practice, unknown to any na Europe, and to our own, till the usurpation of Cromwell,) that Gospel, in its commencement, was not only preached *to* the but *by* the poor,—without any allusion to the inspiration of Apostles, to the preternatural light communicated to them; wit the least reference to the miraculous gifts and powers by which confirmed their mission and doctrine. Let the poor and illit *now*, like the poor fishermen of Galilee, give sight to the blind, ears to the deaf, and life to the dead, and we will dispense with want of learning, which is so necessary to an *uninspired* minis pp. 109—111.

Again:

'If this unprincipled latitude of conduct be not restrained circumscribed, we shall, I fear, be *dragooned* at last into a compl with the measures of this imperious and turbulent society, and subscriptions to its funds will be no longer a matter of choice of compulsion.' p. 114.

'The tyranny of fanaticism already developes itself in no di form.' p. 119.

It is difficult, in transcribing sentences like these, to re that the individual from whose pen they proceed, is a whose station and character impose any restraints upon th dignation due to his conduct; but Mr. Lloyd's preface s seem to discharge us, under such circumstances, 'from 'dictates and influence of a refined delicacy.' 'Conscie 'men (says Baxter)'—it is our author's quotation—'dare no 'but faction and interest abate men's tenderness of conscie 'The best of men are not always (says Hooker) the be 'regard of Society, owing to their dispositions being ot 'framable to the several kinds of laws which ought to influ 'their actions.' Further, Mr. Lloyd thinks that sentiment delicacy must occasionally 'yield to a just and lawful indi 'tion,—the emotions of which it is neither necessary nor e 'dient to restrain. For anger an [illegible] passion

'planted in the human breast, and which we are bound to exercise, upon *proper* occasions, and under *due* limitations.'

We will not take the advantage of this license, but shall content ourselves with simply setting down the nature of the case before us. It is nothing less than a deliberate unprincipled attempt on the part of a beneficed clergyman, to hold up, by means of the most atrocious and artful misrepresentations, a Society, instituted for the sole purpose of circulating the Scriptures, as plotting against the Constitutional Government. Our readers will not fail to bear in mind the *time* at which this appeal to the *Legislators* is published, as throwing considerable light upon its design. 'Liberty itself,' says this man, 'however dear to Englishmen, may be purchased and *retained* 'at *too high* a price.' Again: 'It is for the laity to remember, that when the system of organization is complete, it is 'applicable to any purpose or design, and that which is a religious association to-day, may become a political confederacy 'to-morrow, and that with the enthusiasm which endangers the 'Church, will ever be connected the rebellion which threatens 'the State.' Could we for a moment imagine that a man of Mr. Lloyd's understanding, was capable of believing in the existence of the traitorous designs which he has the audacity to impute to the members of the Bible Society, it might be worth while to go a little into the argument. We might then ask him to explain in what way the distribution of the Prayer Book together with the Bible, would operate as a safeguard against these imminent dangers. We might request him to account for the fact, of which he cannot be ignorant, that among that class of clergymen, the 'new sect' in the Church, who support the Bible plot, sentiments of loyalty should prevail so far as even to characterize the body, of a description which may even be deemed *ultra*-constitutional. We might remind him of the not less remarkable fact, that the present Chancellor of the Exchequer was one of the earliest promoters of this very system of organization; and that he pretty frequently assists in person at the head-quarters of the conspiracy. Now, we really have not so bad an opinion of him, as to think he would warrant calling in the military to enforce subscriptions to the Bible Society. Besides, if any danger is to be apprehended from the army, as we know their concurrence would be necessary to bring about any sudden subversion of the constitution, Mr. Lloyd would do well rather to carry his secret information to the Archbishop of Canterbury and the Duke of York, as the patrons of the Naval and *Military* Bible Society, or at least to watch more especially the proceedings of that Committee. There is another rather extraordi r , to which it might be serviceable to call our Auth s at), and that is, that the districts in

which these popular associations have been most energeti
conducted, have been more particularly distinguished by
peaceable subordination and quiet endurance of the suff
poor: we need only refer, in proof of this assertion, to the p
lous neighbourhood of Spitalfields. But mark the insid
policy of these Bible conspirators! Who are the men who
their intrusive schemes of benevolence, are teaching the l
orders to look to them as benefactors? With whom, for the
part, originate those societies which are instituted for the
poral relief, as well as religious instruction of the necessitous
the distressed? Their names are to be found in the Bible C
mittees; who can mistake the inference? Do not all these
sures betray intrigue and conspiracy? May not all these b
volent associations to-day, become also political confederacie
morrow?

But Mr. Lloyd is not a man to be argued with, and there
on the supposition that there was more of the weakness of
dulity than of the malignity of anger, in his appeal to the l
lature, we should proceed to point out to him a few consi
tions, adapted to mitigate his apprehensions that the predi
recurrence of a Puritan rebellion is at hand. In the first p
we should remind him that Charles Stuart is not on the th
nor James Stuart; nor does Archbishop Laud sway the cro
nor does the star-chamber exist; nor does the Convocatio
semble; nor have we heard of any attempt to revive the
money: these elements of danger, happily for our country
longer present themselves. We have a constitutional mon
a free parliament, and a loyal aristocracy; we have a
of Rights, and an Act of Toleration. Had we *not* t
there might be danger. And then, recurring to more recent ti
we might add, that we have no Nonjuring clergymen, no bel
Pretender, no Tory traitors, either on the bench, or in any
nefices; that neither a troop of horse needs now be sent to
ford, nor a library to Cambridge.

But if these reverend incendiaries were sincere in their al
it is impossible that they could regard the Bible Society a
source of the danger. '*Their* cry is both a factitious a
'factious cry,' and it will 'make no serious impression upo
'nation.' 'The good sense of the nation,' to adopt Mr. L
language, 'enlightened by the page of our own history, i
'to be duped by such idle and wanton clamour,'—a cla
raised for the basest purposes of party, and directed again
noblest institution which ever dignified the character of a co
Let the evangelical clergy look to themselves. 'Conscien
'Dissenters' as we are, and far enough from being so hi
the favour of the *sect*, as it may suit their calumniators to r
sent, while we differ from them *toto cœlo*, on many questi

a subordinate nature, we rejoice in their evangelical labours, and can appreciate their zeal. We entertain no doubt, that the *Anti*-Regeneration faction would gladly do us the favour of adding, by some new Act of Uniformity, another sect to Protestant Dissenters, and that there are many busy heads teeming with no friendly designs towards them. Their security certainly does not rest upon the Canons of the Church: the Canons of the Church are no part of the British Constitution, nor can they be the basis of any constitutional rights. Their interests are under the protection of the legitimate Legislature, and this constitutes their safety. They may glory in being Churchmen, but they have more reason to rejoice that they are Englishmen. With regard to these official Protesters*, and unofficial Letter Writers, who insist upon converting mankind only by rule and precedent, and would hate the Gospel itself if it came in the shape of an innovation, Lord Bacon, whom Mr. Lloyd quotes with so much complacency, may furnish them with a pithy and seasonable reply. 'Time,' says that profound politician, 'is the 'greatest innovator. And if time of course alter things for the 'worse, and wisdom and counsel shall not alter them to the 'better, what shall be the end? *A froward retention of custom 'is as turbulent a thing as an innovation; and they that 'reverence too much old times, are but a scorn to the new.*'

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* The Archdeacon's Protest has, as might be expected, drawn forth some Counter Protests. One entitled, "a Second Protest, "addressed to Lord James O'Brien," will afford some amusement. It consists of 13 Articles, of which the following are a specimen.

'VII. I protest moreover against the Church Missionary Society, as an attempt to disturb the opinions and harass the minds of six hundred and fifty millions of idolaters.

'X. I further protest against this Society, as wholly unnecessary, even admitting its object to be right; inasmuch as, although of the two Missionary Societies in connexion with the Church of England, the Society for the "Propagation of the Gospel in Foreign Parts" almost exclusively directs its attention to the supply of our foreign plantations, factories, and colonies, with ministers and schoolmasters in British America, and the "Society for the Promotion of Christian Knowledge" has not a single English clergyman employed as a missionary, and never had but one; it is obvious that this supply of instructors is abundantly sufficient where only 650 millions of people are to be converted.

'XII. I further protest against any one in this assembly being heard but myself.'

Art. II. *Anecdotes of the Life of Richard Watson, Bishop of Landaff:* Written by Himself at different Intervals, and revised in 1814. Published by his Son, Richard Watson, LL B Prebendary of Landaff and Wells. 4to. pp. 551. Price 2l. 12s. 6d. London 1817.

(Continued from p. 118.)

IT will be evident that we regard Bishop Watson as altogether a man of secular views and principles. His elevation to the theological chair, might seem to have been intended as a good joke on the part of the electors, rather than as a deliberate acknowledgement of his qualifications as a divine, were not such grave absurdities of too frequent occurrence to justify any expression of surprise. It shews, however, both what were his own notions of the ecclesiastical profession which he had embraced as the road to advancement, and in what light the post was regarded by the University, that the office of Professor of Divinity should be sought for, and bestowed, as an *honour* well-earned by 'seventeen years incessant labour' (in the mathematics and chemistry!) quite irrespectively of any appropriate qualifications in the candidate, except talent and industry. There was something far less incongruous in his being made a spiritual peer under the title of bishop, because in that political capacity he was eminently qualified to serve his country. The dignity was conferred upon him as a reward for his political services, and he was warranted perhaps in regarding the episcopal order chiefly in relation to the purposes of the State. It is more than probable, however, that had any other species of political honour been equally accessible to him as an ecclesiastic, he would have preferred one of less equivocal character, for it did not fail to occur to him, that the duties of a Christian bishop, as described in the New Testament, are of a somewhat different nature. It is, besides, pretty apparent, that he held in very low estimation the general character of his episcopal compeers, and that he was disgusted with the spirit of the hierarchy. He looked upon ecclesiastical preferment as his right, as that which he had fairly won, and it was the only means he had, of adequately providing for his family. It appears, also, to have been his sincere wish to avail himself of his station to promote an ecclesiastical reform of the most beneficial and equitable description. But he must soon have felt, that the Establishment was not the proper sphere for his character. It afforded neither employment congenial with his taste, nor scope for his ambition, nor liberty of action to his principles. He had not a mind which could find sufficient solace to its vanity, in the *jure divino* glories of Episcopacy, and the powers of the Diocesan sceptre, or which could repose in peaceful slumbers amid the tomes of Gibson, and Bingham, and Dodwell, till

roused by the cry of 'the Sectaries are at the gates,' to utter some charge or protest, made up of the language of alarm and angry invective. He was of too independent a spirit to spend his life in the siege of court favour, in doing duty at state levees, or in punctually repairing at the minister's summons, to strengthen in the upper house his majorities. Let us hear what the Bishop himself describes as his feelings in this respect.

'My temper could never brook submission to the ordinary means of ingratiating myself with great men; and hence Dr. Hallifax, (afterwards Bishop of St. Asaph,) whose temper was different, called me one of the Βιαιται; and he was right enough in the denomination. I was determined to be advanced in my profession by force of desert, or not at all. It has been said, (I believe by D'Alembert,) that the highest offices in church and state resemble a pyramid whose top is accessible to only two sorts of animals, eagles and reptiles. My pinions were not strong enough to pounce upon its top, and I scorned by creeping to ascend its summit. *Not that a bishoprick was then or ever an object of my ambition*: for I considered the acquisition of it as no proof of personal merit, inasmuch as bishopricks are as often given to the flattering dependants, or to the unlearned younger branches of noble families, as to men of the greatest erudition; and I considered the profession of it as a frequent occasion of personal demerit; for I saw the generality of the Bishops bartering their independence and the dignity of their order for the chance of a translation, and polluting Gospel-humility by the pride of prelacy. I used then to say, and I say so still, render the office of a bishop respectable, by giving some civil distinction to its possessor, in order that his example may have more weight with both the laity and the clergy. Annex to each bishoprick some portion of the royal ecclesiastical patronage which is now prostituted by the Chancellor and the minister of the day to the purpose of parliamentary corruption, that every Bishop may have means sufficient to reward all the deserving clergy of his diocese. Give every Bishop income enough, not for display of worldly pomp and fashionable luxury, but to enable him to maintain works of charity, and to make a decent provision for his family: but having done these things for him, take from him all hopes of a translation, by equalizing the bishopricks. Oblige him to a longer residence in his diocese than is usually practised, that he may do the proper work of a Bishop; that he may direct and inspect the flock of Christ; that by his exhortations he may confirm the unstable, by his admonitions reclaim the reprobate, and by the purity of his life render religion amiable and interesting to all.'

Bishop Watson must have been conscious how far he was from doing the proper work of a bishop, but he thought himself justified, we presume, by what was *usually practised*, in pursuing a line of conduct not in exact accordance with his own hypothesis of episcopal duty. He never discovered, it must be confessed, any partiality for his own diocese, nor is it to be wondered at, since it is by no means a favourite one with the

Episcopal bench. He well knew that it was far from being the intention of the Minister, in appointing him to that see, to banish him to the Welsh mountains for life; nor would he have accepted the appointment on any such understanding. Lord Shelburne told him, at their first interview, that as he had *Dunning* to assist him in law points, and *Barry* in army concerns, he should be happy to consult the Bishop of Landaff in church matters. This assurance was highly flattering, and Watson shewed his public spirit, by immediately seizing the opportunity it seemed to present, to do, as he expresses it, some service to religion and to the Established Church. When he found himself left in the lurch, therefore, at Landaff, which he only thought to have taken in his way, one can hardly blame the poor man for being altogether out of temper with his meagre bishoprick, unacquainted, too, as he was with the Welsh language, and for preferring his old quarters in the University, till, when all prospect either of public usefulness, or of further distinction, was lost, he withdrew his attention from Chemistry, and Mathematics, and Theology, and Politics, and set himself to plant larches on the mountains of Westmoreland, with the view of providing better for his family than his country had done for him.

Bishop Watson's first publication was, an Assize Sermon, preached at Cambridge in 1769. In 1772, he published the two *brochures*, to which we have already adverted, as discovering his attachment to what are termed *Whig* principles; but as he never owned them, they did not commit his opinions. We find him, however, corresponding, in 1775, with the Marquis of Rockingham, on the occasion of the address from the University, in favour of the American war, as high in the confidence of the noblemen in the Whig interest. This distinction he probably owed, in some degree, to his having been tutor to Lord Granby, with whose education, he tells us, he took singular pains, both before and after his marriage. It is in a letter to this nobleman, from which we have already given an extract, that the following excellent admonition occurs.

'Not that you will have too much time on your hands soon, for marriage enlarges the sphere of a man's engagements, and a woman who has sense and goodness enough to relish domestic pleasures (and few other pleasures are either satisfactory or durable, to say no worse of them), has a right to break in upon a man's hours of study, and to every attention in his power to shew her. I heartily wish you well in the new mode of life you are entering into; much depends upon your setting out properly; *be a Whig in domestic as well as political life, and the best part of Whiggism is, that it will neither suffer nor exact domination.*'

Dr. Watson's reply to the Marquis, gives an account of the

unfortunate issue of the contest in the Senate House, owing to 'the ministerial troops' unexpectedly poured in from the Admiralty, the Treasury, &c. 'The Tories beat us by eight votes 'in the Whitehood house.'

'Surely,' (adds the Doctor,) 'the clergy have a professional bias to support the powers that are, be they what they may. But I will not say all I think on this subject; especially as this bias, if it exists, may proceed as much from the moderation and forbearance inculcated by the general tendency of their studies, as from the more obvious imputation of interested motives. Let the pensioners and placemen say what they will, *Whig* and *Tory* are as opposite to each other, as Mr. *Locke* and Sir *Robert Filmer*; as the soundest sense, and the profoundest nonsense; and I must always conclude, that a man has lost his honesty, or his intellect, when he attempts to confound the ideas.'

In 1776, it came to the Doctor's turn to preach the Restoration and Accession Sermons, before the University. With regard to the first of these, entitled "*The Principles of the Re-*" *volution vindicated*," he says,

'This Sermon was written with great caution, and at the same time, with great boldness and respect for truth. In London it was reported, on its first coming out, to be treasonable; and a friend of mine, Mr. Wilson, (the late Judge,) who was anxious for my safety, asked Mr. Dunning *(afterwards Lord Ashburton,)* what he thought of it; who told him, 'that it contained just such treason as ought to be preached once a month at St. James's." It gave great offence to the Court; and was at the time, and has continued to be, an obstacle to my promotion.'

It appears, indeed, to have been the means of his losing the Provostship of Dublin University, so far at least as it depended on the *intention* of Lord George Germaine and the Archbishop of Armagh, to recommend him to the King; and it drew down upon him the most calumnious abuse from the ministerial writers, who represented him as a man of republican principles. To this calumny, the only answer he 'deigned' to give, was by printing on a blank page, in subsequent editions of the Sermon, the following interpretation of the terms, from Bishop Hoadly's Works: 'Men of Republican Principles—a sort of dangerous 'men who have of late taken heart, and defended the Revolution 'that saved us.'

That Bishop Watson was not attached to a republican form of government, is manifest from the whole tenor of his political sentiments, and from the bent of his character. He was sincerely attached to the constitution of his country, and was much more inclined to support the interests of the aristocracy, as constituting the natural and constitutional check upon the royal prerogative, than to indulge in any democratical schemes. He

justly complains of the designed or ignorant misrepresentation of his sentiments, which founded the charge of republicanism on his being the advocate of the principles of the Revolution. The court-insects had buzzed this calumny, it seems, in the ears of his Majesty, and the following conversation took place, subsequently to his being made a bishop, at the King's levee, in November, 1787.

'I was standing next to a Venetian nobleman; the King was conversing with him about the republic of Venice, and hastily turning to me said, "There, now, you hear what he says of a Republic." My answer was, "Sir, I look upon a republic to be one of the worst forms of government." The King gave me, as he thought, another blow about a republic. I answered, that I could not live under a republic. His Majesty still pursued the subject; I thought myself insulted, and firmly said, "Sir, I look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred to be an hundred times as bad." The King went off—This was not quite fair in the King, especially as there is not a word in any of my writings in favour of a republic, and as I had desired Lord Shelburne, before I accepted the bishoprick, to assure his Majesty of my supreme veneration for the constitution. If he thought that in giving such assurance I stooped to tell a lie for the sake of a bishoprick, his Majesty formed an erroneous opinion of my principles. But the reign of George the Third was the triumph of Toryism. The Whigs had power for a moment, they quarrelled among themselves, and thereby lost the King's confidence, lost the people's confidence, and lost their power for ever; or, to speak more philosophically, there was neither *Whiggism* nor *Toryism* left; excess of riches, and excess of taxes, combined with excess of luxury, had introduced universal *Selfism*.'

What were his real sentiments on political matters, the Bishop has taken no pains to disguise, and we shall now endeavour to collect them, as they are to be found scattered through the present volume, into something like a summary, though without any attempt at arrangement.

The political doctrine which he avowed in his Sermon on the Principles of the Revolution, and which gave so great offence, may be gathered from the following anecdote. Mr. Fox, in the debate on the Sedition Bill, in December, 1795, said, 'That the 'measures of the united branches of the legislature might be so 'bad, as to justify the people in resisting the government. This 'doctrine he had been taught not only by *Sidney* and *Locke*, but 'by *Sir George Savile*, and the late Earl of Chatham; and 'if these authorities would not suffice, he would refer the House 'to a Sermon preached by Dr. Watson, the present Bishop of 'Landaff, which, in his opinion, was replete with manly sense 'and accurate reasoning, upon that delicate but important sub-'ject.' The Bishop expresses himself as being much gratified by this compliment. Such language would now be represented

as treasonable; it was the language however of men, who, if they were traitors, were traitors of the most dangerous description, for they were in league with the constitution, and their talents and their virtues have cast a glory around their crime.

'You mistake me, Sir,' writes the Bishop to an anonymous correspondent, 'if you suppose that I have the most distant desire to make the democratical scale of the constitution outweigh the monarchical. Not one jot of the legal prerogative of the Crown do I wish to see abolished; not one tittle of the King's influence in the state to be destroyed, *except so far as it is extended over the representatives of the people.*'

It afforded some proof at least of the sincerity of this declaration, that when he was written to by *the Minister*, (the Duke of Portland,) to come up to town for the purpose of supporting Mr. Fox's India Bill, a measure brought forward by a party which considered him as attached to them, he sent the following answer, thinking it, as he expresses himself, 'a great violation 'of the constitution to transfer influence from the Crown to 'the friends of a Minister in the House of Commons.' It was an answer ill-adapted to promote his interest with the then administration.

'My Lord Duke, Cambridge, Nov. 4, 1783.

'It is impossible for me who have, on all occasions, opposed the corrupting influence of the Crown, to support the measure which is pregnant with more seeds of corruption than any one which has taken place since the revolution. This at least is the light in which it appears to me; I may have formed an erroneous judgment, but I cannot act in opposition to it. I had intended to have come up to town and spoken against the bill, but I will not do that; I will for once so far distrust the solidity of my reasoning on the subject, as not to oppose a measure which has the approbation of Your Grace, and of that part of the administration of whose regard for the public good I can entertain no doubt.

I am, &c.

R. LANDAFF.'

And the Bishop intimates, that even his Majesty's unconstitutional interference in procuring that bill to be thrown out by the Lords, by means of a private message, was justified by the attack which the Commons had made on the royal prerogative, by passing the bill.

It was nevertheless his deep, his unalterable conviction, that the ever increasing influence of the executive over the legislative part of the constitution, was fraught with the most dangerous consequences to our constitutional liberties; that unless a check was given to the progress of this mighty evil, the forms of the constitution might remain, but its substance would cease to exist; and that to protect the representatives of the people

from this corrupting influence, was an object which demanded the utmost exertions of every friend of his country. The petition which he drew up for the county of Cambridge, expresses this sentiment with admirable force and propriety.

It sheweth,

'That the petitioners do thus publicly declare their entire and zealous approbation of the legislature of this country, as placed in the *free and independent* concurrence of King, Lords and Commons, in preference to any other mode of civil government.

'That they anxiously wish the blessing of this form of legislation to be continued to their latest posterity, in its constitutional purity. That they seriously apprehend this form of legislation will be essentially *vitiated*, if not virtually *changed*, whenever the treasure and offices of the community shall be successfully employed to bring the representatives of the people under the undue influence of the executive government. That they conceive a strong tendency to the change is at present, and has formerly been too notorious to admit of doubt or to require proof. That they conceive every system of administration carried on by means of parliamentary corruption, however sanctioned by time, precedent or authority, to be absolutely unjustifiable upon every principle of good sense and sound policy; to be as dishonourable to the upright intentions of the Crown, as it is burdensome to the property, and dangerous to the liberty of the people.'

A few days after the county meeting had been held, at which this petition was adopted, 'the House of Commons took the 'petitions of the people into consideration, and authenticated 'the grievances therein complained of.' A majority of 233 to 215 decided, in opposition to the Minister, that it was necessary to declare, '*that the influence of the Crown has increased, 'is increasing, and ought to be diminished.*' This declaration was followed up by two other resolutions, and they are justly termed 'glorious resolutions'; but upon subsequent questions which tended to realize the general proposition, the Minister (Lord North) so successfully exerted the influence of which it was declared necessary to attempt the reduction, that nothing effectual was done, and

'he continued in office, contrary to the sense of the people, shewn not only by the petitions of the people out of Parliament, but by their representatives in Parliament, who had, on more occasions than one, out-voted him on important questions. In preceding reigns, ministers were dismissed when they lost the confidence of the people, but there was no Pretender to the reign of George the Third.'

When, however, in 1784, Mr. Pitt continued in office, in direct opposition to the majority of the House of Commons, it was sufficiently evident from the numerous addresses presented to the King against the coalition ministry, as well as by the result of the subsequent election, that the sense of the nation

was on his side. Dangerous, therefore, as was the precedent this proceeding might seem to establish, his conduct, the Bishop admits, was not unjustifiable, since it was not so much the prerogative of the Crown that kept him in his place, in defiance of the House, as the voice of the people. 'Now I consider,' he adds, 'the clear and decided voice of the people 'to be superior, not only to the House of Commons, but to 'the whole legislature.' On this occasion, the Bishop wrote to Mr. Pitt, with whom at that time he was well acquainted, renewing his recommendation of a measure which he had adverted to in a personal interview, namely, the rescinding of the resolutions of the last House of Commons, as the first business of the new Parliament. This measure he conceived that a regard to his personal honour, as well as to the constitution, of which his conduct had been considered as a violation, rendered the incumbent duty of the Minister; but Mr. Pitt, who was at first disposed to admit its propriety, either changed his mind, or 'was over-ruled by men more inclined to exalt the prero-'gative of the Crown,' than to shew a regard to the voice of the people. In this letter the Bishop declares it to be part of his political creed, that that voice, 'whenever it can be clearly 'known, *is* and *ought* to be supreme in the state.' This is a specimen of his fair dealing with men in power, which made many persons say that he did not know the world. 'They were 'mistaken; I knew it, but I despised it.' Had he not had at that period, however, a high idea of Mr. Pitt's integrity and patriotism, it is probable that he would not have thought it worth while to obtrude upon him advice so unacceptable and so unavailing. That the sense of the nation may be at variance with the decisions of its representatives, is no more than is tacitly acknowledged by those appeals to the people by the dissolution of Parliament, which have generally attended ministerial changes; for though the real object of this act of prerogative may, as matters now stand, be of a less constitutional nature, since the voice of the nation has very little share in determining the results of the election, and a ministerial majority is procured by means less precarious than popular choice, yet, the measure can have, as we conceive, no ostensible, no constitutional object, but what is termed taking the sense of the people: it is therefore a recognition of the principle, that the voice of the nation, whenever it can be clearly known, *ought* to be supreme in the State. The House of Commons is the legitimate organ of the popular sentiment, but in the right of petitioning, a constitutional remedy is provided in case of its failing, on any particular occasion, to express that sentiment,—a case very supposable, even though the representatives of the people should not be chargeable with being unfaithful to their trust. We have

who stickle for the abstract right of every individual having a vote in the election, nor for the ancient practice of having a new parliament elected every year, provided the integrity of parliament could be obtained by other means. I freely own to you, that I fear this end will never be obtained to any salutary extent by any means. Other means however of doing all that is possible, may perhaps be thought of, less obnoxious to cavil and misconstruction, than either the extension of the right of voting to every individual, or the restriction of the duration of parliament to a single year.'

The reader cannot fail to observe the candour and moderation which are displayed in these extracts, in reference to a subject which, unhappily for the country, is too often made the topic of nothing better than intemperate declamation. It is impossible to calculate the mischief which has been done to the cause of constitutional freedom, by making *Parliamentary Reform* the watchword of a party, and by holding out chimerical schemes of representation, as a panacea for all the evils of the constitution, and all the distresses of the country. It is often, we know, the indistinctness of an object, whether of fear or of desire, which gives it a dangerous power of exciting the passions. What has served to keep alive the clamours of the people for Reform, has certainly been, their having no clear notion of the object they sought. Their wants are real, but in respect to that which should mitigate their wants, their instinct is at fault, for, could they have a distinct perception of the matter in all its bearings, it would cease to interest them. The importance of a reform in the system of representation, is far from being a visionary speculation; it is a practical question which connects itself with the vital prosperity of the country; but the reasons which render it important, are not obvious to the superficial view of every understanding. They relate to interests respecting which people in general, who live only for the present, unmindful of its relations to the past and to the future, are not accustomed to concern themselves. Explain to such persons, that a Parliamentary Reform would not bring with it any immediate relief from the pressure of the taxes, the poor's rates and the tithes, that it would produce no extension of our commerce, give no fresh impulse to manufacturing industry or to the energies of Trade;—add, that any changes in the mode of election, would produce no very material alteration as to the average character of the members returned, that it would leave us still at an indefinite distance from the ideal of a perfect system of representation, that though it would operate as a salutary check upon the influence of the Crown, it would leave, in unimpaired force, the influence of *self*:—would not this view of the matter tend very considerably to abate their anxiety for the success of measures of Reform? Would the consideration of the

eans. A few real patriots may sigh over this tendency of our nstitution to despotism, and it may, from time to time, meet with me obstruction, not only from the virtue of individuals in and out Parliament, but from the moderation and the wisdom of the Crown elf, but it will ultimately prevail. Such were my sentiments above irty years ago; and nothing has since happened to make me ange them, but many, many things to confirm them.'

These sentiments, in various forms of expression occur roughout the volume, and they are uniformly characterized the same tone of despondency as to the issue.

'I daily wish more and more,' (he writes to the Duke of Graf-n,) 'to relinquish all interference in politics. The malady which acks the constitution (influence of the Crown) *is without re-edy*; violent applications might be used, their success would be ubtful, and I for one never wish to see them tried.'

Again, in another letter to the same nobleman, in the year 00.

'As to reform, I wish it may be accomplished, but I am not author-ed, either by the history of this country, or of any other that I ever ad of, to expect that a rich and corrupted state will ever be re-rmed without being revolutionised, and a revolution is not, I lieve, the wish of the best friends of a reform.'

With regard to the general question of Parliamentary reform, e Bishop declared to Mr. Wyvill, so long ago as when, in 784, Mr. Pitt had promised to give his support to the measure, at it had his warmest wishes for a favourable issue to the dis-ssion; but his Lordship adds,

'I am not sanguine in my hopes of seeing much good resulting to e constitution from any mode of representation which I have yet ard of; nor am I able, though I have often speculated upon the bject, to devise any plan which I myself durst venture to propose, likely to answer the end in view.

'Nothing is wanted but a parliament in which every individual uld decide in the House of Commons, on the concerns of the nation, th the same impartiality, that a juror decides in a court of justice the concerns of his fellow citizens. But this impartiality can ver be expected to take place, whilst there are such powerful ights as avarice and ambition, to draw men's judgment to one side. he mode of corruption may be changed, but corruption itself will main, as long as there is so much public wealth to be distributed, nd so many public honours to be disposed of among the members of he House of Commons and their connections.

'The manner of electing the members of the House of Commons nd the time for which they are to be elected, are subjects on which en's minds are much divided; I consider them as matters of mportance, only so far as they contribute to the introduction of ho-est and independent members into the House, and to the keeping em so whilst they sit there. And hence I am not one of those

who stickle for the abstract right of every individual having a vote in the election, nor for the ancient practice of having a new parliament elected every year, provided the integrity of parliament could be obtained by other means. I freely own to you, that I fear this end will never be obtained to any salutary extent by any means. Other means however of doing all that is possible, may perhaps be thought of, less obnoxious to cavil and misconstruction, than either the extension of the right of voting to every individual, or the restriction of the duration of parliament to a single year.'

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od, understanding by that term what really constitutes the od of a nation,—independence, freedom, and virtue,—act as a otive upon ordinary minds to stir them up to patriotic exions in favour of such measures? Would the dangers of e Constitution, when those dangers were understood to nsist of remote though certain futurities,—would the demoraliig influence of corruption, when that influence opposed no r to their personal advancement,—would any of the pernicious ects, either moral or political, resulting from the present stem of *managing* Parliaments, when viewed apart from eir supposed bearings on imaginary rights, make themves adequately felt, as the true and sufficient reasons why *ery* man who loves his country should seek to promote, by all nstitutional means, the reform in our representation? We fear ey would not, because they who are aware of all these evils d of the consequences which they threaten to entail upon as a nation, are found for the most part to contemplate them th selfish indifference. Their duty to their families, it may , leaves no room for concern about so abstract a conleration as duty to their country. There must be someng of the intoxication of party, and of that delusion which it reads over its object, in order to urge men on to public exion; and the more abstract the notion is which occupies the nd, with the closer affinity sometimes does it combine with the immediate impulses of action. Such is the case with asures of abstract equity and political right. Nor are ey less desirable or less important, because in the fervour th which they are sought for by the many, there is mingled e feverishness of party, or because men are in a great degree norant of the nature of the good they seek.

The notion of annual parliaments as an ancient right, appears have been taken up from the mistake of confounding anal sessions with annual election. As elections are at present nducted, the annual recurrence of such scenes would be ghly to be deprecated. The extension of the right of voting every individual, is a speculation which has been entertained many intelligent men; but neither does this rest upon any nstitutional basis, and whatever arguments might be urged favour of such a scheme, in adjusting the newly settled vernment of a country, which should have just formed itself o a nation, the changes which it would introduce into a ate, constituted as is that of the British empire, of three stinct and balanced powers, would be subversive of the contitution. But, indeed, the theory of universal right is altother baseless. The utmost length to which, as we suppose y man in his senses would think of carrying it, is *a right suffrage co-extensive with taxation*; but why should it

be subject to any restriction, if it be, as some have contended, a natural right? The admission, that only those who pay taxes have a claim to this right, is fatal to the whole hypothesis; it is a tacit acknowledgement, that property is the real basis of the right, and the rights arising from property are not natural but acquired rights. With as much reason might the equal division of property itself be contended for as a natural right, as an equal participation in the rights which property confers. To what does the design of law and government chiefly relate? Is it the mere personal safety of the individual, or is it not rather the protection of his property? Is not the possession of property the characteristic of the social, in contradistinction to the savage state? Does not freedom mainly consist in the right of acquiring property? and if so, must it not follow, that to property, and to its necessary inequalities, those laws which are made for the protection of civil freedom, that is to say, all human laws, which 'would not be equally laws in the state of 'Nature,' directly or indirectly relate?* Property, then, being that which gives us an immediate interest in the laws, must be the ground of any claim to be a party in their enactment. Property is, in fact, that which claims to be represented in the legislature; and so long as property is fairly and equally represented, and those who have no property, are not hindered from lawfully acquiring it, the system of representation appears to be complete. But then, the question—what proportion of property, and under what tenure the possession of it, shall give a claim to suffrage, seeing that it is not a natural personal right, must be referrible to general expedience; the principles of simple equity cannot determine it. If the co-extension of the right of suffrage with taxation, can be satisfactorily vindicated on this ground, let the subject meet a fair discussion. Did, however, the possession of any quantity or species of property, confer the same rights, did equal claims belong to the humblest and the largest proprietor, then, not the right of suffrage merely, but the right of eligibility would belong alike to all. But the right to be represented, and the eligibility to represent, are justly considered as political rights belonging to very different stations in society, and requiring very different qualifications. It is highly necessary that the man who is intrusted with any share of legislative power, should have a far larger stake in the interests of the country, than the individual who merely claims to have a voice in electing him. If, then, property in different quanti es, and under different modifications, is admitted to constitute an equitable claim to different privileges, to determine the *m mum* of qualification which shall confer the right of suffrage, 1 'est degree of

* See Coleridge's *Friend*, Essay vi.

must be the province of political wisdom: it is not a
ion of natural justice, but an arrangement of social law.
at every specific portion of property should be actually repre-
l in the shape of a vote, would be as impracticable, as that
individual in the country should be personally a party to
ection of some chosen representative. In proportion as
rty accumulates in the hands of one individual, its value
source of power and influence, is often progressively in-
d, but as a source of political rights, the sum of the
gate has only the virtue of a unit. And if this accumu-
of individual wealth does not take place by a sort of
ition of the independence of smaller proprietors, if others
e virtually disfranchised by the concentration of so much
rty in the hands of one, the representative system remains
ole. Excessive inequality in the distribution of property,
wever, an evil which no theories of policy can meet, and
it is to be feared, admits of no practical remedy. Its
will be more or less injurious to the freedom and the
character of every nation in which it prevails. Our
tution, let it be remembered, was not the parent of our
s: it was the offspring of freedom, and nothing but the
spirit of freedom can perpetuate it. No scheme of re-
tution can stop the progress of corruption, when once its
anizing influence has begun to spread. The Commons
gland, her merchants, and traders, and yeomen, these
s class by whom our liberties were earned and won; in
strength is the country's strength, and their strength is
idence. Should the spirit of party, still more fatal than
fluence of the Crown, combining with other causes of
al decline, ever prostrate the integrity of the British
ders, little will remain for Despotism to consummate
enslavement of our country. Reform has no object, no
g, but as any devisable scheme may have a probable or
e influence in retarding, by safer means than revolutionary
s, so fatal a crisis. Any measures which should render
in that House more accessible to private independent
men, who have not the means of buying others, and are
ove the temptation of selling themselves, and which
contribute, as Bishop Watson says, 'to the keeping them
st while they sit there,'—any regulations which might
o render more efficient the present state of our represen-
by enforcing on those who are nominally members of the
, an attention to the duties they have undertaken to dis-
, would demand the warmest support of every constitu-
patriot, as the first step, and a safe one, to Political Re-

should now return to our Bishop, but there still remain

safeguard of a monarch's throne is founded on the love he and the good he has done, the preceding rulers of Spain had their power on the ignorance of their subjects, and the degra the human mind; and Charles, devoid of sufficient energy or ment to deviate from the footsteps of his ancestors, was so fearful of placing his kingdom on a level with those which had by the improvements of the age. Acting in the fullest sens principle that sovereignty is of divine institution, and that th possess no rights, the cultivation of those arts which embell noble, and preserve human life had been prevented; the en of those studies which enlarge the faculties, assuage the pass soften the manners of a nation, had been proscribed; till at last prejudices, taught in the schools and preached from the pul led the mass of the people to believe that civil liberty, inst blessing, was a curse; and that to pronounce its name was punishable with the severest anger of heaven.—The retainer crown wallowed in riches, their tenants and all the lower ord depressed by indigence, and debased by a total want of inst nor did the scanty produce of their labours seem their own; i rather to feed the pampered appetites of their lords, or to be a in the monastic burdens of the state. The public revenues, for the defence or melioration of the country, were spent i tatious magnificence; often wrested from a wretched peasantry shackled and unprotected merchant; they were lavished by t of fanatical zeal, or appropriated to support the luxury of power. A handful of privileged nobles and favourites wer thing, and the people nothing. Consideration, power, with ments of every kind, fell to the lot of the former, whilst the la to endure hardships, contumely, and servile obedience, witho allowed to remonstrate. Neither talents, courage, nor virtue fill up the immense distance placed between the only two classes of the community.

'Religion itself had been made subservient to political p and base and selfish interests, or was only known by the in profligacy of its ministers. The legislative, executive, and ju powers were held by the same hand—the administration of confided to venal minions—the judges, under regal or minist fluence and open to corruption, were no longer the protectors and innocence against unfeeling and unprincipled power; a systematic plan of superstition and pious fraud had poisoned sources of religious truth and morality, and tainted the genera of society with licentiousness and vice. The preposterous u civil with ecclesiastical authority had armed the ministers of th with weapons of vengeance, and empowered them to enforc precepts by appealing to a penal code the most monstrous and that was ever invented. In brief, bent down by a long se tyrannic acts, even at the beginning of the present century, Sp appeared as a herd of cattle, formed only to comply with the c of their masters, and to supply their wants.'

That such a state of political inequalities and wretch should have been disturbed, can be regretted by those o

m the debasement of the human species can supply gratifi-
on. When the great principles of civil life were thus sub-
ed, and all human rights were thus trampled under the feet
a odious despotism, which glutted itself with the miseries of
millions it ruled with its iron rod, who that cares for man
l view with dissatisfaction the progress of measures adapted
ake the very seat and heart of such a tyranny? The hope
an amended order of civil causes and effects might arise,
d associate itself with occurrences which forced themselves
i the nation, and touched the machinery of its government.
assembling of the Cortes at such an era, and in such cir-
stances, afforded promise that attempts favourable to liberty
directly tending to promote the general happiness, would
ommenced and pressed forward towards their proper and
ent limits. And though it were not to be expected that
who had been educated and matured in the schools and
l climate of a country which was requiring the most
ough renovation, should be unexceptionably correct in their
iples, the just expectation which might be anticipating
ficial enactments from them in their legislative capacity,
l not be without a fair portion of its desired gratification.
hen, by the Twelfth Article of the Constitution, promulgated
adiz, in March, 1812, the Cortes ordained, 'That the re-
ion of the Spanish nation is, and ever shall be, *the Catholic,*
l that the nation protects it by wise and just laws, and pro-
its the exercise of any other,' they discover the nature and
it of their prejudices. We perceive in the very spirit which
l denominate such a law wise and just, the direct influence
at dark intolerance which pervaded their minds in all its
iations with the subject of religion, and which they pos-
d in common with the mass of the people. We see how
i and how directly that system of government which incor-
es with its political institutes the profession of an exclusive
, disqualifies the patriotic leaders of a nation, in the crisis
fortunes, for the functions which they assume. They who
oremost in the resistance prepared against civil despotism,
lirect the awakened energies of a people seeking freedom,
often much to learn before they are found to pay a practical
d to the demands of that law which places the human con-
ce beyond the limits of man's control. Should, however,
pirit of inquiry be under the regulation of minds that feel
gly the obligations of justice, the correction of abuses will
their proper business; and though, in this case, the as-
n of religious liberty, as the right and use of individuals,
only sense in which it is not a mockery of reason and reve-
i,) may not be an early measure to which they give atten-
and which they enter on the records of their proceedings,

the way will be prepared for its acknowledgement, by the care which will be taken to guard men from the penal sufferings denounced by intolerant laws. The revision of such laws will at least be the employment of humane men legislating for their fellow creatures. The appeals of humanity will generally be found to have obtained for religion its first emancipation from the evils to which it has been delivered as a fettered victim; its noblest and perfect triumph it can owe only to the just perceptions of its moral nature, and these we can scarcely expect from men whose religion is not the conviction of their enlightened understandings, but the dogma of authority. That it is unjust and absurd to inflict a civil penalty for religious opinions, and that no principle of reason or known law could authorize the magistrate to persecute and oppress the member of a system of worship which the former disapproves, was felt to be a sentiment which had the support of truth, by some members of the Cortes, who did not hesitate to give it utterance, and make it the subject of serious affirmation. With this feeling it was quite in the order of effects that the cognizance of institutions provided with laws hostile to the asserted principle should follow. In the session of Dec. 8, 1812, the Committee to a part of which the investigations relative to the new constitution had been referred, presented to the Cortes the important consideration, 'Whether the 'establishment of the Inquisition is, or is not, conformable to 'the political constitution of the monarchy, as sanctioned by the 'Cortes and accepted by all the free provinces;' and on the 22d of Feb. 1813, the decree was issued by the Cortes, that 'The 'tribunal of the inquisition is incompatible with the constitution.' This was an achievement which entitled its authors to the plaudits of the philanthropic, and in which the enlightened observer could not but discern the germ of still more important improvements in the code of Spanish law. In pronouncing such a sentence, and in dooming to perish a monstrous power which disdained every other alliance than that which from its very origin it had formed with superstition and cruelty, which felt no pity, and rioted only as it could outrage justice, and triumph over mercy, the Cortes had removed one of the most formidable obstacles which have ever retarded or prevented the establishment of human good. The Cortes had but a short day. A melancholy sequel is prepared for the reader of their history, to which we shall not fail to call his attention, ere we conclude the present Article.

The late revolution in Spain, gave freedom to the press, and opened the archives of the Inquisition to the members of the Provisional Government. In these favourable circumstances, the present work was composed, the object of which was to prepare the minds of the people for the deliberations of the

Legislature, relative to the abolition of that horrible tribunal. It is a complete portraiture of that atrocious establishment, and describes the whole system in a truly philosophic manner. The facts which it details, are supported by indisputable authorities, and excite in the reader a powerful, though painful interest. It preserves throughout, the character of a general work, without ever omitting the particular relations which tend to satisfy our curiosity. It displays the spirit of those laws and statutes which constitute the Inquisitorial code; and comparing them with the best and purest rules of conduct, as well as with the temper of a Divine Institute, demonstrates their iniquity, and heinous atrocities. We cannot but exceedingly admire the intrepidity of the Author, in the bold but perfectly sober expressions of his aversion to ecclesiastical tyranny, and in the manly tones of that argument and declamation, with which he pleads the cause of liberty. While perusing his work, we have frequently been constrained to forget that it is the production of a Spaniard; and as the fact has recurred to our remembrance, we have seemed to have our minds attracted to a light shining in darkness, and spreading its illuminating rays over the very region and shadow of death. It has, we would hope, kindled a flame which, though it for a time burn but dimly, or may be almost extinguished by the gross vapours which gather round it, will never expire, but rather revive and increase in its brilliancy, and enlarge its sphere of light. The work is well adapted to make a strong impression, and to excite to the detestation of priestly usurpation over the consciences and concerns of mankind, and we therefore commit it to the eyes and hearts of all persons capable of reading or even spelling out its contents. Such a book as this should not be lost. Both Author and Translator deserve, and we therefore offer them, our best thanks.

"The Inquisition Unmasked" is presented in the form of a dissertation; its object being less the narration of facts, than the discussion of principles, the former being introduced as necessary indeed, but only in subserviency to the latter. It proposes to examine the agreement or inconsistency of the Inquisition, as the pretended guardian of religion, with the spirit of Christianity and the maxims of sound policy; to compare its whole plan and rules of proceeding with the dictates of justice: an examination which results in the detection of its enormous impieties, and demonstrates its true character as subversive of all principles of equity, and which most justly invokes against it the sentence of total and immediate extermination. The whole matter is distributed into the following propositions, which are the titles of so many chapters. 1st. The Inquisition being an ecclesiastical tribunal, its rigour is incompatible with the spirit of meekness which ought to distinguish the ministers of the Gospel. 2d. The

system of rigour adopted by this Tribunal is opposed to the doctrine of the Holy Fathers, and the discipline of the Church in its most happy times. 3d. The Inquisition, far from contributing to the preservation of the true belief, is only suited to encourage hypocrisy and excite the people to rebellion. 4th. The form of trial used in this tribunal, tramples on all the rights of the citizen. 5th. The Inquisition has not only obstructed the progress of science in the countries wherein it has been established, but has also propagated pernicious errors. 6th. This Tribunal has supported the despotism of kings and has itself exercised it. 7th. As the Inquisition owes its origin to the decline of the discipline and remissness of the clergy, it opposes obstacles to their reform, which is indispensably necessary if the nation is to prosper. From the results of these reflections the necessity of suppressing the Inquisition is fully proved.

This inhuman and detestable tribunal was established in 1204, by Pope Innocent III. a man of consummate arrogance and most hateful character; the very person who, to the everlasting reproach of the secular powers, his contemporaries, was permitted to fulminate shameful and bloody anathemas against the princes of Europe, and to transfer their sceptres, as in the case of John, King of England; who decreed the reception of Transubstantiation and Auricular confession, as the doctrines and practice of the Church. This wretched and wicked mortal, thirsting for the blood of men, and dissatisfied with the usual methods of Papal persecution, poured the full tide of his sanguinary vengeance against the inhabitants of the south of France, where religion had found its almost exclusive asylum, and established the Inquisition in Toulouse, in 1229, under charge of the Cistercian Monks, who, in 1233, were superseded by the followers of the notorious Dominic, a fit executer of Innocent's infernal projects. Afterwards, under the patronage of Innocent IV. it was extended to all Italy, with the exception of Naples, where its introduction was always resisted. In 1233, it was established in Spain, where it continued within the kingdom of Arragon till after the union of that state with Castile, when it was set up in Seville by Ferdinand and Isabella, under the authority of Sixtus IV. To this establishment Torquemada, Confessor to the Queen, was appointed Inquisitor-general in 1483. By him, the inquisitorial regulations were formed in an assembly convened for the infamous purpose of reducing the methods of torturing mankind to system. Portugal, in 1536, received the "*Holy Office*," by grant from Clement VII, at the solicitation of its sovereign John III. In 1289, it was admitted into Venice, but with some restrictions: afterwards it was extended to Germany and other European states, and in 1571 was introduced by Philip II. into Spanish America. Portugal

and Spain are the countries in which this black product of infernal craft has found its most congenial soil; where it has rooted itself and flourished, spreading its ramifications through all the social combinations of life, and stretching its portentous shade over the inhabitants of a weary land; diffusing in all directions the inspiration of its terrors, and bringing forth the fruits of bitterness and death. The administration of the Marquis de Pombal virtually put a period to the Portuguese Inquisition, in the reform which it effected in 1774.

The criminal code of the Inquisition is founded on the laws of the Decretals, and originally included only crimes of an heretical character, which, in the zenith of Papal influence and dominion, allowed a tolerably extensive sphere to the operations of the mischievous minds it employed, and trained and pampered for its work. In the course of time, the cognizance of other crimes came within its jurisdiction, in consequence of their being supposed to have some affinity with heresy, which, again, was enabling its ministers to enlarge their catalogue of offences much as it might suit their own inclination. Witchcraft and polygamy were thus brought within the boundaries of its visitation. It also vindicates the injuries done to its dependents, as well as against the free use of its jurisdiction, which, besides being privileged, is, at the same time, spiritual and temporal, as being delegated jointly from the pontiff and the king. It is armed with the means of seizing property confiscated by its own determination; and in the case of persons against whom its sentence of contumacy has gone forth, or who have a second time relapsed, it delivers them over, condemned and excommunicated, to the secular magistrate to burn and destroy them. This is the tribunal which in solemn mockery appropriates to itself the title of 'Holy-Office;' and in its outrage to the Saviour of the world, and all the spirit and letter of his beneficent laws, lifts up its front to heaven as the guardian of the Christian faith, and marches forth its victims to deathful agonies and flames. Outbraving the very truth of the Gospel, and opposing itself to all its sanctities, it rears its bloody ensigns, and goes forth to kill and to destroy. Like the burning Apocalyptic star, it mingles its poison with the waters of health, and administers death to mankind. What flagrant insults, what unbounded calumnies against the divine and holy Majesty of heaven, does this Tribunal publish, in assuming an evangelical Ministry! Can less be expected from persons whose only knowledge of Christianity is received through the medium of such an institution, so corrupt and cruel, than a deep rooted prejudice against its very name? As it was originally communicated, and as it exists where foreign mixtures have not essentially altered its qualities, the religion of Christ is the richest benefaction ever

bestowed upon man; divested of every particle of inhumanity throughout the whole range of its principles, it forms man to a character of benevolence and love, in which meekness, compassion, and all the mild and humane virtues are displaying their lustre, and producing their effects, which are ever in favour of the good of human beings, how erroneous soever may be their opinions. Mankind never can have learned from the Gospel to treat each other harshly and cruelly. The Inquisition originated in other causes than obedience to Christ could ever have suggested, and its spirit and proceedings unequivocally proclaim its Antichristian nature. How sad is the consideration, that only from this and similar institutes, a large portion of our fellow creatures form their estimate of Christ's religion! As they perceive it, it appears to be a curse rather than a blessing. Angry, and frowning on all attempts to enlighten the human race and extend their liberties, it yokes and chains the mind to its superstitions, and tortures and destroys the inquirers after the reasons of a true faith. The most tremendous visitation of the world has been by the Ministry of a corrupt priesthood, who have been the scourges of the earth. Practising wickedness, and prospering in violence, they have worn out the Saints of the Most High, and scattered the wrecks of their implacable fury against the just and the good, in every place to which they could extend their influence. Their atrocities and crimes and the mischiefs which their machinations have produced, make us forget all other perpetrators of evil, and vail the enormities of even giants in wickedness, from our eyes. How much must it excite our astonishment that mankind should ever have given themselves up, bound hand and foot, into the power of an ecclesiastical despotism, whose achievements, before its grand conquests were designated by the land-marks of Inquisitions, had given warning of its purposes! Into what ignominious debasement had mankind fallen, what blighted minds and withered hearts were theirs, when this abomination was first permitted to defile the earth!

'This institution has a council established at court, under the title of Supreme and General Inquisition, and the other provincial tribunals are dependent on this council. This is composed of a president, the Inquisitor General of Spain and the Indies, who is generally a bishop or archbishop, and of eight ecclesiastical counsellors as members, six belonging to the secular clergy, of whom the youngest officiates as fiscal-proctor in behalf of the bench. Of the other two, one is always a Dominican, according to privilege granted to that order by Philip III.; and the other is chosen by turns out of the other religious orders, as regulated by Charles III. Besides the above, two counsellors of Castile attend when they are called, which is only in cases purely civil. Its officers and subalterns are a fiscal-proctor; two secretaries; two, and sometimes three, reporters; a treasurer usually called receiver;

an accomptant; one chief, and two inferior bailiffs; and also several theologians called qualificators, who decide on matters of faith, and examine all doctrines and propositions. The provincial tribunals have three and sometimes four inquisitors of the secular clergy; one proctor, who is always the youngest of the above; three or four secretaries of the chamber of secrecy; another for sequestrations and all civil matters; a receiver or treasurer; one accomptant; one chief bailiff; and two inferior ones; together with other dependents called commissaries and familiars, who, scattered throughout the district of each of the tribunals, serve to fulfil their orders. They have also qualificators, similar to those described as belonging to the supreme council, as well as counsellors, who are lawyers, and are consulted on points of law; however, at present, these only are on the establishments of America, and are generally members of the Audiencias or high courts of justice in that country.

'Of these tribunals there are sixteen in Spain, viz. the territorial one of Madrid, also called that of the court; one in Seville, Toledo, Cordova, Zaragoza, Barcelona, Valencia, Santiago, Murcia, Valladolid, Cuença, Granada, Llerena, Logrono, Majorca, and the Canary Islands. In America there are three, viz. in Mexico, Lima, and Carthagena.

'The Inquisitor General is named by the king and confirmed by the pope; but the simple approbation of his Majesty is sufficient to confer the dignity of counsellor or member of the supreme council; and the inquisitors themselves, without any previous consultation, elect their own officers and other dependents. The diocesan bishop also sends his coadjutor or some other ecclesiastic, to the tribunal within his district, as his own representative, who acts in the quality of associate judge, jointly with those named by the Inquisitor General. Such in substance are the origin and form of the establishment we are about to consider, under the various heads pointed out.' *Introd.* pp. 14—17.

In the first chapter, the meekness which ought to distinguish the Ministers of the Gospel, is well defined and argued, and the incompatibility of a rigorous tribunal, with the spirit of the Gospel, is clearly demonstrated. Measures of meekness and persuasion alone ought to be adopted, worthily to sustain the religion of Jesus Christ; coercion and rigour, far from contributing to its support, only render it odious. Nothing is more palpable in the Gospel, and other books of the New Testament, than the benignity therein breathed. In the second chapter, the Author perplexes himself, and entangles his argument by adducing the authority of the Fathers in support of his discussions. A very laboured but untenable apology for Augustin, is offered by the Author in this part of his work, which only serves to shew the utter impropriety of collecting precedents in favour of his principle from the dicta or practice of the 'Holy Fathers,' men frequently of strange opinions and indefensible conduct. Augustin allowed of every degree and kind of religious persecution not extending to deprivation of life; and this melancholy and

absurd judgement is, after all the attempts of the Author to modify and soften the opinions of the Bishop of Hippo, conspicuous in the statements and conclusions which he has furnished.

Loosened from his bondage to the Fathers, an unhappy tax imposed upon him as a Romanist, the Author regains possession of his Christian principles, and in the third chapter of the work, enters on a train of argument worthy of a highly endowed and virtuous mind. A noble eloquence breathes throughout this part of the composition, and gives to truth the animation that moves it to the conscience and the heart. The proposition which heads this admirable chapter, is universal in its application, and our readers will not fail to discern its direction beyond the strict purpose of its present introduction: the sentiments which constitute its elucidation are of irresistible strength in teaching men the wickedness and folly of employing coercion in the service of Religion. The Inquisition, far from contributing to the preservation of the true belief, is only suited to encourage hypocrisy and excite the people to rebellion.

'Even if meekness were not one of the characteristic virtues of the Christian religion, it nevertheless ought to be esteemed as the best means of extending and preserving it in all its purity. Meekness tends to aid truth in her conquests; and whenever both act in due concert, scarcely any understanding can resist their united power. He who possesses the celestial gift of sweetness, makes the universe his own, for no heart is so jealous of its freedom and independence as not to become its tributary. It is in this sense I understand the happiness Jesus Christ promises to the "mild of heart," when he says, "they shall possess the land," as a reward for this divine quality. The tranquillity with which they enjoy the fruits of their virtue, is equal to the facility with which they acquired it; for there is no one so unjust as to disturb it, as David, in former times, gave his assurance. Monarchs themselves, according to Seneca, make their thrones more secure when they found their empire on the principles of mildness.

'Quisquis placidè potens,
Dominusque vitæ, servat innocuas manus,
Animæque parcit, longa permansus diu.
Felicis ævi spatia vel cœlum petit,
Vel læta felix nemoris Elysii loca.'

'And if this observation holds good in all cases in which it is intended to conciliate the affections and opinions of mankind in favour of truth and justice, will it not have a double effect in maintaining the belief of religion? It is therefore useless, or at least difficult for the understanding, that is the most independent part of man, to yield to the impressions it is attempted to excite in favour of the faith, if, at the same time, its natural companion, the will, is ruffled by irritation. In this case the victory would be ideal, and the insensate man who should flatter himself with thus having obtained one, would reap no

fruits from his than a satisfaction equally vain and cri-
In welcome see the Mahometan professors of divinity boast
ignominious right of forcibly sustaining and propagating their
s in default of prudence and reason; let the Arabs, who intruded
Europe, ruined Greece, and trampled science under their feet,
lish the credibility of their dogmas by means of the scimitar; but
inisters of a religion like that of Jesus Christ, founded on en-
ned principles and requiring a rational worship, can never
ote its respect and defence by measures of violence and rigour.
any enlightened Spaniard be found to exist who, jealous of the
of his nation, which having at length reached the happy day
the chains of despotism are broken asunder and the voice of
is heard among us, shall fail to cry out against a tribunal that
the cross of Jesus Christ accompanied by the sword of Nero as
sacred emblem of its authority? Is there any one so prejudiced
to discover, on the slightest reflection, that a tribunal which
its the monstrous aspect of meekness supported by terror, for
doing honour to the Gospel and human reason, only deserves to
place in the book of Mahometan precepts.' Vol. I. pp. 80—83.

Strange, indeed, are the contradictions discovered in the pro-
gs of this tribunal. It has subjected culprits to an examination
torture, in order to wrest from their mouths the truth with
d to their belief: and, at the same time, has placed them on
scaffold when they have refused to commit a falsehood, not to
treacherously to their own sentiments and to the truth. Such
act would be pardonable if a forced and purely mechanical
ip was pleasing to the Creator; but if it is the intention that
value to human actions,—if the preferable worship is that of
part,—if it is the spirit of those who adore the Celestial Father
makes their adoration real,—What glory can result to this in-
Being by such outrages? How can he have been pleased
those offerings made to him by the Inquisition of so many un-
victims, terrified by its threats, or exterminated by its rigours?
priests of ancient Mexico, were impressed with the idea that they
ased their deities by offering to them the hearts of the wretched
ns chosen for these horrid sacrifices, torn by main force out of
entrails. And, foorsooth, do not our Inquisitors resemble
?" pp. 91—92.

he Author would not have committed an error in judge-
t, if he had given the Inquisitors the darker side of the com-
on. The sentiments of the preceding passages are such

Rom. Cap. xii. 1. "Obsecro vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem sanctam Deo placentem, rationabile obsequium vestrum."

The coat of arms used by the Inquisition is a green cross on a white field with an olive-branch on the right side and a naked sword on the left; and this motto taken from Psalm lxxiii. 22. placed round: "Exurge, Domine, judica causam tuam." Arise, Lord, plead thine own cause.

as every mind which error and fraud have not darkened, must perceive and approve. Their strict accordance with the known principles of human nature, and with truth, will supply the reason that an enlightened state of the public mind ever raises a barrier against the pressure of intolerance, and opposes so effective a resistance to the spirit of persecution. Wherever the philosophy of mind is understood and cultivated, the objects of faith will be left in exclusive possession of their own attractions and evidence to find recipients. Hence also it has ever been the business of intolerant establishments, to fetter the intellect and to prevent the improvement of man in moral science;—an employment in which the Inquisition has conspicuously distinguished itself. That external force can never open the understanding, or engage the heart to receive principles, is one of the most evident of axioms. That it is hostile to truth and makes men hypocrites, is not less certain. Instances of the following description can excite in us no surprise.

'Examples are not wanting in this tribunal to confirm the inutility of all violent measures in matters of religion. One of them is evinced in what happened, about the year 1334, with a clergyman of the name of Benanat, a resident of Villa Franca del Panadés, in the principality of Catalonia. Whilst a prisoner, and condemned to the flames, together with two companions, he consented to be placed on the faggots rather than retract from his errors; but when one of his sides was scorched, and the pain had become so great that he could no longer endure it, he cried out to be removed from thence, for he was ready to abjure. He was, consequently, taken down, and on abjuring was reconciled to the Church; but fourteen years afterwards, it was discovered that he had continued under his former erroneous maxims. Imprisoned a second time, and placed on the burning pile, as in consequence of his having relapsed he had now no pardon to expect, he died persisting in his contumacy, as most probably he would have done the first time if that sentence had been like the second, irrevocable." p. 32.

What interesting but galling truths, what just but poignant reproaches, remarks our Author, would not the tribunal of the Inquisition have heard from the mouths of the victims it so untimely immolated to the faith, if they had been allowed to pronounce them? He has provided a remonstrance of this kind, and supposes its delivery by a tortured sufferer at the burning place to his persecutors. What indignant but just feeling! What cutting but well deserved rebukes are conveyed in this expostulation!

'What is it ye require of me, ye judges who thus defend the religion of Jesus Christ? Is it that I renounce my own opinion and acquiesce in yours? This command might be proper if it rested with myself to change my understanding in order to decide on the reasons you comprehend, but which to me it is not given even to perceive.

i my lips were to pronounce the truth ye propose to me, and till now I have not known, would it depend on my own will ıy sentiments were not conformable to my words? Why then ye force me to mock your credulity, if ye hold my protests as e: or why should I be perfidious before God and become ri- us in your eyes, if, as prudent men, ye consider them as sus- s? If I act with candour and good faith, I draw down upon l the inexorable vengeance of the law; but by making use olicity and dissimulation, I become in your opinion, deserv- pardon. As ministers of the God of truth, how is it ye te increase his glory, by giving to him as adorers the weak erjured? Suffer me to tell you your conduct ought to be lifferent with me. If I embrace error, because I am dazzled appearances of truth, I shall be no other than an impostor, it most, deserving of your contempt; whilst if I embrace it ı full knowledge before me, I shall be a madman, entitled ır pity rather than your indignation.'

Thy opinions," ye answer me, "deserve punishment, because ontradict the infallibility of God himself in the dogmas of re- ;"—But I would ask, is it by fire and sword these dogmas ndered more credible? If the most obvious truths become e under the sensations of pain, will those which exceed our ty be then rendered more perceptible? And even granted am unfaithful to the Divinity, is it ye who are charged to ; his cause? May it not rather be said, that it is your own its, and not those of God; a spirit of faction, and not a zeal ligion, which impel you to anticipate his justice? And if rtue most pleasing to him is charity, can a holocaust be grate- him, in which ye so egregiously infringe its precepts? Who e induced to believe that ye pity my aberrations when ye my ruin, which, possibly, at a future time I might have es- ? How is it ye can feel an interest for my salvation, when ye ort that time God had, perhaps, granted me for my conversion? r does it suffice that ye should consider my malady as incurable, he Church, as a tender mother, never despairs of the recovery children? If I merit death, because I object to truth from owing it, what punishment ought not ye to undergo, who, ıg it, treat it with no less regard than ye do error? Confess that it is distrust in that religion whose eternal duration ye forth, as promised by its author, and not its belief, that impels sustain it in a manner so foreign to the work of God, and so opposed to the sentiments of humanity. I may perhaps have n not giving my assent to dogmas it was difficult for me to un- ad; but ye as ministers of a religion it is your duty to uphold, lit it by means of terror: nay, ye even deny it in a solemn r, by attributing to it a character which only belongs to sects :d by men, whereby its falsity is argued.'

ease then, and cease, also, ye miserably deluded people, to ate among yourselves as a triumph the punishment ye prepare constancy, or, if ye choose, my obstinacy, since it has even with myself to deprive you of this exultation. At least spare

to the Catholic religion, if ye really seek its respect and increase, the shame that its victories should depend on the will of its enemies. Rather declare that it has not been the rights of the Divinity, but the law of the strongest, which has braced your arm to vengeance; and this not for the purpose of doing good, but to sustain hypocrites, and add to their number.' Vol. I. pp. 94—99.

It cannot excite our surprise, that the attempt to introduce this prime instrument of intolerance and cruelty in the hands of ecclesiastics, should have awakened apprehensions of danger in the minds of the people who were threatened with its terrors, or that it has been productive of popular disquietude and tumults. Rulers who were prepared to sanction its proceedings, and to allow of its establishment in their kingdoms, might well be suspected of losing sight of the proper duties of their office, and of sacrificing the interests of their subjects, to the bigoted caprice of arrogant and mischievous men, aiming at the sole control of religious profession, and not scrupling to use the most infamous means of accomplishing their detestable purpose. If we would contemplate the most humiliating spectacle, we may find it in the servitude of monarchs and states, to the will of a priestly usurpation; all whose designs and conduct were as much opposed to the proper authority of civil governors, as to the rights of subjects, and the legitimate ends of the civil constitutions of nations. To permit the erection of tribunals in their dominions, before which their subjects might be cited, and made to experience the most rigorous treatment, independent of their authority; and in the character of executioners to receive as culprits from the hands of a monkish cabal, persons to whom, but for such ghostly dictators, they would have presented themselves as natural and mighty protectors, was such a divestment of all the true glory of their stations, as might seem incredible, were not the fact among the best authenticated records of past and present times. Among men in whom the common feelings and principles of human nature were not utterly extinguished, it was impossible for the spirit of resistance to be dormant, when the slavery of mankind to priests and monks, was in the train of measures, which they saw in full preparation. Resistance was frequently provoked by the reiterated endeavours of the partisans of the Inquisition, to set up its tribunals in the different countries of Europe; but it was most effectually roused in the Low Countries, where it was so well directed and so spiritedly maintained, as to produce the most admirable effects;—effects which were gloriously visible in the complete deliverance and liberties of Holland. The following paragraphs will revive in the recollection of many of our readers, the brilliant heroism displayed in that arduous and successful struggle, and may proba-

bly excite in others, the wish of enlarging their knowledge of the period to which they refer.

'The Low Countries rebelled against Spain, in consequence of the same king Philip persisting to give activity to the Inquisition, which had been established there by his father Charles V., though it had remained in a state of suspense, owing to the opposition of the inhabitants; and also to introduce it into Brabant, where it had hitherto been impossible to effect its erection. In the year 1567, he consequently sent inquisitor Alonso del Canto to superintend its organization, under the rigorous form the inquisition had assumed, through the efforts of Torquemada. The Flemish, who till then had lived under a constitution somewhat liberal, and therefore trembled at the bare name of the Inquisition, seeing their privileges trampled to the ground, and their remonstrances disregarded, appealed to force as the only refuge left them. All orders of society, from the hardy rustic to the highest nobles and clergy, rose up against the establishment, with an enthusiasm only equalled by the implacable hatred, with which they detested so monstrous an institution. They considered it contrary to divine and human laws, more cruel than the greatest tyrants of history, and an infernal invention, intended to build up the fortunes of a few wretches, insatiable in avarice and ambition, out of the spoils of honourable families, and at the expence of public happiness. They next proceeded to form a regular conspiracy, binding themselves to each other's aid and defence, and calling down the anger of God and man, if they laid down their arms before they had completely secured their liberty.

The Duke of Alva, Don Fernando Alvarez de Toledo, a good soldier but a sanguinary character, proceeded to suppress this rebellion, at the head of an army chiefly composed of veterans. The people, inexperienced in the art of war, and badly equipped, were overthrown in the first onsets, being unable to withstand the impetuosity, and guard against the stratagems of the Spanish general. But neither these misfortunes, nor the atrocious punishments inflicted by the Duke, on Counts Egmont and Horn, as well as on the other persons of distinction, whom he ordered to be beheaded; nor the consternation he spread throughout all the provinces, by condemning thousands of citizens to the sword, gallows, and flames, were able to induce the people to submit to the Inquisition; nor did this parade of violence produce any other effect, than to confirm the idea they already entertained of its cruelty. Daily irritated still more, misfortunes only added to the courage of the insurgents, and they acquired new energies, when the heavy chains which the conquered had to endure, rushed upon their minds. The result of these inconsiderate and oppressive plans of the Spanish Government, was the dismemberment of the Seven Provinces, which afterwards constituted the republic of Holland, by which means the then colossal power of Spain was so greatly diminished, and the national character tarnished.' Vol. I. pp. 117—120.

So perish all attempts to enslave those on whom God has set his image, by enduing them with reason, and whom he can

make immortal by the illuminations of his spirit, and the
munications of his grace! So united be the feelings and
sentiments, and so heroic and determined be the resistance of
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'The doctrine of regeneration,' remarks Mr. Bugg, 'more than any other doctrine, is vital, important, and experimental: it involves the salvation or damnation of our hearers. If *we*, then (addressing himself to his brethren) should be ourselves ignorant of this divine change, we shall almost necessarily lead others into error respecting it. God may, indeed, sometimes bless means for an end never contemplated by the instructor, but it is a general truth, that we cannot teach others, for their good, what we know not ourselves. Should we, then, be "blind leaders of the blind," we must expect to "fall," with the addition of their guilt upon our souls. If we, instead of being "moved by the Holy Ghost," to teach sinners this pure, this *only* way to heaven, either *omit* this doctrine, or take pains to *pervert* it, make it *unnecessary*, or *explain it away*,—if we consider it as a mere *relative* privilege *confined to baptism*, or describe it as simply a *change of religious sentiments*, or only *a reformation from vice*, we *deceive* the souls of those who are committed to our care—we lay a most awful stumbling block in the very threshold of their salvation;—we thus seal up, as it were, their souls in mental blindness; and we thus ensure our own damnation, with this tremendous accumulation of guilt—God will "require their blood" at our hands!' p. 72.

To those who, with Mr. Bugg, entertain, upon this fundamental doctrine, sentiments so just and so serious, how painful must be the recollection of the many thousand congregations in

this Protestant country, which, for want of those counteracting explanations, those nice, and difficult, and yet *absolutely essential* distinctions, which might seem to reduce them to a harmless consonancy with Bible truth, are left to receive the first, and obvious, or, as it might be termed, the *honest* sense of certain unhappy forms! Under the impression of views, such as we have just quoted, with what an emotion of trembling and distress must the mind revert to the fact, that a very large majority of those for whose eternal welfare the Church of England, that is, *each individual who gives her constitutions his support*, is responsible, are exposed to the aggravated disadvantage of having the natural prejudices of the carnal mind against a spiritual change, not simply undisturbed, but actually corroborated, by forms which they are taught to consider as the *standard* of the *standard* of religious truth! That, to such a mass of our countrymen, what 'should have been for their benefit, is become a snare,' 'the light that is in them only darkness,' and the 'glorious gospel of the blessed God,' as it is edited and ministered by the Church, is rendered, in a peculiar and emphatic sense, "a savour of death unto death," to the people! But we rejoice in the hope that, by the increase in the Church of England of such teachers as Mr. Bugg, and the dissemination of writings such as his, the number is daily diminishing of those who, when they have duly subjected their infant offspring to the mysterious rites of the Church, go away in their simplicity with the fatal persuasion that it is in *fact*, as the priest hath assured them, namely, that their child '*is*,' indeed, 'regenerate; that 'it *hath* pleased the most merciful Father to *regenerate* their 'infant with his Holy Spirit, to receive him for his own child 'by adoption,' and that 'by the laver of regeneration in baptism, 'he *is now* received into the number of the children of God.' We would fain indulge the expectation, founded, as we are willing to believe, upon the signs of the times, and the promises of the Divine word, that the period is not far distant, when the destructive errors which at present occupy more than three corners of this boasted land of bibles, from whencesoever they may derive their support, shall be thoroughly exploded, and nothing be suffered to remain among us, whose tried effect is, as Mr. B. expresses it, 'to lay a most awful stumbling block in the 'very threshold of the people's salvation.'

We might make numerous extracts, that would set in a very favourable light, both the judicious evangelical spirit and the ministerial fervour of Mr. Bugg's compositions. Two or three short quotations will be sufficient to corroborate our general recommendation.

In the sermon on the Nature and Efficacy of Divine Faith, Mr. B. remarks, that

xpects and comes to the Saviour, for the purpose of obtaining sing. There are three false views of faith not uncommon t us, which I earnestly wish to guard your immortal souls The one is, the considering it as a pharisaical kind of naeligion, which supposes that all is done for us in baptism, and cent education: and that nothing more than outward decorum, ieral respect for religion, ought to be expected, or can be exed. The second (which, though under different views, is he same as the former, with respect to the inefficacy of faith ctifying principle in the soul) is this; that every thing is so ied for the Church of God in Christ Jesus, that it would be id derogatory to the perfect work of Christ, to expect a real ctifying change of heart by faith in him. The third is a wild prised notion, of an influence nearly miraculous, as if someke a vision, revelation, and instantantaneous deliverance from ngs of sin, were to be sought for and expected. It is the very of unbelief to expect nothing, or to expect too much.' —138.

n the view he has given of the 'efficacy of Christ's love,' derives 'an excuse for a minister's earnestness in matf salvation.'

l is it,' he asks, 'indeed, become necessary that we should a apology for being in earnest? Do our hearers think that we peak unto them smoother things, or in a more indifferent ? or do our brethren, certain of them, think it necessary to our feeble imitation of Christ and his Apostles, as an uncalledibition of ardour, or as a proof of being zealous over much? are men's souls become of less value? or can they be saved ther way than they could be in St. Paul's days? What! are ors of the Lord less dreadful? or our state by nature less us? Is Heaven less desirable, or eternal death more tolerable? my brethren, has Christ's love lost its power? Did he lay is life, and shall we cease to commend his love? Did his zeal e him, and shall our's be cold as a stone? Are St. Paul's abours and fervid affections to be commended, but not imi- What, then, if we are esteemed enthusiastic, would he thought were he here?' pp. 196, 197.

Funeral Discourse, which closes the volume, is prefaced mplicit (Mr. Bugg, we dare say, would not think we did justice were we to call it an explicit) avowal of Calvinism. circumstances where such an avowal costs nothing to the *ual*, but is rather likely to afford a gratification to secfeelings, its value is small, indeed, to however much of it may be supposed to expose him who makes it. But, in tablished Church, which shelters under one external pro-, almost every variety of theological sentiment, and where , therefore, the greatest facility afforded for holding and g *things* without their *names*, and where a very little ity will suffice, so to modify the enunciation of a system

as to enable one suspected or accused to say, "I know not the "man,"—in the Church of England we consider the avowal of Calvinism to be entitled to praise, as being a line of conduct at once manly and candid.

From the Sermon above named, we shall make our last extract.

'Reflect, O! my reader: think, O my soul, what it is to *realize* such a declaration as this,—"For *me*, to live is Christ!" What do *I* know of this? What do *you*, my dear reader, feel, enjoy, and exhibit of this character? Oh, consider this is the life of the soul—it is Heaven begun.

'Do you ask, as some do, *how little* religion will take us to Heaven? How much conformity to the world will be admitted? how much selfishness or indolence we may indulge? Oh! shame. Why do you not ask at once, how much you may be unlike Christ, and yet be a Christian! How wicked you may be, and yet be holy! How miserable you may be, and yet be happy!—St. Paul did not thus, O time-serving, unchristian souls, St. Paul did not thus teach, and would you thus learn Christ? *He* could not be content, unless the temper—the mind—the unwearied diligence—the flaming ardour—the heavenly-mindedness—the deadness to the world, which were in Christ, were found in *himself*. Such was St. Paul.' pp. 324, 325.

But before we take our leave of the Country Pastor, we must state the difficulty we have had in attempting to affix a determinate meaning to two or three expressions of which he makes use. Such, for instance, as the following:

'True doctrines and vital religion commonly go together; but there is a too frequent separation of what God has united. We often discover an orthodox, and sometimes an evangelical creed, where there is no genuine life of religion, and where no soul-reviving efficacy of the doctrines professed is earnestly desired or expected.' p. 252.

Had these terms, 'orthodox and evangelical,' been used copulatively, we should have passed the sentence as containing a mere pleonasm, calling for no remark, both words being to be understood in their primitive sense, which refers them to one and the same thing. But, placed together thus disjunctively, they assume the distinctive and *cant* meaning which their recent use in this country has affixed to them. Now, understanding the term *orthodox*, opposed to the term *evangelical*, as designating the system of the party that manifestly and professedly oppugns the notion of its being reasonable 'earnestly to desire and expect a 'soul-reviving efficacy in the doctrines professed,' we cannot understand the appropriateness of stating it as a case of exception, *too frequently* occurring, that an *orthodox creed* is found unaccompanied with 'the genuine life of religion.'

Again: Mr. Bugg, in reprehending an undue severity of reproof, remarks very justly, that 'The true penitent is discou-

raged, sinks in sorrow, and pines away in secret;—seeking and enquiring candidates for spiritual sociality will be deterred from joining the Church, &c.' p. 121. Over this last phrase, *joining the Church*,' we have paused some moments in a ruitless pursuit of surmises as to the actual and definite idea resent in the mind of the writer, when it came from his pen; or, of those which have occurred to us, can we fix upon one, he supposition of which is not loaded with difficulty. By the *Church*, here, Mr. B. cannot be supposed to intend the real nvisible Catholic Church of Christ, because persons whom he ould designate as 'true penitents,' and as 'seeking enquiring candidates for spiritual sociality,' are such as have already ined, or, to speak more properly, have already been joined to he Church—the mystical body.

But if by the *Church* is meant the Church of England, the hrase—'joining the Church,' sounds oddly, as intending the rdinary way in which the infant population of this country are y baptism made members of it; nor does it appear in what ases *such* a joining is obstructed by the supposed evil referred o in the context.

But are we to understand by this 'joining the Church,' the oming over to her communion of the different classes of dissilents by which she is surrounded? and does Mr. Bugg mean to tate it as his opinion, that that wholesome branch of Christian luty—reproof, so essential to a 'godly discipline,' is maintained, nd exercised, and carried even to such a faulty excess in the Church of England, as to amount to an actual impediment in he way of so desirable an in-gathering? But, to be perfectly erious, should we understand the phrase in the only sense hich can make it intelligible in the connexion in which it tands, and in *nearly* the sense it would have conveyed to us oming from the pen of a Dissenting minister, we are faced by nother difficulty. That a *clergyman*, not within the bounds of he selected circle, but upon the house-top, should be so incauious, in *such* terms, directly to refer to certain, wholly unca-onical, and in fact puritanical, arrangements, which, by the by, pring almost inevitably from puritanical doctrines, that a lergyman, we say, in referring to such arrangements, should use o saving word, but talk distinctly about *joining the Church*, o say the least, does quite surpass our expectations. At any ate, it is an *accident* which well deserves to arrest the attention f those who are keeping a watchful eye upon the movements of he times; especially as it is a symptom of the extent to which ome of the GREAT PRINCIPLES OF PROTESTANT NONCONFORMITY are at present triumphing *within* the pale of the Establishnent.

At page 277, it is remarked of our Lord, that

'His attention to all the feasts and ceremonies appointed to the Jews, shews us his faithfulness "to him that appointed him." Circumcision, baptism, and all the usual institutions under the Mosaic economy he regularly attended to. And the constancy with which he was found at the temple worship, was evidence of his sacred regard for the established religion of those days.'

Our Lord, in his obedience to the ordinances of the Mosaic institution, did nothing more than honour by his conduct as a man, the appointment of that House of which, as we are told, he was himself the builder;—it was "his own house." He did, indeed, give the most striking evidences of his regard to the established worship of Jehovah, in the Temple which crowned the chosen Mount. Of these rites, no Jew doubted, (nor indeed was there room for controversy on the subject,) that they were of Divine authority. So far all is very plain. But does Mr. B. intend to suggest to his readers, that a good and a solid *therefore*, connects this statement with such a consequence as this, namely, that those who would follow Christ, are, as a matter of course, to 'pay a sacred regard to the Established religion of '*these* days?' What vastly different things then must this word *established*, be made to represent! In the former case, it means nothing less than the setting up of a system of observances by a miraculous interposition; and with respect to neither the authority nor the nature of which, any doubt could be entertained. In the latter case, the word established means nothing more than a particular system, selected from the mass of controverted opinions, by a certain set of men, themselves subjected to all those influences which commonly direct the movements of a court; and such a system passed into law, the profession of it being secured at once by bounties and by penalties. But Mr. Bugg, we are sure, could not *formally* draw such an inference. Those who know any thing of human nature, are aware into how wide an aberration from truth the mass of mankind may be drawn by the frequent use of mere phrases, which, while they produce their effect, excite no attention that might lead to examination. We do not therefore think that we overstep the line of our duties, in making a passing remark which may originate such needful examination. We hope indeed our integrity would carry us so far as to do the same, did the fallacy tend to the establishment of our most favourite opinions. We consider that we do a man an injury, whom we *mislead* even into the *truth*; and our maxim is, For that which is capable of being defended by reasons good and strong, let nothing be advanced but—*reasons good and strong.*

Art. V. *A System of Physiological Botany;* illustrated by Nine Engravings. By the Rev. P. Keith, F. L. S. Vicar of Bethserden, Kent; and Perpetual Curate of Marr, Yorkshire. In Two Volumes, 8vo. pp. 1004. Price £1. 6s. London; 1816.

THE astonishingly rapid progress which has been made in the Arts and Sciences, during the last two centuries, is to be attributed mainly to the *inductive* method of investigation, in which our immortal Bacon laid the basis of a solid Philosophy. There is, however, another collateral cause of the advancement of human knowledge, and which naturally arose out of the rigid principles of the Baconian method; we mean, the *distribution* of the objects of our speculations into distinct departments. The intellectual advantage derived from pursuing such a method, is not dissimilar to the improvements which have taken place in mechanical operations, by the division of labour; a facility of research, and a more accurate perception of truth, are naturally attendant upon the practice of viewing subjects, not in a confused mass, but arranged under certain classes. When we are pursuing a certain order of facts, with a particular reference to well-defined objects of investigation,—excluding such as fall not immediately within the scope of our researches, not only is the attention riveted more closely to the phenomena which come under our notice, but truth itself is displayed to our observation, with a greater force and simplicity. 'Science' (as Lord Bacon has remarked) 'is only 'the *image* of truth.' We may extend this just observation, by the remark that truth, when presented to the mind in all its involved combinations, without method, reaches our intellectual faculties as so many scattered rays would reach the optic nerve, producing no impression which bears a nice correspondence with the simple phenomena of nature: but truth, when viewed under a perfect distribution of its parts, leaves a well-defined idea in the mind;—its rays, instead of being dispersed in a confused flood of light, are gathered into their appropriate pencils, converge to their respective foci, and paint a mental image,* exquisitely conformable to the actual object in the examination of which we are employed.

To say nothing more upon the very great advantages which have been derived from a methodical distribution of the objects of our speculations, in other departments of human knowledge, it must be manifest, to every thinking person, that our disco-

* Of course we shall not be understood as using this word with reference to Mr. Locke's exploded theory of *ideal images;* we merely adopt it to express the correspondence which exists between the *perception* of truth, and truth as an *essence* independent of our knowledge. '*Scientia nihil aliud est quàm veritatis* IMAGO, *nam veritas essendi, et veritas cognoscendi, idem sunt.*'

veries in the physical sciences have been rapidly promoted by this circumstance; the investigations of philosophers having been conducted, in modern times, with reference to particular classes of phenomena, instead of having been pursued in the general, discursive, confused manner of most of the ancient writers upon such subjects. All our researches into the kingdoms of nature may evidently be classed, with convenience, under two grand divisions,—the systematical, and the analytical methods. The artificial or *systematical* method, leads us to view the various objects of nature with reference, principally, to their external characters. Its chief importance consists in enabling us to arrange the materials of our contemplations into distinct families, so that each individual object may be perspicuously described, and accurately distinguished from every other in creation. The *analytical* method, is conversant with the constituent principles of mutual relation of the parts of bodies. It leads us to consider the affinities of Elements, proportions by which the particular conformation of the individual is determined, or the various functions upon which the phenomena connected with its existence depend. If the subject of our investigations be matter endowed with organization and vitality, the analytical method resolves itself into a *physiological* inquiry; by which is meant, an investigation of the causes by which the phenomena exhibited by animated or simply organized matter are produced, and of the laws by which it is governed,—involving of course, a more intimate examination of its structure than would be necessary for, or even applicable to, the purposes of merely systematical arrangement.

In Botanical Science we have abundant proof of the advantages derived to philosophy from the separation of these two distinct objects of inquiry. By the ancients it was thought sufficient to treat of vegetables in the mass, without pursuing any very definite line of inquiry. Hence, their individual characters, their functions, their properties, their medicinal virtues, their habitat, were all blended together in one rude description; it is not therefore surprising, that (however valuable may be the incidental information which we desire from their works) very little has come down to modern times from these ancient sources in the form of scientific discovery. *Systematical* Botany was a science in its very infancy, so late as the middle of the sixteenth century; for the first ideas which deserve the appellation of Botanical arrangement, were communicated, at this period, almost cotemporaneously, by Gessner in Switzerland and by Cæsalpinus in Italy. Vegetable *physiology* seems to have been almost uncultivated until a century later, when its countryman Dr. Nehemiah Grew, [illegible] Marcellus Malpighi, a Bolognese, reaped the first fruits of a [illegible] which has since yielded an abundant harvest. Since the tin[illegible] indefatigable as

uralists, what a prodigious stock of phytological information has been contributed by the labours of Bonnet, of Du Hamel, of Gaertner, and, still more recently, of Mirbel, of Humboldt, and of (our own countrymen) Knight and Ellis!

In pursuing our studies in any particular department of science, to whichever of the two great branches above-mentioned our faculties may be applied, we shall find much to interest us. A knowledge of a science, systematically, is, no doubt, the first acquisition in point of order; since it is by this method alone, that we can either ourselves become acquainted with the individual characters of the objects of our study, or communicate our ideas to others. Much of the power and the wisdom of the Creator, is necessarily unfolded to our view, even when our contemplation of his works is limited to their external conformation, and their more obvious characters. Physiological science is, however, a pursuit of a still higher and more dignified order: while engaged in the investigations to which it conducts, we enter the great laboratory of nature; we lift the veil which hides, from the merely general observer, her more secret and refined operations; we gaze upon the exquisite machinery by which she is preparing, unseen, the fairest of her tints, and the most delicate of her dresses; and, if we are Christian Philosophers, we shall ever rise from such interesting speculations (not with a vain conceit of the self-agency of material causes, but) deeply impressed with the all-pervading action of that Invisible Hand, which arrays "the lilies of the field" with a greater glory than Solomon's, though "they toil not, "neither do they spin!"

There is yet another decided advantage which we derive from physiological pursuits, and which is not to be reaped from a merely systematic knowledge. Pursuits of the latter class more immediately lead us to contemplate the objects of nature in their individual characters; in Botany, e. g. it is the difference which we trace between two genera or two species, which teaches us to distinguish them from each other. Investigations of the former description lead us, on the contrary, to a more enlarged view of nature, to the recondite analogies which exist between individuals far removed from each other in the systematical arrangement, and differing widely in their external character. We cannot but observe a similarity of functions, of laws, of properties, and of anatomical structure, which links together individuals which we might scarcely have imagined to be connected by any common chain; nor are these physiological analogies confined to a correspondence between the objects of any one department of nature; they are more or less to be traced between many of the works of creation, which, in other respects, are separated from each other by distinct lines of demarcation.

indeed, a most amusing part of the science. We shall pres
our readers some examples.

It cannot have escaped the most cursory observer, tha
vegetable, in its general structure, has a considerable corr
pondence with a living animal. The trunk (as its name i
ports) is its body; the bark is its epidermis; the ligneous m
ter is its flesh; the tubes and sap vessels which abound in
internal structure, are the arteries and the veins by which
circulation of the vital principle is carried on to the remot
extremities, and by which the secretions necessary to
growth of the individual, are conveyed to the appropri
parts; while the leaves subserve the purpose of lungs, be
the organs by which the plant inhales the gases essential to
existence, or throws off those which are superabundant. S
is the general resemblance, as to organization. From the s
gular habits of some species, we might be almost led to c
clude that plants are endowed with sensibility. The irrita
lity of the *Stylidium glandulosum*, and of the delicate *Mimo*
shrinking from the rude touch of the intruder, is familiar
every body; nor less so is the singular contraction of the gl
dular hairs upon the leaves of the various kinds of *Dros*
(Sun-dew). The most remarkable, however, of the irrita
plants, is the curious *Dionæa Muscipula* (Venus's Fly-tr

'A flat and somewhat circular process (issues) from the apex
the leaf, which is radical and somewhat battle-dore shaped, and c
sisting of a mid-rib, which is a prolongation of the mid-rib of
leaf, and of two elliptical lobes strongly toothed at the mar
giving it a slight resemblance to a steel-trap with the wings expan
This singular appendage, from which the specific name of the p
is derived, is so highly irritable, that if it is but touched with
point of any fine or sharp instrument, or if an insect but alight u
it, the lobes immediately collapse, as if eager to seize their prey
detain the insect captive; so that it resembles a trap, to whic
has been compared, not only in form, but in function. (Vol. I. p.

Many other instances of the existence of a vital princi
bearing all the characters of sensation, might be brought
ward, but we shall content ourselves with adducing that of
susceptibility of the *Hedysarum gyrans* (the Moving-pla
This curious Indian plant grows upon the banks of the Gan

'Its leaves are ternate, the middle leafit being larger, and th
teral leafit smaller. All of them are in perpetual motion up
down, sometimes equally, and sometimes by jerks, but without
unison between each other; the motion being always the most dis
and the most rapid in the lateral leafits. If their motion is temp
rily suspended by grasping them in the hand, they quicken it
the hand is removed, as if to make up for lost time, and by-an
resume their original velocity. This movement does not depend

the application of any external stimulus, because it takes place alike by day and by night, in the dark and in the light, and requires only a very warm and fine day to be affected in the best style; the leaves exhibiting then a sort of tremulous motion in addition to that already described. Such is a phenomenon that puzzles and astonishes every beholder, and still remains inexplicable; but which participates more of the character of animal spontaneity, than any other movement hitherto observed among vegetables." Vol. II. pp. 464, 465.

A singular and beautiful instance of irritability, presents itself to our notice in the well-named plant, *Impatiens noli-me-tangere* (the Yellow Balsam, or Touch-me-not); a vegetable which, though not a very common native of Britain, is a sufficiently familiar acquaintance in our gardens. If the turgid capsules be touched, even before the seeds are matured, they manifest their delicate susceptibility in an instant; the valves contract with a force truly surprising, and while in the act of coiling up, project the seeds to a considerable distance. Some of the species of Cranesbill (as, *Erodium moschatum*, *E. cicutarium*, &c.) present us similarly elegant instances of providential design, in the curious contrivance by which the irritability of the plant is made subservient to the dispersion of the seeds. The seeds of this genus are each inclosed in a vessel furnished with an irritable appendage or tail, which has the property of contracting into a spiral by dryness, and of lengthening by moisture. When the heat of the season has matured the seeds, these appendages contract like a spring, detaching the ripened germs from the parent stem. The various changes in the humidity of the atmosphere, cause this susceptible membrane to become more or less relaxed, and thus the seed is actually locomotive, and continues its wanderings till received by some crevice or depression in the soil, fitted to become the nursery of a new individual!

Our Author shall furnish us with another exquisite example of the susceptibility, we had almost said, the sensation of plants, which at the same time brings to our notice, one of the most beautiful contrivances by which the reproduction of the species is effected. No admirer of nature can have strolled along the fields, without observing how busily the insect tribe is employed about the blossoms of plants. Many of these little revellers, whether in quest of food, of honey, or merely of amusement, are the instruments by which the farina is brushed from the anthers, and scattered over the stigma; thus, while lurking in the cowslip's bell, or in the tube of the honeysuckle, they are assisting functions essential to the maturity of the seeds. Few persons, however, suspect that some flowers are furnished with the means of *forcibly* detaining the insect, until this auxiliary office has been performed; after which, they

have the power of releasing their little prisoner. This is the singular structure of *Aristolochia Clematitis*, (Common Birthwort,) a native of Britain.

'The corolla of this flower, which is tubular, but terminating upwards in a ligulate limb, is inflated into a globular figure at the base. The tubular part is internally beset with stiff hairs pointing downwards. The globular part contains the pistil, which consists merely of a germen and stigma, together with the surrounding stamens. But the stamens being shorter than even the germen, cannot discharge the pollen so as to throw it upon the stigma, as the flower stands always upright till after impregnation. And hence without some additional and peculiar aid, the pollen must necessarily fall down to the bottom of the flower. Now the aid that nature has furnished in this case, is that of the agency of the *Tipula pennicornis*, a small insect which entering the tube of the corolla in quest of honey, descends to the bottom, and rummages about till it becomes quite covered with pollen; but not being able to force its way out again, owing to the downward position of the hairs, which converge to a point like the wires of a mouse trap, and being somewhat impatient of its confinement, it brushes backwards and forwards, trying every corner, till after repeatedly traversing the stigma, it covers it with pollen sufficient for its impregnation; *in consequence of which, the flower soon begins to droop, and the hairs to shrink to the side of the tube, effecting an easy passage for the escape of the insect.*' Vol. II. pp. 353, 354.

None of the investigations of the physiological botanist appear to be more difficult and intricate, than those which are directed to the explanation of the excitability of the vegetable structure. In some cases, as we have seen, mere contact with the glandular hairs, or irritable membrane of the plant, is a sufficient stimulus for the production of the most striking phenomena. These cases appear to approach most nearly to the nervous action upon the animal system, and would almost induce us to believe that vegetables are endued with sensation as well as vitality. In by far the greater number of instances of vegetable susceptibility, the immediate exciting cause is light, or temperature, or humidity; these stimulate the plant in proportion to their degrees of intensity. Here, the manner of action is either chemical, or mechanical, and is much more conformable to the changes produced in unorganized matter when operated upon by similar circumstances. Temperature and humidity doubtless produce their effects chiefly in a mechanical way, by the various degrees of tension or relaxation of the vegetable fibre. The presence or absence of light, combined with the above-mentioned causes, is productive of a great number of phenomena principally to be referred to chemical agency. During the darkness of the night, the numerous tribes of plants, as well as of animals, sink into repose. The great Linnæus has even ventured to trace the

edicle from which hangs a *vegetable Pitcher*, filled with limpid water; and the mouth of this natural amphora is furnished with a membranaceous *lid* or calyptra, opening on one side! Some writers have fancifully imagined that a *vegetable compass* exists in the structure of the concentric layers in the horizontal section of the trunks of trees. It has been urged that these do not strictly conform to the axis, the excess being attributed to the greater action of the sun on that part of the trunk which faces the meridian. This effect has been thought

to be sufficiently striking and uniform to serve as a sort of compass, by which the bewildered traveller might safely steer his course, even in the recesses of the most extensive forest. But if this were the fact, it would certainly prove to be one of the most incommodious *compasses* that ever was invented. For if the traveller must undergo the labour of cutting down a tree every time that he may want to know his bearings, it is to be believed that he will soon become tired of his instrument of observation.' Vol. I. p. 330.

Du Hamel has shewn that this fancied *meridional* law has no existence in fact, but that the eccentricity of the ligneous layers in the trunk, depends upon the position of the branches, and of the leading roots, the excess being always on that side in which the most nourishment is derived. Possibly a more decisive indication of the South may be derived from the aspect of a field of ripened corn. Bonnet has remarked that when the swollen grain bows down the stem, the inclination is not accidental, but is more or less directed to the South.

One more quotation shall close our allusions to the analogies which subsists between the inventions of man, and the phenomena spontaneously exhibited by the vegetable tribe. It relates to the possibility of forming a *Floral Calendar*, by observing the precise season at which certain changes take place in individual species of plants. This idea was suggested by Linnæus; but we fully agree with Mr. Keith, that (however curious these facts may be, in a philosophical point of view) a nation must be in a very low state of refinement which has not better methods of regulating the operations dependant upon the progress of the seasons. He sensibly remarks,

'Although all plants produce their leaves, flower and fruit annually, yet they do not produce them at the same period or season. . . . But a great many circumstances will always concur to render the time of the unfolding of the leaves somewhat irregular. . . . Linnæus, who instituted some observations on the subject about the year 1750, with a view chiefly to ascertain the time proper for the sowing of Barley in Sweden, regarded the leafing of the Birch-tree as being the best indication for that grain, and recommended the institution of similar observations with respect to other sorts of grain, upon the ground of its great importance to the husbandman. But, however plausible the rule thus suggested may be in appearance, and however pleasing

observer. Indeed, some of the most sensible of philosophical instruments have been constructed upon the very principle. The hygrometer is an instance in point. The most delicate of these instruments, is that which has been constructed by Major Kater, from the beard of an Indian grass, the *Andropogon contortum (twisted Andropogon)*, which, from its *zero* of perfect dryness, to the saturation by moisture, twists around its own axis ten or twelve times :* if, therefore, one end of the beard be fixed, and the other be attached to an index pointing to a circumference divided into one hundred equal parts, we have the enormous scale of 1000 or 1200 degrees. Human skill, however, is not absolutely necessary to the existence of a vegetable weather-gage ; and yet we can scarcely subscribe implicitly to all the following assertions :

' The opening or shutting of some flowers, depends not so much on the action of the stimulus of light, as on the existing state of the atmosphere, and hence their opening or shutting betokens change. If the *Siberian Sow-thistle* [*Sonchus Sibiricus*†] shuts at night, the ensuing day will be fine; and if it opens it will be cloudy and rainy. If the *African Marigold* [*Tagetes erecta*] shuts after seven o'clock in the morning, rain is near at hand. And if the *Convolvulus arvensis* [*the Corn Bind-weed,*] *Calendula fluviatilis* [*C. pluvialis?* we presume the *Small Cape Marygold,*] or *Anagallis arvensis* [the *Scarlet Pimpernell,*] are even already open, they will shut upon the approach of rain, the last of which, from its peculiar susceptibility, has obtained the name of the *Poor Man's Weather-glass.* Vol. II. p. 446.

If we were inclined to pursue these accidental analogies, between the productions of art and the spontaneous results of unassisted nature, we might amuse our readers with a thousand popular examples. *Dionœa muscipula* (Venus's Fly-trap) has been before quoted; this curious plant is not only an example of irritability analogous to the nervous affections of animated beings, but the very machinery by which it entraps the unwary fly, bears a striking similarity to a rat-trap. The North American *Saracenia purpurea* (the Purple side saddle flower) has its leaves furnished with an anomalous appendage somewhat funnel-shaped, forming an artificial bucket adapted to contain water. *Nepenthes distillatoria* (the Ceylon Pitcher-plant) is still more sportively imitative. From the end of the leaf issues a slender

* See an interesting memoir on the hygrometric properties of this curious plant (the *Oobeena Hooloo* of the Mysore country) in the *Asiatic Researches*, Vol. IX. It was first brought to England in 1806; but the mechanical construction of the instrument has been much improved by Mr. Jones, Optician, Charing Cross. *Rev.*

† Throughout this article, wherever either the Scientific or the Trivial name has been omitted by our author, we have inserted it. *Rev.*

pedicle from which hangs a *vegetable Pitcher*, filled with limpid water; and the mouth of this natural amphora is furnished with a membranaceous *lid* or calyptra, opening on one side! Some writers have fancifully imagined that a *vegetable compass* exists in the structure of the concentric layers in the horizontal section of the trunks of trees. It has been urged that these do not strictly conform to the axis, the excess being attributed to the greater action of the sun on that part of the trunk which faces the meridian. This effect has been thought

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it may be in contemplation. it is not likely that it will be ever much attended to by the husbandman; because nature has furnished him with indications that are still more obvious, in the evidence of his own feelings, as well as perhaps more correct; as all trees of the same species do not come into leaf precisely at the same time, and as the weather may yet alter after the most promising indications.... The flowering of the plant, like the leafing, seems to depend upon the degree of temperature induced by the returning spring, as the flowers are also protruded pretty regularly at the same successive periods of the season.... Plants exhibit as much diversity in the warmth and length of time necessary to mature their fruit, as in their frondescence and flowering. .. Such are the primary facts on which a *Calendarium Floræ* should be founded. They have not hitherto been very minutely attended to by botanists; and perhaps their importance is not quite so much as has generally been supposed; but they are at any rate sufficiently striking to have attracted the notice even of savages. Some tribes of American Indians act upon the very principle suggested by Linnæus, and plant their corn when the wild Plum blooms, or *when the leaves of the Oak are about as large as a squirrel's ears.* The names of some of their months are also designated from the state of vegetation. One is called the budding month, and another the flowering month; one the Strawberry month, and another the Mulberry month; and the autumn is designated by a term signifying the fall of the leaf. So that the French revolutionists were anticipated, even by the Indians, in their new names for months and seasons.' II. pp. 449—453.

(To be concluded in our next Number.)

Art. VI. *An Essay on the Chemical History and Medical Treatment of Calculous Disorders.* By Alexander Marcet, M. D. F.R.S. &c. &c. pp. 181. London. 1817.

THE theory of calculary concretions constitutes a subject as well of philosophical curiosity as professional interest; and as such, may with propriety become a topic of our investigation. It is indeed right that inquiries of this nature should be made in some measure general, were it only that the circulation of knowledge among the *profane* and uninitiated, is calculated to keep the profession from indulging an indolent satisfaction with that kind and measure of science which has been acquired during the years of probationary studies. This feeling, although far from being universal, is, we fear, by no means very uncommon; and it would probably be more prevalent and operative than it actually is, were it not that the ignorant practitioner runs the risk of having his lack of information detected by his better informed and more inquisitive patient. We would ever deprecate unprofessional interference with practical medicine, an art which can only be taught and acquired in the school of actual experience; but in the view we have just taken of the question, it is perhaps as well that the intelligent portion of the public should gain a little insight into the laws of living existence. Were it

he; it would not be practicable, to extinguish the spirit of
that has gone abroad, and all that the medical man, who
to popular instruction, can do in his own defence, is to
are that he himself be well armed at every point of the
l compass.

questions which obviously present themselves, as directly
d in the subject of the work before us, are, first, Is an
existence, to be attributed to the stone or gravel? Se-
, What is the precise nature or chemical qualities of these
eous substances? Thirdly, In what manner are they
ed? And lastly, To what extent, and in what way, is
ne operative either upon the concretions themselves, or
he complaints they produce?

symptoms by which the presence of a calculous concre-
any part of the urinary organs is indicated, must, in some
re, vary, both according to the nature, size, and form of
ncretion itself, and according to the particular part in
it is lodged. The bladder is, however, the most usual
in which these substances are found, and in that case, the
denoting its existence are, for the most part, sufficiently
ivocal. It is one remarkable circumstance connected with
us complaints, that they are, for the most part, accom-
l by less derangement in the general health than is pro-
by the same quantity of local irritation occasioned by
causes. This mark of distinction is especially dwelt
y Dr. Heberden, and it is of much use to recollect it when
the practitioner or the sufferer feels any hesitation in de-
upon the precise nature of the disordered state. Into the
l symptoms which the stone and gravel produce, we re-
from entering further; our object relates rather to the phy-
ical and pathological, than to the surgical part of the in-
ation.

at then are the constituent principles and chemical com-
n of those concretions that are so often found in the uri-
organs and neighbouring parts of the body? Since
stry has been so successfully applied to the purpose of as-
ning the nature and qualities of animal secretions, the urine,
rse, as one of the most remarkable of these secretions, and
which undergoes considerable alteration in several mor-
ites, has more especially excited the attention of the animo-
cal philosopher. In determining how far the morbid cons-
ns, which constitute stone and gravel, answer in their qua-
and ingredients to the matter from which they have been
y regarded as precipitates, the composition of the fluid in
althy state becomes a matter of particular interest. Ac-
g to the most modern and accurate analysis, it is con-
d of water, acetic acid, *phosphate of lime*, *phosphate of*

magnesia, carbonic acid, carbonate of lime, *uric* or *lithic* acid, rosacic acid, benzoic acid, albumen, urea, resin, muriate of soda, phosphate of soda, *phosphate of ammonia*, muriate of ammonia, and sulphur. In the enumeration of the above ingredients it will be seen that four of them are marked with italic characters, and they are thus designated, inasmuch as urinary calculi though possessing a great diversity of essence and character are, for the most part, more prominently marked by one or other of the above principles. The following is a division of these concretions, which was proposed some time since by Dr. Wollaston, to whom our present Author, Dr. Marcet, acknowledges himself to be very greatly indebted. 1st. Schœelian, uric, or lithic calculi, composed of uric oxyd, or urate of ammonia. 2. Fusible calculi, made up principally of the phosphate of lime and the triple phosphate of magnesia and ammonia. 3d. Bone-earth calculi, which are formed almost exclusively of phosphate of lime. To these, the most commonly observed calculi, Dr. W. adds the mulberry calculus, so named from its fancied resemblance to that fruit, and which calculus is a compound mass of oxalate of lime. Dr. Monro, jun. has divided these substances into five classes; the first including those that are chiefly formed of uric acid and urate of ammonia; the second such as consist of the phosphate of lime and the phosphate of ammonia and magnesia; the third (or mulberry calculus) composed of oxalate of lime and silica; the fourth containing a portion of urate of ammonia; and the fifth, including such as are constituted, for the most part, of a substance which has been named the cystic oxyd.

The following is the account which Dr. Marcet gives of the several kinds and species of these concretions.

'The substances hitherto discovered in urinary calculi, by the labours of chemical philosophy, are as follows. Lithic or uric acid, phosphate of lime, ammoniaco-magnesian phosphate, Oxalate of lime, Cystic oxyd. To which enumeration may be added a considerable proportion of animal matter, connecting and cementing the other ingredients. It very seldom happens that these substances exist singly, and in a state of perfect purity in urinary concretions; yet some of them generally prevail in a sufficient degree to impress the calculi a peculiar character. And when the mixture is such as to preclude the appearance of any characteristic form, I would, in compliance with Dr. Henry's suggestion, assume this circumstance as the distinguishing quality of an additional species of urinary concretions. Upon the whole, therefore, the different kinds of urinary calculi may be arranged under the following heads, viz. The *lithic* calculus. 2d. The *bone-earth* calculus, principally consisting of phosphate of lime. 3d. The *ammoniaco-magnesian phosphate*, or calculus in which this triple salt obviously prevails. 4th. The *fusible* calculus, consisting of a mixture of the two former. 5th. The mulberry calculus, or oxalat of lime. 5th. The *cystic* calculus, consisting

ed by Dr. Wollaston cystic oxyd. 7th. The *mixed* or concretion composed of two or more different species in alternate layers. 8th. The *compound* calculus, the ... which are so intimately mixed, as not to be separable ... chemical analysis. 9th. Calculus, from the prostate gland.'

... lithic calculi and the earthy phosphates, are, as we have hinted, the most commonly found; and next to these, in ...ency, are the mulberry calculi, which are easily known by ... blackish colour, and irregular mulberry-like shape. The ... calculus, which is by far the most frequent of all, has more ...ppearance of a common stone; it is brown, and smooth, and ...rm, and in general has a flattened oval figure, while the ...y phosphates, which comprize the bone earth, the ammoniaco-magnesian phosphate, and the fusible calculi, and which are in frequency of occurrence to the lithic concretions, are usually found of a greyish white appearance, and of a less ...act structure.

... will presently be seen that medicinal substances, which are ... with a view to dissolve these concretions, or correct their ...ncy to increase, have a very different effect, as applied to ...li of different component principles; it consequently be... an object of solicitude on the part of the medical pre...er, to ascertain the precise nature of the particular substance which he is endeavouring to bring his medicines to bear. ...n the patient discharges gravelly matter or small fragments ... one, these ought therefore to be put to the test of chemical ...ination; and these tests, in the present improved state of ...ical science and manipulations, are managed with much ...parative facility. We shall present our readers an ...ged account of Dr. Marcet's section on this head. Sup... you have a fragment of stone, which you conceive to be ... up principally of the lithic or uric acid, expose it to the ... of a blow-pipe, it will, if thus formed, immediately blacken, a smoke of a strong characteristic odour, and gradually be ...umed. Upon another fragment of the same concretion, ... in a glass vessel, some caustic or pure alkali, and, by the ...ion of heat, it will dissolve speedily. Lastly, try another ...cle of lithic calculus with a drop of nitric acid, and upon the ...cation of heat, the lithic acid will disappear. The calculi ...h are composed of the earthy phosphates, are to be ascer...d in the following manner; Pour muriatic acid upon the ...phate of lime calculus, and the concretion will soon be dis...ed. It may be identified, too, by its first blackening before the ...e of a blow-pipe, and soon afterwards becoming white, but ...dicating even a disposition to fusion, unless a very intense ... be applied. The ammoniaco magnesian phosphat is capa... f solution in muriatic acid, even with more facility than the

observer. Indeed, some of the m... our philosoph... cal instruments have been constru... very princip... The hygrometer is an instance in point. The most delicate... these instruments, is that which ... been constructed by Mr... Kater, from the beard of an Indian grass, the *Andropogon co... tortum (twisted Andropogon)*, which, from its nerve of perf... dryness, to the saturation by moisture, twists around its ... axis ten or twelve times :* if, therefore, one end of the beard... fixed, and the other be attached to an index pointing to a ... cumference divided into one hundred equal parts, we have ... enormous scale of 1000 or 1200 degrees. Human skill, ho... ever, is not absolutely necessary to the existence of a vegeta... weather-gage; and yet we can scarcely subscribe implicitly ... all the following assertions:

'The opening or shutting of some flowers, depends not so much ... the action of the stimulus of light, as on the existing state of ... atmosphere, and hence their opening or shutting betokens chan... If the *Siberian Sow-thistle* [*Sonchus Sibiricus*†] shuts at night, ... ensuing day will be fine; and if it opens it will be cloudy and ra... If the *African Marigold* [*Tagetes erecta*] shuts after seven o'cl... in the morning, rain is near at hand. And if the *Convolvulus arv...* [*the Corn Bind-weed,*] *Calendula fluviatilis* [*C. pluvialis?* ... the *Small Cape Marygold,*] or *Anagallis arvensis* [*the Scarlet Pi... pernell,*] are even already open, they will shut upon the approach ... rain, the last of which, from its peculiar susceptibility, has obtained ... name of the *Poor Man's Weather-glass*. Vol. II. p. 446.

If we were inclined to pursue these accidental analog... between the productions of art and the spontaneous result... unassisted nature, we might amuse our readers with a dozen ... popular examples. *Dionœa muscipula* (Venus's Fly-trap) ... been before quoted; this curious plant is not only an example ... irritability analogous to the nervous affections of animat... beings, but the very machinery by which it entraps the unw... fly, bears a striking similarity to a rat-trap. The North Am... rican *Saracenia purpurea* (the Purple side saddle flower) ha... leaves furnished with an anomalous appendage somewhat fun... shaped, forming an artificial bucket adapted to contain ... *Nepenthes distillatoria* (the Ceylon Pitcher-plant) is still m... sportively imitative. From the end of the leaf issues a thr...

* See an interesting memoir on the hygrometric properties of ... curious plant (the *Oobeena Hooloo* of the Mysore country) in ... *Asiatic Researches*, Vol. IX. It was first brought to England ... 1806; but the mechanical construction of the instrument has ... much improved by Mr. Jones, Optician, Charing Cross. *Rev.*

† Throughout this article, wherever either the Scientific or ... Trivial name has been omitted by our author ... have inserted ... *Rev.*

the substance, called by Dr. Wollaston cystic oxyd. 7th. The *alternating* calculus, or concretion composed of two or more different species, arranged in alternate layers. 8th. The *compound* calculus, the ingredients of which are so intimately mixed, as not to be separable without chemical analysis. 9th. Calculus, from the prostate gland.'

The lithic calculi and the earthy phosphates, are, as we have above hinted, the most commonly found; and next to these, in frequency, are the mulberry calculi, which are easily known by their blackish colour, and irregular mulberry-like shape. The lithic calculus, which is by far the most frequent of all, has more the appearance of a common stone; it is brown, and smooth, and uniform, and in general has a flattened oval figure, while the earthy phosphates, which comprize the bone earth, the ammoniaco magnesian phosphate, and the fusible calculi, and which are next in frequency of occurrence to the lithic concretions, are more usually found of a greyish white appearance, and of a less compact structure.

It will presently be seen that medicinal substances, which are given with a view to dissolve these concretions, or correct their tendency to increase, have a very different effect, as applied to calculi of different component principles; it consequently becomes an object of solicitude on the part of the medical prescriber, to ascertain the precise nature of the particular substance upon which he is endeavouring to bring his medicines to bear. When the patient discharges gravelly matter or small fragments of stone, these ought therefore to be put to the test of chemical examination; and these tests, in the present improved state of chemical science and manipulations, are managed with much comparative facility. We shall present our readers an abridged account of Dr. Marcet's section on this head. Suppose you have a fragment of stone, which you conceive to be made up principally of the lithic or uric acid, expose it to the flame of a blow-pipe, it will, if thus formed, immediately blacken, emit a smoke of a strong characteristic odour, and gradually be consumed. Upon another fragment of the same concretion, pour, in a glass vessel, some caustic or pure alkali, and, by the addition of heat, it will dissolve speedily. Lastly, try another particle of lithic calculus with a drop of nitric acid, and upon the application of heat, the lithic acid will disappear. The calculi which are composed of the earthy phosphates, are to be ascertained in the following manner; Pour muriatic acid upon the phosphate of lime calculus, and the concretion will soon be dissolved. It may be identified, too, by its first blackening before the flame of a blow-pipe, and soon afterwards becoming white, but not indicating even a disposition to fusion, unless a very intense heat be applied. The ammoniaco magnesian phosphat is capable of solution in muriatic acid, even with more facility than the

phosphat of lime calculus, and its ammoniacal combinations will become disengaged by the heat of a blow-pipe, leaving the remaining phosphate of magnesia opaque, and susceptible of an imperfect fusion. The fusible calculus is easily distinguished when subjected to the flame of a blow-pipe, by melting, bubbling up, and running into globules of a pearly appearance. This also is readily dissolved by acids, and especially by the diluted muriatic acid. The mulberry calculus is, as already stated, for the most part sufficiently easy of detection, by its external characters. 'Its most obvious chemical character is, to swell out, when 'exposed to heat, and to expand into a kind of white efflo-'rescence, which, when brought into contact with paper, stained 'with the juice of violets, and slightly moistened, turns it green.' This calculus does not indicate much solubility by trial with either the acids or alkalies. The cystic calculus is distinguishable by its peculiar waxy appearance, and by its peculiar smell when heated. This concretion soon yields both to acids and to alkalies.

Such, then, are the concretions most commonly observed in or about the urinary organs, and such the mode in which their several constituent principles may be best developed. There are one or two others noticed by Dr. Marcet, of a *sui generis* kind, but which are so unfrequent in their occurrence as to be scarcely worthy of notice. We shall therefore proceed to advert briefly to the *quo modo* of their generation. The more commonly received notion respecting calculous formations, is, that they are precipitates from the urinary secretion, in consequence of one or other of the several ingredients of which urine is formed, either becoming disproportionately increased, or inordinately diminished, and thus forming insoluble compounds, which are precipitated and retained instead of being discharged. The late Dr. Austin, however, in a very ingenious treatise on Stone, published in the year 1791, contends for a different theory of calculary concretion. This writer conceives, 'that the 'proximate cause of the disease, or stone, does not exist in the 'uriniferous vessels of the kidney, or in the fluid secreted from 'them, but *in the coats and glands* of the several cavities 'through which the urine passes.' In support of this principle, he alleges, that mucus readily forms stone out of the body, and that stones are found within the coats of the bladder, and in the prostate gland where the urine has no access. Irritation excited in the bladder, he remarks, causes stones to be generated there, and as incrustations are formed upon foreign bodies in the bladder, so are they also in the mucous glands and membranes in other parts. Dr. A. makes use of other arguments to establish his assumption, but we have extracted those that appear to us the most forcible. We cannot help expressing surprise, that

sent author, Dr. Marcet, does not enter into the question *modus operandi* of calculous productions, with that par- ty and precision which we should have expected from a so much scientific accuracy and philosophical acumen, as idently endowed with. Dr. Austin carries his notion too n regard to the mucous and membranous productions of a more minute analysis of urinary concretions than had d in his time, at once shews the analogy not to be so s he assumed it to be with other membranous concretions, chalk stones in gout, and at the same time establishes semblance more fully to fluid urine; nevertheless, we are d to regard the secretions from the mucous membrane lines the urinary organs and passages, as having a very rable share in the formation of stone, and to infer that ubstances and means which are employed to correct the us tendency, act in a considerable measure upon the secretions of the glandular parts to which we allude. Dr, indeed very ingeniously conjectures, that the operation stone, proves often a radical remedy for the disease, not by extracting the calculus already formed, but by exciting action in the coat of the bladder, so as to obviate future ions.

t respects the remote causes of stone and gravel, or the utional dispositions and habits of life which combine to hese concretions, inquiry has hitherto left us considerably dark. We know that the gouty diathesis and the ten- to gravel, are frequent concomitants, but they are by no invariably so; the one and the other state and disposition xisting quite exclusively: with regard to the exterior or iately exciting causes of calculus, nothing certain or satis- has hitherto been ascertained. The use of what are hard waters, has been conjectured to be influential to- the generation of stone; but beside that human calculus is fferent from the several combinations of earthy substances these waters are found to contain, it has been observed ose individuals are quite as subject to them who live con- on waters which are termed soft, as persons who runk of mineral and earthy springs through the whole of ves. Dr. Marcet seems inclined to suppose, that there is er relation in calculous complaints to the functions of the han has hitherto been conceived, and he concludes the of his work which is devoted to that inquiry to which we lvert, by making the following 'inferences.'

this early stage of the enquiry, and until a much greater num- documents than those I have been able to collect, shall have ocured, we should in vain attempt to connect the facts afforded e reports, with any systematic view of the causes of calculous

disorders. But I indulge in the hope that the present essay may be the commencement of an investigation, to which results of subsequent researches on the subject will be gradually added. In the mean time sufficient evidence has already been obtained to shew, that in some establishments, both in this and other countries, a remarkable uniformity prevails in regard to the frequency of the disease, whilst in other instances a great discordancy is observable, *and that none of the circumstances commonly suspected to influence this disorder, can satisfactorily account for this variety of results.* This naturally leads to the suspicion, that the tendency to form urinary calculi must arise from some general causes, independent upon the peculiarity of food or beverage to which they have been usually ascribed; *and since it appears that in hot climates, and especially between the tropics, these complaints are almost unknown, one is naturally led to connect this circumstance with the great changes in the urine known to arise from different conditions in the surface of the body,* and to enquire whether amongst other causes there may not be some essential connection between the state of the cutaneous functions, and the greater or less prevalence of this class of disorders.'

With respect to those several remedial processes which have been instituted with a view either to dissolve stone when formed, or to prevent the increase of the concreted substance, there cannot be a doubt that the question of their efficacy, must greatly depend upon the practicability of any solvent or corrective matter finding its way to the urinary organs; and if that be possible, the next object of inquiry will be, What are the constituent ingredients of the particular substance to which our curative attempts are about to be applied? Now, that alkaline substances are capable of being conveyed to the urinary organs, and imparting their specific properties to the secreted fluid, has been ascertained beyond the possibility of a doubt. Among the late Dr. Whytt's cases, we find the following experiment, which, as being conducted by an individual who was himself the subject of the experiment, and a man of unquestionable veracity, it may not be amiss to record.

'The Reverend Dr. Richard Newcomb, now Lord Bishop of Landaff, while drinking two English quarts of lime water daily, for the cure of a stone in the bladder, poured his urine every morning and evening upon a piece of human calculus weighing 31 grains; by which in the space of four months it was reduced to three pieces weighing in all six grains. Upon one of these pieces, weighing 2,31 grains, he caused to be daily poured for two months, the fresh urine of a person who drank no lime water, at the end of which time the piece of calculus was found to weigh, 2,56 grains, having *increased* in weight a quarter of a grain. This same piece being afterwards steeped in the Bishop's urine, (who continued to drink lime water as above) from June 24 to July 9, was in these few days quite crumbled into powder.'

One difficulty presents itself in reference to the solvent agency

of substances taken into the stomach; and it has been urged as an objection against the supposition of lithonthriptics possessing any specific virtue. It is this, that mild alkalies, as they are termed, or those alkaline substances which are combined with the carbonic acid, have appeared to mitigate the symptoms of stone with greater facility and effect than the pure or caustic alkalies, whereas it is these last which display their solvent properties upon lithic concretions out of the body, with by far the greatest activity. This objection, however, is satisfactorily met by the statement, that the carbonic acid of the mild alkalies, may, and does, by meeting with the acid of the stomach, become expelled or neutralized, and that thus the medicine is brought to precisely the same condition of efficacy as if it had been taken uncarbonated or pure; while it has this advantage when administered in a mild form, that it can be taken in a much larger quantity, and that, moreover, the neutralization of the acid in the first passages, corrects the constitutional tendency to fresh deposits of calcareous matter.

The principle then being admitted, that alkaline matter, when taken into the stomach, possesses at the very least some corrective and solvent property, (it being recollected at the same time, that urinary concretions occasionally happen, which are not acted upon by alkalies, but on the contrary, are only solvable in the mineral acids,) it follows of course to be considered, whether, and to what extent, these acid substances are capable of impregnating the urine with their specific influences. On this head, we shall extract the following observations of Dr. Marcet.

'With regard to the acids,' says our Author, 'the question is not so easily resolved. For, as the urine is naturally acid, and especially containing portions of both the muriatic and sulphuric acids, which are those commonly used as medicines, any small increase of either of these acids in the urine, in consequence of their being taken into the stomach, cannot be so readily ascertained. It is however stated by some chemists, and in particular by Mr. Brande, that acids taken into the stomach, are actually capable of being conveyed into the bladder; and this he has more especially endeavoured to ascertain by experiment with regard to the carbonic acid. Unfortunately, however, although alkalies do certainly, and acids may possibly, reach the urinary passages, yet experience has shewn, that the quantity of either, thus conveyed through the circulation, is so small, that very little, if any impression, can be made on large pre-existing calculi with whatever freedom or perseverance these medicines may be used. But there is abundant evidence to prove, that we are able in many instances, to produce an effect sufficient to check the prevailing diathesis, and even sometimes to bring on a calculous deposit, depending upon an opposite state of the system; a change, which I have myself repeatedly witnessed.'

We have been induced to make the above extract, partly

for the sake of doing justice to the ex ; and *unsystem-like* freedom, with which the wr at limits of medicinal operation, in the way of solvent efficacy; and partly with the view of impressing the nec y of early ascertaining the precise nature of those sabulous c , which are passed in a gravelly subject, before any curative plans are adopted, for the purpose of preventing their increase; since the common alkaline lithonthriptics, might, in the place of proving remedial, actually, in some cases, afford afresh *pabulum* to the disorder. Into the minutiæ of these plans, we do not consider it as our province to enter; but we shall take occasion to make a short extract from a writer of celebrity, bearing upon the point of discrimination to which we are now adverting. It will be recollected, that we have remarked, in a former part of the present paper, that the lithic or uric acid calculi, are the most common species of concretions, and that these are soluble in alkaline menstruæ. In this case, alkaline medicines are called for, and will prove more or less efficacious. But in those kinds of calculi which are composed of earthy bases with phosphoric acid, it will also be recollected that the muriatic acid was said to be the agent of solution; but it may be now proper to add further, that lime and alkalies might not only be thrown away when applied to these concretions, but that the exhibition of these medicinals as just hinted, would in many cases be actually calculated to increase the evil they were intended to lessen, by furnishing that earthy substance in greater quantities, by which the base of the concretion is principally formed. 'The 'absurdity,' (says Dr. Pemberton, the author to whom we have just alluded,) 'of persevering in a plan of alkaline medicines to 'dissolve a calculus, which is not in the smallest degree acted 'upon by an alkali, but on the contrary by an acid, is sufficiently 'apparent. I am here alluding to the schœlian and fusible calculi; the first sort being soluble in alkalies and not in the muriatic acid, the second, soluble in the muriatic acid, and *not* in 'the *alkalies*. The fusible calculus, or rather the fusible sand, '(continues Dr. P.,) as mentioned by Dr. Wollaston, I am inclined to believe, is much more common than is usually suspected, and the benefit (he adds) obtained from an acid solvent 'in this species of calculus, I have observed, is much more rapid, than could be expected from the usual effects of repeated 'solvents in other cases of calculus.'

It is most probable, that in the instances which Dr. Pemberton adduces in support of this assumption, the benefit procured by the mineral acid, was referrible to its action on the first passages, and to its thereby correcting the tendency to sabulous deposite. But we must refrain from going further into practical detail. We shall therefore conc our r , by recommending both to the philosophical inquirer, a to the medical

practitioner, an attentive perusal of the work, which has furnished the occasion of these animadversions. Dr. Marcet's style we think admirable. It combines scientific precision with graceful ease. The plates, which are by Milton from drawings by Thomson, are executed as much *to the life*, as any graphic illustrations of pathological subjects we have ever seen. This performance of Dr. Marcet, although perhaps containing very little more than had already been advanced in the Philosophical Transactions, and other scattered publications, is an elegant and classical compendium of the present state of chemical, physiological, and medical science, in reference to the particular subject upon which it professes to treat.

Art. VII. *Sermons on the Death of* Her Royal Highness the Princess Charlotte.

(Continued from Page 90.*)*

WE had intended to resume, at some length, in our last Number, our notice of the numerous discourses which have been published on this melancholy occasion. But ere this time, our readers will have made their selections from the list, and laid the volume by in their libraries. We shall now therefore restrict ourselves to a very brief discharge of what we feel to be an invidious task, humbly entreating the authors of any sermons we may omit to notice, to accept, in apology, the distinct admission we hereby make, that their claims are probably not inferior to the claims of such as are more *fortunate* in attracting our notice.

The Sermons we have already adverted to, would have furnished matter for abundant remark. Dr. Chalmers's, in particular, embraces the consideration of some very important, but very irrelevant political subjects, which we may take some future occasion of discussing, but for the present they must be passed by. We confess that we have been much the best pleased with those Sermons, in which the doctrines of the Gospel are made more prominent than the politics of the preacher. A remark of this nature we have made before; and though it might seem too indiscriminately to bear, in a way not exactly intended, upon sermons of a very opposite complexion, we see no reason to retract our opinion, that whatever was adapted to excite the angry feelings of party, or to divert the attention from the personal improvement of the occasion, was at the best injudicious. In some instances, a much stronger word would not be inapplicable.

A sermon by the Rev. C. J. Hoare, vicar of Blandford, founded on Psalm xxxix, 9, seems entitled, by the good sense which is manifested in treating the subject, to be distinguished as one of the best which have proceeded from the clergy. After considering what, in such a season of calamity, "we ought not to do,"—

under which division he judiciously remarks, 'Let us not be 'tempted too deeply to speculate upon the secret intentions 'of our heavenly Father in such a visitation,'—the Preacher proceeds, in the following remarks, to state 'what we ought 'not to do.'

'I. Let us, then, begin with *acknowledging the imperfection of our own blind and fallible judgment*, which had led us to build our hopes so high upon a passing shadow—the semblance, indeed, and but the semblance, of a great and permanent national blessing. It was unquestionably an error, though like many others known only by the event, that we had conceived *that one circumstance* so essentially necessary to the best interests of this nation, which God has now taught us in more than words not to have been necessary. There is no one, I am sure, amongst us, rash enough, on this or on any occasion, deliberately to confide in the wisdom of his own choice, rather than in the wisdom of the Divine appointment. For my own part, I most freely confess, that if any one consideration more than another has prevailed to afford relief to my own mind, under the pressure of this heavy disappointment, it has been the single thought, that could I have previously known the will of God respecting the event in question, I should not have dared, even for a moment, to have wished that will reversed; nor, even as I tendered my own and my country's best advantage, to have "stayed His hand, or to have said, What dost Thou?" It is my desire, and let it be also yours, to learn from this consideration, more and more to distrust the wisest calculations of all human foresight; to be prepared for every reverse: and with greater confidence to commit all our ways into His hands, whose "tender mercies are over all His works," and who alone infallibly knows what is best for us.'

'2. Painful, however, as we doubtless feel this severe act of the Divine Sovereignty; let us next consider, that as our sins have most clearly deserved all there is of *chastisement* in it, so that *our repentance alone, and deep contrition for sin, can avert its worst consequences as a national curse*. When the Almighty appears to us in the dispensations of his providence, he *will* be seen; when he speaks to us in the thunders of his power, he *will* be heard. Vain is it when thus admonished, to reply in the language, or the spirit of Pharaoh, "Who is the Lord, that I should obey his voice?" Vain is it to harden ourselves, like him, against repeated warnings; or, when forced, at length, to mourn almost as if "there were not an house where there was not one dead," still, like him, after a little alarm, and a few momentary relentings of conscience, to return to the very same courses which had brought this evil upon us. "Of you, beloved," may I have cause, and that on the best grounds, to say, that "I am persuaded better things, and things that accompany salvation." God grant that the impression upon your hearts, and upon those of the nation at large, made by this day's ceremony, may be deep, lasting, and effectual; that we may see a positive and rapid advance amongst us all in the fervours of a rational devotion, the convictions of a well-grounded faith, the fruits of an abiding holiness of life; and that these free-will offerings of a nation's grief may be accepted, not as an atonement for

our guilt, but as a pledge of our own acceptance, by faith, of that ONLY ATONEMENT which can avail for our pardon—even "the full, perfect, and sufficient sacrifice" of a Saviour upon the cross.'

pp. 19—22.

Very different is the recommendation of the Rev. Dr. Gray, who, in his Sermon, traces this affliction of the land, to the murmurings and dissensions of the wicked and depraved; and directs us to contemplate in the 'diversified scenes of misery 'experienced by neighbouring countries,' 'a series of awful 'lessons against civil discord and a love of change.' He alludes pretty explicitly to the parodies on the Liturgy, and the treasons affirmed, on the authority of Oliver and the documents in the Green Bag, to have been somewhere or other meditated, as the circumstances which call for contrite reflection. Our old friends the Christian Observers seemed, we recollect, to be of the same opinion; that is to say, that, first of all, the sound, and peaceable, and loyal, and church-going part of the nation, which they would themselves allow to be by far the larger part, are, on this hypothesis, visited with what must be regarded as a great calamity to the country,—the machinations of seditious and wicked men, and then, this innocent majority are still further punished for the sake of these few despicable delinquents, by another calamity. The wisdom exhibited in this supposition, is on a par with the narrowness of feeling it betrays. And now for Dr. Gray's spiritual prescription!

'If I have been warranted in presuming that God may have been offended by discontent, and by a disposition and a malicious abuse of liberty, *it must be by gratitude, and by a reverence for lawful authorities, that we recover the divine favour.*'

The venerable Rector of Aston Sandford is a man of a different spirit. His Sermon is one of the very best we have seen.

'Many, I fear,' says this good man, 'will take occasion from the events which we this day are assembled to deplore, to inveigh against the conduct of others, without attempting to amend their own. But in this respect I would be wholly silent; except, as I feel myself required as a minister of God to hint two particulars, in which none of us here present is concerned.'

These two particulars are, indeed, considerations of no small importance, and coming from Mr. Scott, they will not, we hope, be charged upon either a spirit of sectarianism or of disloyalty.

'I must confess, that I have frequently regretted, and now more than ever regret, that no public prayer should have been offered up in our service, for one whose life and welfare were not only so near the heart of Britons in general, but of so great importance to the nation at large; and especially in the prospect of her becoming a mother: and I feel conscious of criminality, that I did not offer public as well as private prayers, in her behalf; and so excite others to

do the same. I feel this as a criminality in myself, and probably many, upon reflection, may find themselves involved in some measure of guilt on this account.

'I would also just hint, yet with respectful deference to every part of our legislature, whether the restrictions put upon the marriages of the royal family, can be supported on scriptural ground? And whether they have not a direct tendency to produce that very state of things, in respect of our royal family, which we now more than ever regret, and which enhances our solicitude on this mournful occasion!' p. 19.

Mr. Scott deprecates 'the general and almost universal disposition, prevailing among men of the most discordant sentiments, political and religious, without excepting some zealous professors and preachers of evangelical truth, to trace back every painful event connected with our many late trials and deliverances, to the criminal misconduct of some description or other of their fellow mortals, without "seeing the hand of the Lord," or hearing "the voice of the rod," and recollecting "who hath appointed it."'

There are two excellent practical discourses on that passage in the Epistle to the Corinthians, "Brethren, the time is short," &c.; the one preached before the University of Cambridge, by the Rev. George Cornelius Gorham, Fellow of Queen's College, the other, at the Independent Meeting-house, Blackburn, by the Rev. Joseph Fletcher. The latter contains some passages in a very elevated style, but we transcribe the following, as a specimen of the exactly proper direction which ought to have been given to the thoughts of the audience.

'And now, my friends, having briefly illustrated the admonitory cautions in the text, let me inquire—*What is your portion—What the source of your chief felicity?*

"They build too low, who build beneath the skies."

What does it avail a much lamented Princess, that she was the descendant of monarchs, and the expectant of a throne! Would the thought of this splendour blunt the dart of death, or afford any alleviation of its pang? You lament as you ought to do, this melancholy event—you see an affecting instance of the uncertainty and vanity of all earthly distinctions—and the appeal to the sympathies of your nature is enforced by the associations of dignity, and youth and beauty, and high moral excellence, with the character of the departed Princess. But let not these national feelings, this indulgence of your sensibilities, this mental luxury of grief, that excites the imagination to melancholy musings, and fills the heart with genuine sorrow—Oh! let not these passing emotions, nor the political speculations that may mingle with them, bound and limit your meditations. Be concerned above all things, that your thoughts and reflections should re-act on yourselves—*your own* character—your own destiny. While you think of the sudden transition from all the

scenes of earthly grandeur to the darkness and solitude of the tomb—the exchange of all the bliss of domestic life and conjugal happiness, for the icy touch and chill embrace of death—Oh! remember that you are mortal; you too must make a transition, and it may be as sudden as hers; you must feel that touch, you must meet that "last enemy!" If any thing in this world be your portion, you must then leave it for ever. Is it not then of eternal consequence to ascertain whether you have a portion that will survive the last conflict, that will continue to satisfy you in another world, and be your possession for ever! Do you enquire what is that portion, which is adapted to the capacities and desires of your immortal nature, and which alone can make you happy—I answer—*it is the favour of God!* How can that favour be your portion? Only through the mediation of Jesus Christ, by whose appearing it is manifested, and who "came into the world to save sinners." pp. 28,—29.

The sermons of the Protestant Dissenting Ministers, published on this occasion, are, we believe without exception, characterized by a warmth of loyalty to the House of Brunswick, which has ever associated itself with an attachment to those principles of civil and religious liberty, which placed them on the British throne.

'The grief called forth on the present occasion, (remarks Mr. Philip, in a sensible Sermon on Peter v. 6.) furnishes a great moral lesson to Princes. It shews them that much of the stability of the throne depends on the character of the sovereign who fills it, and that if they are not wanting in respect to themselves, they will seldom have to complain of the loyalty of their subjects. The inhabitants of these lands, as in all free states, may differ in opinion respecting the measures of administration; but there is no prejudice against royalty in this country, no want of reverence and affection to the house of Brunswick. This is sufficiently evident from the eagerness frequently manifested by the people, to dwell upon any favourable redeeming circumstance in the character of our Princes, and from their proneness to idolize, and to carry their admiration beyond ordinary bounds, as on the present occasion, when the character is formed on virtuous principles.

'While the most enlightened nation in the world, is at this moment holding up to surrounding states, an edifying example of its loyalty; let the Princes of the earth remember, that the affection and esteem of their subjects are not to be commanded, by a parade about the principles of legitimacy, or by the mere trappings of royalty; but by the cultivation of those virtues which adorned the character of our lamented Princess, and which are necessary to respectability in the ordinary walks of life.' *Philip's Sermon, delivered in the Congregational Chapel, Aberdeen.* pp. 34, 35.

The following extract from the Discourse preached at the Independent Meeting-house at St. Neots, by the Rev. Thomas Morell, will place the preacher's loyalty in full view, but we

cannot conceal our opinion, that a subject so delicate had better not have been adverted to. Upon *whom* "rests the weight of "human blood?"

'It is true, when the oppressor who has long exercised a cruel tyranny over his wretched subjects is cut off by death, the event cannot but be hailed as a national deliverance. And when an aged sovereign, the father of his people, gently descends into the vale of death, closing in peace and honour a long and prosperous reign; this, too, being a looked-for event, which takes place according to the ordinary course of nature, can scarcely be deemed calamitous. But when death makes an unexpected irruption into our palaces, bearing thence their richest spoil, plucking up and destroying the fairest and the loveliest flower, in the midst of all its fruitfulness and beauty—this is assuredly not to be accounted amongst ordinary causes of regret. My friends, my hearers, my fellow-countrymen, when I contemplate this stroke, in connection with the previous calamity with which it has pleased God to visit the royal house; I cannot but consider them as forming a series of divine judgments, and as strongly marked indications of the wrath of God against a guilty nation. These many years, a dark cloud has overshadowed the mind of our venerable Sovereign. It has pleased the Supreme Disposer of crowns and empires, virtually to remove him from that high station which he had long occupied, by rendering him incapable of performing the functions of royalty; and thus to visit both him and us, with the most dreadful malady that can befall human nature. But when to this are added, the extinction of that light, which beamed so auspiciously on our island, in the person of the illustrious Princess, now no more—the snapping asunder at once of two most important links in the chain of succession to the throne—and especially, the affecting circumstances under which this mournful event has taken place, surely we cannot but consider these successive afflictions as judgments of the Most High, poured out on a people laden with iniquity—a kingdom on which rests heavily the weight of human blood!' pp. 19—20.

Art. VIII. *A Memoir of the Unfortunate John Vartie,* a Youth only Nineteen Years of Age, who was executed on Thursday, December 11, 1817, for the Crime of Forgery; To which are added, Some Letters addressed to the Rev. James Rudge, M. A. of Limehouse. Third Edition. Written by Himself, a short Time previous to his Execution. 24mo. pp. 24. Price 1s. 1818.

A VERY strong feeling, is, we believe, becoming increasingly prevalent throughout the nation, in favour of the expediency of some revision of our criminal code. The sentiments of some of the very first lawyers, and writers on jurisprudence, both in this country and in other kingdoms, are, it is well-known, in decided opposition to the sanguinary policy of attaching to such a multiplicity of offences, the extreme penalty of death, their objections being founded not so much on the inhumanity, as the inexpediency of such laws. Our criminal code inflicts the

shment of death *on upwards of two hundred offences;* but e number of capital offenders cast for death, a very small pro- ion are actually permitted to suffer; the humanity of the nation, umanity of its rulers, forbids it; and hence an uncertainty troduced into the operation of the laws, which very materially feres with the efficacy of the sanction, as a means of pre- ing crime. What is it better than a solemn mockery, to a Judge, placing on his head the awful symbol of doom, ounce the solemn sentence of the law upon an assembly nvicts, who know at the time, that that sentence will not xecuted, and is not intended to be carried into effect, upon larger part of their number? And yet, who that retains the ngs as well as the shape of a man, would propose as a remedy, the sentence should, as the laws now stand, be with unmi- ted severity, uniformly put in execution?

o the crime of forgery, however, the punishment of death with very rare and distant exceptions, been awarded with gour which no circumstances have been thought sufficient to k. The only uncertainty, therefore, has respected the chance scovery. Its consequences, especially in a commercial country, so destructive of that confidence which is the basis of all cantile transactions, that we cannot wonder that it should a to rank almost pre-eminent in the catalogue of delinquen- . And if any degree of punishment might be effectual to r from the commission of it, this consideration might seem stify a disregard of that rule of proportion between the penalty the moral heinousness of the offence, which claims to be sidered as the dictate of natural justice. When, however, the sequences of crime, as respects the bearings of the offence n the interests of society, rather than the hopeless depravity ne culprit, are made the reason of the severity of the penalty, n to the vindictive claims of justice it is thus considered as ssary to sacrifice that primary end of punitive discipline, the rmation of the offender, it is obvious that the justification of disproportionate severity, must entirely rest upon its ascer- ed and demonstrated efficacy in deterring others from the mission of crime. The plea of the general good, can other- e afford no warrant for such a disregard of the claims of the vidual, from whom are cut off, in that case unnecessarily, if unnecessarily wantonly, all opportunity of amendment, all ce for repentance.

The efficacy of capital punishments in any case, appears to be, his respect, extremely doubtful. It has never, we believe, n found, that the frequency of any particular crime has n lessened, in consequence of its being made a capital nce.

Death itself is not by the ignorant, the depraved, and the des-

perate, contemplated in the light of a punishment, so much as in that of a remaining alternative which, in some form or other, is inevitable, while the ignominy of a violent death, is not regarded as greater than the ignominy of any other punishment.

The attaching the penalty of death, moreover, to crimes of so very different a degree of enormity, takes away all distinctive and peculiar ignominy from that particular punishment; and as to the suffering, that is considered as in itself short, and, by the infidel, too often as final.

The frequency of public executions, has, there is reason to believe, a very injurious influence on the character of the population. By familiarizing them to the awful spectacle, it lessens their dread of a similar fate, and hardens them in crime. Nothing is more notorious than the commission of theft under the very gallows, and one very remarkable circumstance is on record,—our readers may depend upon the fact,—which shews that punishments of this description may, so far from deterring others, suggest the commission of crime. A young man who was capitally convicted of forgery in 1802, confessed, that the first thought of the crime was conceived at seeing a man executed for the same offence. He went home from the spectacle, and, on the same day, committed the forgery. Another fact scarcely less remarkable, has occurred at the recent sessions. Two young men, brothers under 25 years of age, were executed on the 25th of the present month, for stealing on the River Thames, their brother having been executed not fourteen months ago, for whom their agonized mother, when she took leave of them, was still in mourning!

But would any punishment, it may be said, prove more availing than the punishment of death? This is not the question. If the destruction of the offender is found not to avail in lessening the multiplication of offences, it is no longer necessary, and if not necessary, it ceases to be justifiable. There are some considerations, however, which tend to shew that a mitigated penalty, inflicted with certainty, would be likely to have a more beneficial influence upon society. In the first place, death is a punishment the outward array and terrors of which are, indeed, visible, and upon cultivated and religious minds these have a powerful effect, but what it is to the offender, is unknown, unrealized, unseen. The horrors of conscience which go before it, the waking pangs which succeed, form no part of the sentence of the law, and occupy no definite place in the mind of the spectator. All that acts upon his fears, is, what passes before him, and this he gazes upon with stupid curiosity, and comes away determined, by eluding detection, rather than by refraining from crime, to live as long as he can. Corporal punishment, solitary imprisonment, hard fare and hard

abour—these are sensible, tangible consequences, which can be ealized by the most grossly stupid and obdurate, and the idea of ermanent endurance is one which comes in more direct contra- iction to their love of idleness and ease. It is as much more ubstantially the object of dread, as a Bow-street officer is more n object of alarm than a church-yard spectre. Death itself ould often be the object of their deliberate though madly ig- orant preference; the dread of death is not therefore likely to e the most efficacious consideration to deter them from setting ie laws of their country at defiance.

Besides, although the execution of a malefactor may fail to waken any salutary fear, it is sure to excite commiseration for is fate;—unless, indeed, some circumstances quite unconnected ith his deserving to suffer in the eye of the law,—the unnatural einousness of his crimes, or the atrocity of his character,—change iat commiseration into a brutal sort of vindictive satisfaction. n any other case, guilty as he may be, and unpitied as would in ll probability be his sufferings, were the penalty any thing hort of death, were he consigned to labour or imprisonment, hen he is brought out to die, 'poor fellow,' is the general sen- iment of the mob. An undue, an immoral sympathy, which frowns all abhorrence of his offence, and which amounts, in many ases, to a dissatisfaction with the administrators of the laws, s if they were guilty of injustice, takes place in the minds of he spectators. The very end of the punishment, the only end hen the reformation of the culprit is for ever precluded, is thus ounteracted by the sanguinary severity of the sentence. The nalefactor is perhaps applauded for his heroism, or his resig- iation, or his penitence at the fatal drop, and many think rather f emulating his behaviour, should they ever be called to suffer, han of taking warning by his fate. These are not speculations, ut notorious facts; facts not of accidental occurrence, but rising out of the constitution of our nature.

It furnishes another very powerful argument against the policy of capital punishments, especially in the case of forgery and ther crimes, the penalty of which is regulated by other consi- derations than their intrinsic atrocity,—that in a very large pro- portion of cases, persons are deterred from the prosecution of the criminal, who is suffered to escape with absolute im- punity, in consequence of their reluctance, not to punish, but to destroy, to destroy soul and body, the individual who has injured them. This acknowledged fact is entirely subversive of the plea that might be raised on the ground of the certainty which attends the infliction of death in cases of forgery, for the consequent preventive efficacy of the penalty. Very few private individuals will be found, who will take measures to bring the culprit who has wronged them, to justice.

In the case, however, of forgeries committed upon the Bank, detection, prosecution, and suffering, follow, it may be said, with unerring certainty. The Law Committee of the Bank, have it is believed, uniformly adhered to their determination never to interpose, in cases of conviction, on behalf of the offender. To a Committee of this kind, invested with no royal prerogative, and inaccessible to private feelings, who possess neither the power to pardon, nor the inclination to spare, justice comes in the shape of an absolute unmodified duty. But from this very circumstance arises a powerful argument against the indiscriminating severity of the law. The general plea for the retaining of the punishment of death as the penalty of so great a multiplicity of offences, is, that the laws cannot take cognizance of the different shades of the same offence; that to deter from the crime, the maximum of punishment which may be due, is taken as the standard, but that the power of mitigation rests in the hands of the judge, while, as a last resource in any instance of doubtful criminality, the prerogative of remitting the penalty, remains with the Crown. In the case of forgery, when the Bank of England is the party, all this ingenuity of reasoning becomes null and void. The maximum of punishment is previously determined upon, and to any intercessions on behalf of the criminal for the mitigation of his penalty, the answer is, *The Bank will not interfere.* Under the present circumstances of the intimate connexion between the Government and the Bank, the understood *will* of the Bank, especially when opposed by the feeble representations of individuals, is a final rule of decision. How great soever may be the humanity of the Minister, or the repugnance of the Monarch to issue the fatal warrant, it is a *Bank case,* and there is no hope of mercy.

Does not such a statement as this imperiously call upon every friend of humanity to awake to the consideration of this interesting subject? When it is recollected, with how much ease, and at an expence far less than the annual cost of their prosecutions, this opulent body might render forgery a crime indefinitely difficult, by employing some skilful engraver to frame their notes, or by introducing some vignette which every common journeyman artist might not be able to imitate,—an expedient which some of the country bankers have found an effectual check to their notes being forged,—when we think how the difficulty of passing forged notes would be increased by the facility of detecting them, which must be in inverse proportion to the ease with which the original is copied, how are we to explain this total indifference of a body of respectable individuals in their corporate capacity, to every consideration but the certain punishment of crimes they are at no adequate pains to prevent?

By far the greater number of culprits, whose names appear on

e recent registers, are novices in crime, many of them young in
ge, their characters hopeful, at least not irreclaimable had their
ves been spared; but what is still more distressing, in several in-
ances, they have been the hired agents and tools of principals in
e offence of forging, who either contrive to elude detection, or
e suffered to escape. The execution of lads for uttering forged
otes, when the legal presumption that they are the forgers, is at
riance with the obvious features or ascertained circumstances of
eir case, being disproved by their youth, their incompetency,
eir habits, and their known accomplices,—is an excess of severity
hich it is most earnestly to be hoped, for the credit of our country,
r the sake of humanity, a British Parliament will not much
nger suffer to remain legal.

The infliction of capital punishments on boys and even chil-
en, is a separate consideration, which gives additional importance
the present subject. If capital punishments had a preventive
icacy, why not, it might then be said, hang children, to deter
ildren from crime? Nature revolts from the inhuman sugges-
n; but there is no occasion to call in feeling to supply an
swer. Capital punishments have no such efficacy, and if they
d, are the minds of children, or of thoughtless lads, likely to be
pressed by the force of example, when, in many instances, they
e but the tools of hoary villains, who sell them to the officer
thout compunction, and if not, they are the uneducated, un-
rtized, neglected offspring of convicts and reprobates? Is the
te of mercy to be closed against those to whom the doors of
owledge were never opened? and is that country which gave
m birth, to find them nothing better than a scaffold and a
ave? Is all attempt to reform the criminal to be abandoned,
hen the criminal has not yet attained the years of man? The
iter has himself seen a child of *nine* years old in one of our
ols, who had been double-ironed for execution,* and there are
liticians who think such an example might be of service to the
untry!—God forbid it!

With regard to the prevention of forgery, a far more humane
d salutary way of lessening the frequency of the crime, would
to compel the Bank to resume their cash payments and to call
all their one and two pound notes, which are, in by far the
ger proportion of instances, what are counterfeited.

In order, however, to obtain satisfactory evidence, that
pital punishments are not necessary, that the reformation of
e most atrocious offender is not morally impossible, nor prac-
ally difficult, that the destruction of individual life is not there-
re warranted by any principle either of sound policy, or of

* This, however, was not a Bank case; the crime was theft; and
e child was respited.

common humanity, we have only to look to the policy adopted by other nations,—in particular to the criminal code and prison discipline of the United States of America. Upon this subject ample details will, it is probable, be shortly laid before the public. In the mean time, we have thought it our duty to take this opportunity of drawing the attention of our readers to a subject which, unpolluted by the taint of party, unconnected with any political opinions, addresses itself with the strongest claims to consideration, to every one who has a heart to feel and a soul to be saved.

The case of Vartie was one of peculiar interest. Even his prosecutors interceded for his life, and every effort was made to save him. His youth, his former irreproachable character, his engaging manners, his classical attainments and attachment to study, all conspired to awaken no ordinary interest in his behalf. He was a criminal and deserved punishment: he was not depraved, and might have been reclaimed. Under almost any other circumstances, although dissatisfaction may arise with regard to the conduct of a Minister, Englishmen still feel it to be their bounden duty to acquiesce with complacency in the laws. In this anomalous case only, of the infliction of capital punishment, when the crime, how prejudicial soever its consequences to society, is of no proportionate guilt, it is of the laws we complain; of the administrators we do not.

We cannot speak with cordial approbation of the present publication. Poor Vartie's letters do him less credit than his behaviour during personal interviews. It is painful to notice the flippancy, the vanity, and the very inadequate views of religion exhibited in the Memoir; nor are the Letters to Mr. Rudge of a quite satisfactory nature. But before the fatal day arrived, he had, we trust, imbibed from the perusal of the Scriptures, from religious instruction and prayer, clearer perceptions of the revealed salvation, and a deeper sense of contrition for his offences. We saw the lines he had written on the walls of his last abode, and it is a hope we need not express, that he has ere this, through the atonement of Him who died on the tree, realized the blessed alternative.

Tu, fata quem dura huc trahunt, infelix, audi,
Cœli hadesve vestibulum hic locus est ipse.

Art. IX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Mr. F. W. Cronhelm is preparing for the press, a new method of Book-keeping, double entry by single, applicable to all kinds of Business, and exemplified in five sets of Books, possessing the brevity of single entry without its defects, and the proof of double entry without its redundancies, and obtains by two entries the same results as the Italian system by four. Its universal applicability is proved by distinct sets of Books for Retailers, Wholesale Dealers, Manufacturers, Merchants and Bankers; the whole comprising a great diversity of the forms and results of business, an improved arrangement of partnership accounts, and a plan of routine which will prevent fraudulent entries and erasures, in one volume.

Dr. Speer will shortly publish in a small volume, General Views relating to the Stomach, its fabric, functions, &c. &c.

Shortly will appear, a new Poem entitled the Recluse of the Pyrenees; inscribed to his Serene Highness Prince Leopold.

In the press, Familiar Lectures on Moral Philosophy. By John Prior Estlin, LL.D. in 2 vols. 8vo.

In the press, a Series of Discourses on the Millennium. By David Bogue.

Thomas Bowdler, Esq. is preparing a new edition of the Family Shakspeare, which will contain all Shakspeare's Plays, with the omission of some expressions not proper to be read aloud in a family.

Sermons on the Offices and Character of Jesus Christ: By the Rev. Thomas Bowdler, M.A. will appear shortly.

In the course of next month will be published, the Fudge Family in Paris, in a series of Letters from Phil. Fudge, Esq.—Miss Biddy Fudge.—Mr. Bob Fudge, &c. Edited by Thomas Brown the younger, Author of the Two-Penny Post Bag.

Mrs. Æneas Laurent (of Liverpool) intends publishing by subscription, Poems and Tales in Verse, in one volume, foolscap 8vo.

Mr. Curtis, whose improvements in the treatment of Diseases of the Ear, have of late occupied so much attention, has now in the press, his Introductory Lecture to his Course on the Anatomy, Physiology, and Diseases of that Organ, as delivered at the Royal Dispensary.

Early in March will be published, the Report of a Committee of the Linnean Society of New England, relative to a large Marine serpent seen near Cape Ann, Massachusetts, in August 1817.

Mr. Bernard O'Reilly, who in the Summer of 1817, undertook a Voyage to Davis's Straits, as Surgeon on board a Whale Ship, for the express purpose of scientific pursuits, is about to publish in a quarto volume, Observations on Greenland, the adjacent Seas, and the North West Passage to the Pacific Ocean, illustrated by numerous drawings from his own continued observations.

In the press, Childe Harold's Pilgrimage to the Dead Sea, a Poem.

A new edition of the late Mr. Daniel Turner's Letters, Religious and Moral, addressed to a young Gentleman in India, designed to inspire the Minds of Youth with the love of Piety and Virtue, is printing, and will appear in the course of the Month.

The Rev. John Marriott, M.A. of Exeter, will shortly bring out a volume of Sermons, in octavo.

The Rev. W. Hett, of Lincoln, has in the press, in two octavo volumes, Discourses on several Subjects and Occasions.

Mr. George Dyer, is printing in two large octavo volumes, the Privileges of the University of Cambridge.

Prince Hoare, Esq. is engaged on a Life of the late patriot and philanthropist, Granville Sharp, Esq.

Dr. Busby has in the press, a New Grammar of Music, which will include the whole compass of the science.

G. Arnold, Esq. is preparing for publication, a History of the Civil Wars of England, illustrated by 200 engravings from original paintings.

The Rev. Thomas Gisborne has in the press, the Testimony of Natural Theology to Christianity.

Mr. Robert Macwilliam, architect, has in the press, an Essay on the Origin and Operation of the Dry Rot, in a quarto volume, with plates.

The Rev. C. Philpot, rector of Ripple, is preparing a History of the French Protestants and the Reformed Church of France, from the introduction of Protestantism to the revocation of the edict of Nantes.

Mr. R Bloomfield is engaged in a poem descriptive of Southill, near Bedford, the seat of the late Mr. Whitbread.

Mr. Chambers has in the press, Geographical Questions and Exercises, interspersed with historical and biographical information.

John Bramsen, Esq. is printing, in two octavo volumes, Letters of a Prussian Traveller, interspersed with numerous anecdotes, descriptive of a Tour through Sweden, Germany, Hungary, &c.

The Rev. E. W. Grenfield, of Bath, has in the press, the Connection of Natural and Revealed Theology.

The Rev. T. T. Haverfield has in the press, a volume of Lectures on the Church Catechism.

Mr. Bakewell is preparing for publication, a Treatise on Practical Geology, illustrated by engravings.

A Collection of the Poems of Arthur Brook, Esq. of Canterbury, is in the press.

Messrs. Savigny and Correard's Voyage to Senegal, in 1816, undertaken by order of the French Government, will soon appear in an octavo volume.

The Rev. Dr. Winter will soon publish a second edition of Pastoral Letters on Nonconformity, addressed to young persons.

A new edition of Pilpay's Fables, embellished with elegant wood cuts, is nearly ready for publication.

In the press, "On Protestant Nonconformity:" by Josiah Conder, in one vol. octavo.

In a few days will be published, the Rev. Robert Hall's Reply to the Rev. J. Kinghorn.

Art. X. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Code of Agriculture; including Observations on Gardens, Orchards, Woods, and Plantations. By the Right Hon. Sir John Sinclair, Bart. 8vo. 1l. 1s.

BIOGRAPHY.

A Biographical Peerage of Ireland, in which are Memoirs and Characters of the most celebrated Persons of each Family, and the Arms engraved on wood, royal 18mo. 9s. boards.

New Biographical Magazine, containing Portraits, with Lives and Characters of eminent and ingenious Persons, in every age and nation, each number containing eight highly finished Portraits from the most esteemed likenesses engraved by Holl, in his best style, with the Lives and Characters written by Mr. Harrison.

The Life and Errors of John Dunton, Citizen of London, with the Lives and Characters of more than 1000 contemporary Divines, and other Persons of Literary Eminence. To which are added, Dunton's Conversation in Ireland, and Selections from his other Works. With a faithful portrait. 2 vols. 8vo. 1l. 5s.

Memoirs of the Legal, Literary, and Political Life of the late Rt. Hon. John Philpot Curran, once Master of the Rolls in Ireland: comprising copious anecdotes of his Wit and Humour; and a selection of his Poetry. Interspersed with occasional Biography of his distinguished cotemporaries in the Senate and at the Bar. By William O'Regan, Esq. Barrister. 8vo. 10s. 6d.

A Biographical Memoir of the Public and Private Life of Her Royal Highness the Princess Charlotte; illustrated by Recollections, Anecdotes, Traits of Character, with a circumstantial detail of her last Moments, and of the Funeral, and incidental information upon Persons

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THE

ECLECTIC REVIEW,

FOR APRIL, 1818.

Art. I. 1. *Historical Account of Discoveries and Travels in Africa.* By the late John Leyden, M.D. Enlarged and completed to the present Time, with Illustrations of its Geography and Natural History, as well as of the Moral and Social Condition of its Inhabitants. By Hugh Murray, Esq. F.R.S.E. Maps, 2 Vols. 8vo. 1l. 7s. Edinburgh. 1817.

2. *Report from the Select Committee on Papers relating to the African Forts.* Ordered by the House of Commons to be printed, 26th June, 1816.

3. *Report from the Committee on African Forts.* Ordered by the House of Commons to be printed, 25th June, 1817.

FROM early antiquity to the present times, curiosity and imagination have claimed a sort of *right of common* in the unexplored wastes of Africa. These restless impulses of our nature, have there found an unenclosed domain, where they may revel and expatiate in boundless freedom, and they have not been negligent in asserting and exercising the amplest construction of their privileges. Fact and illusion have been blended together, to form a series of splendid and attractive objects, towards which the anxious inquiries of mankind, and the persevering exertions both of scientific and mercantile travellers, have been successively directed. The chronicle of these various enterprises, is, in fact, the key to our knowledge of Africa. The search after the Islands of the Blest—the realm of Prester John—the springs of the Nile—the rise, course, and termination of the Niger—the cities of Tombuctoo, Housa, and Wassanah—the identity of the Niger and the Gongo—each might give its distinguishing title to the different sections of the history of African discovery.

Notwithstanding, however, the frequent and spirited attempts which have been made to overcome the various difficulties, and to pass over the multiplied barriers, which forbid access to the internal regions of Africa, we are still compelled to remain in ignorance of much that it is desirable to know;

and, in truth, we are almost content so to remain; for the he sinks at the melancholy detail of life, talent, and intrepidity co secrated to this perilous quest, and wrecked in its desper pursuit. And what is it, after all, for which we are thus eage For little more, as it appears to us, than the premature soluti of a geographical problem, which seems likely to be hereaf ascertained by much more simple means than those which ha of late been employed. Disease, privation, and innumera varieties of personal suffering, together with the opposition the natives, and the almost insurmountable obstacles presen by the physical peculiarities of soil and climate, bar the pr gress of the European traveller; and although these formida obstructions have partly given way before the fortitude a energy of enterprising individuals, yet not one of these her adventurers has been able to surmount them all; they have e rendered important services to science, but they have each fall in succession, the lamented victims of their ardent and fearl efforts to extend the limits of human knowledge. Ledya Houghton, Horneman, Park, Campbell, Peddie, Tuckey, a others of equal zeal, have perished in this hazardous attemp and we doubt not that there will still be found those who will hea the same dangers, and, too probably, meet the same disastro fate. It was justly remarked by Dr. Leyden, in the preface t the first edition of the present work, that, 'If the matter b 'calmly considered, the exertion of courage necessary to a 'African traveller, will be found equal to that which is re 'quired either in the civilized warrior, or in the savage exte 'minator of nations. Passive courage, which the traveller re 'quires, is a much more uncommon quality than that activ 'valour which determines the success of the warrior.'

But while we are paying a merited tribute of admiration to th memory of the martyrs of science, let not those exalted indi duals be forgotten, who, without the incentives of wealth o fame, with no earthly interests to subserve, with no personal motives, either of an elevated or inferior cast, but in simplicity of mind, and in devoted fidelity of spirit, have gone forth o the noblest and most disinterested of adventures—the spiritual disenthralment of mankind. With this their errand of charity they have occasionally combined general research, and in Africa we are indebted to them for discoveries of considerable value. It is, perhaps, to be wished, that in the preparation of Evangelical Missionaries for their higher object, more attention was paid to qualify them for scientific observation. Of the infinitely inferior importance of human acquisition, none, we trust, can be more sensible than ourselves; but still scientific knowledge is valuable, not only in itself, but as giving to Missions a higher sta tion and a stronger interest, in the estimation of the world, whi

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'The names of Egypt, of Libya, and of Carthage, are as familiar in classic story, as those of Greece and of Rome; to the south, however, there remained an immense expanse of land and ocean unexplored. The extent of this unknown region, the peculiar aspect of man and nature, the uncertainty as to its form and termination, riveted upon it, in a peculiar degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions, except those of Nearchus and Pytheas, had Africa for their object. They were undertaken with an anxious wish, *first*, to explore the extent of its two unknown coasts, those which stretched beyond the Mediterranean on one side, and the Red Sea on the other; to ascertain, above all, the termination to which these led; and *next*, to penetrate into the depth of that mysterious world in the interior, which, guarded by

the most awful barriers of nature, inclosed, as with a wall, the fine and fertile shores of Northern Africa.'

In their attempts to realize the first of these objects, it appears by no means improbable that they succeeded. Certain Phœnician navigators, employed by Necho, king of Egypt, are said to have passed from the Red Sea into the Southern Ocean, and to have adopted the singular expedient of keeping up their supply of provisions, by landing at certain intervals, sowing a sufficient quantity of corn, waiting till the harvest was ripe, and then proceeding on their voyage. By this means they are affirmed to have effected the circumnavigation of Africa. A subsequent attempt by Sataspes, a Persian of rank, was unsuccessful. He sailed from Egypt, and passed the Pillars of Hercules; but after a voyage of several months, encountered some formidable, but unrecorded obstacle, which compelled him to desist. Nor do the romantic enterprises of Eudoxus of Cyzicus, appear to have produced any very important results. This intrepid adventurer first attempted, under the patronage of Ptolemy Euergetes, to establish an intercourse with India and the eastern coast of Africa; he next succeeded in fitting out an expedition from Cadiz, on a large and splendid scale, manned principally by volunteers, and freighted with merchandize. Eudoxus soon found that he had little control over his ill-assorted crew, part of which consisted of artists, medical men, and musicians. His companions compelled him to quit the open sea, and coast along the shore. As he had anticipated, his little fleet was wrecked, and this ensured the failure of the expedition. He then applied to the King of Mauritania, but seems to have found it impossible to trust that monarch, who had imbibed prejudices against him, and had determined on his destruction. Of another venture, prepared on as considerable a scale as his former essay, and with more judicious precautions, the result is not stated.

The voyage of Hanno, undertaken by the Carthaginians, with a view to discovery and colonization, was attended by events, the description of which has been the subject of much speculation and considerable doubt. The expedition comprised sixty vessels, and 30,000 persons of both sexes, and several colonies were established; but the extent of its progress seems altogether uncertain. On one part of the coast, during the day all was silent, and nothing presented itself to the eye, but impenetrable depths of forest; but when night drew on, fires blazed along the shore, and the noise of tumult, mingled with the clash of cymbals, and the sounds of various other instruments of music, alarmed the voyagers, and they resumed their course. But greater and more awful mysteries awaited them; the new region at which they arrived, poured down torrents of fire into the

sea, and when they landed, their feet were scorched by the burning marle.' At night, there appeared a prodigious mass of flame mingling with the stars, which in the day proved to be a lofty mountain, to which they gave the name of the Chariot of the Gods. Further on, they discovered an island inhabited by hairy men, who evaded all pursuit by their preternatural agility. Three females only were caught, and their skins preserved in attestation of the veracity of the travellers. Questionable as all this may at first appear, it corresponds, in many respects, to more recent observations. The nocturnal shouts and music, agree with the customs of the negroes, who, while they repose during great part of the day, devote the night to dancing and festivity; the streams of fire were probably occasioned by the practice of burning the grass and shrubs at a certain period of the year; and the hairy gentry who were persecuted and flayed, were obviously monkeys. The limit of discovery and trade on the south-eastern coast, is so uncertain, that we shall not attempt to trace it.

Nor were the ancients void of curiosity respecting the interior; and though few of their attempts to gratify it have been consigned to us in a distinct and authentic form, yet it is highly probable that many such efforts were made with various success. The earliest of these expeditions, is ascribed by Herodotus to five young Nasamones, inhabitants of a district forming part of the modern Tripoli. Their adventures terminated in the discovery of a city intersected by a river flowing from west to east, supposed by Major Rennel to be the Niger. The next essay was that of Cambyses, who lost the greater portion of his army in the wastes of Southern Ethiopia; another division, which he had sent in a different direction, was entirely lost in the desert. The visit of Alexander the Great, to the temple of Jupiter Ammon, is familiar to our readers. A short and unsatisfactory account is given by Ptolemy, of the march of two Roman generals across the desert; but of their line of movement, and the country to which it led them, we have no details.

The inroads and settlements of the Arabians, produced 'a complete revolution in the moral and political aspect' of Africa. Their military expeditions and their commercial enterprises, made them intimately acquainted with a large portion of that continent; and the part of the native population which emigrated from the countries invaded by the Saracens, mingled with those of the latter, who fled from the civil conflicts which rent the empire of the Khalifs, withdrew from the frontier, and settled in the central regions.

'The precise period of these emigrations cannot be distinctly traced; but it is unquestionable, that by the tenth or eleventh

century, the banks of the Niger were covered with kingdoms, in which Mahomedans formed a numerous, and the ruling part of the population. Of these kingdoms, according to the unanimous testimony of the Arabian writers, the most powerful and splendid was Ghana, situated on the eastern part of the great central river called by them the Nile of the Negroes.'

In after times, however, this paramount state was conquered and made tributary by Izchia, the sovereign of Tombuctoo, whose power and splendour were the terror and admiration of Africa. This extraordinary man extended his dominions on all sides, and seems to have been master of a large portion of the central states. He was a Mahomedan, but tolerant; encouraged commerce; and even bestowed two of his daughters in marriage on wealthy merchants.

During the middle ages, the spirit of maritime discovery appeared to be nearly extinct in Europe; but in the fifteenth century, it awoke from its slumbers, and the Portuguese took the lead in the general enthusiasm. In addition to the usual stimulants of avarice and ambition, they were excited by a prevalent belief that there reigned in some part of Africa, a powerful Christian monarch, known by the name of Prester John. This personage was the great centre of all their inquiries, and while other objects were not neglected, they were yet considered as all subordinate to the discovery of this mysterious monarch. The origin of this legend is probably to be found in the conversion of some of the Asiatic hordes, and it underwent the usual variety of changes and applications, until it finally became identified with the ruler of Abyssinia. In their romantic search after this imaginary individual, the Portuguese discovered, claimed, and partially settled, a very large extent of coast; missionaries in considerable numbers were employed in converting the natives, and exploring the interior, and so successful were their efforts in this last object, that with the exceptions of Park and Browne, no modern traveller has equalled their progress. Even so far inland as Bambouk, the French in later times discovered, in the language of the inhabitants, unquestionable proofs of the prior residence of the Portuguese. Their first establishment was in the island of Arguin; and soon after their settlement here, an African Prince applied to them for their assistance in restoring him to his crown, of which, as he alleged, he had been unjustly deprived. An application of this kind was warmly welcomed by the Portuguese. The chief visited Portugal, readily consented to be baptized, and after a splendid reception, was sent back with a strong armament, to his native land; but on his return, in consequence of a quarrel between him and the commander of the fleet, the latter stabbed him with his dagger, and thus de-

feated at once the objects of the expedition. The castle of Mina on the Gold Coast, was the principal Portuguese settlement, and from this point they made their advances in all directions. Diego Cam discovered and ascended the Zaire or Congo river, on the shores of which he found a people whose language was entirely different from that spoken on other parts of the coast. By means of signs, he ascertained that the monarch of the surrounding country resided at a considerable distance in the interior, and he determined on sending presents, under an engagement from the natives, that the Embassy should be permitted to return in safety within a stipulated period. The time elapsed, and Diego took advantage of the circumstance, to weigh anchor, and sail for Portugal, with several of the principal natives on board: both the parties of exiles were well treated, and thus a regular medium of communication was created, as ample time had been afforded by the absence of the Portuguese admiral, for the acquisition of the respective languages. The effect of this intercourse in the establishment of Portuguese influence, and the nominal conversion of the monarch and many of the natives to Christianity, with the miraculous absurdities connected with the latter, would demand more space in the detail than we can afford. About the same time, the king of Benin is said to have expressed his anxiety to be instructed in the doctrines of Christianity; and the following remarkable story is related, as having been obtained in this quarter.

'*Twenty moons*, which, according to their rate of travelling, might be two hundred and fifty leagues, to the east of the kingdom, there was a powerful king called *Ogané*, who was held, by the Pagan chiefs around Benin, in the same veneration that the sovereign pontiff was held in Europe. According to a long established custom, at the death of any king of Benin, the successor sent ambassadors to him with a large present, entreating to be confirmed in the territory of which he was now the rightful heir. The Prince Ogané then gave them a staff. and a covering for the head, similar to a Spanish helmet, all of glittering brass, to represent a scepter and a crown. He sent also a cross of the same brass to be worn on the neck, similar to those used by the commanders of the order of St. John. Without these ensigns, the people did not conceive they had a rightful king, or one that was properly a king at all. During the whole stay of the Embassador, the Ogané himself was kept up as a holy thing, and was never seen by any one, having constantly a silk curtain drawn before him;———only at the time the embassador took leave, a foot appeared from behind the curtain, 'to which foot they did homage as 'to a holy thing'.'

'In 1640, the Pope sent a corps of Capuchin missionaries into Congo, but they did not set out till 1645. They were hospitably greeted, and as far as baptisms, and the distribution of beads and of Agnus Dei, went, they were emi-

nently successful in their great work; but when they touched upon tenderer points, and urged the necessity of a limitation to one wife, they encountered a stubborn resistance. It seems too, that these pious fathers themselves, ready as they were to credit, or at least to invent, the most palpable absurdities, were somewhat at a loss to account for the eagerness with which the natives presented themselves for baptism; at length, however, they discovered that their converts were attracted by the *salt* which, according to the Romish ritual, is placed upon the mouth of the person baptied. In these parts, salt is, from its scarcity, considered as a great luxury.

The most extraordinary personage to whom these fathers introduce us, is Zingha, a female of very singular energy, who, by intrigue and enterprise, became successively the ruler of Matamba, and the chief of the Giagas, a ferocious race that 'seem to have organized into a species of religious system, 'every atrocity of which human nature can be conceived capa-'ble'. Zingha was a leader worthy of this detestable crew; she was an egregious witch, and of unbounded sensuality and cruelty; still, on the whole, with some desperate lapses, she made, in the estimation of the missionaries, a very tolerable Christian. The fathers employed various instruments of conversion; but among them all, the whip was found the most effectual. In one instance a queen was scourged into the profession of Christianity, and in another, a blacksmith, who claimed and received the honours of divinity, was cudgelled into orthodox mortality. It will be readily believed, that a faith and worship thus propagated and enforced, was not likely to commend itself to the understanding, nor to take a very tenacious hold upon the conscience. The plan of conversion included neither the illumination of the intellect, nor the transformation of the heart; it was, in fact, little more than a modification of idolatry. There was no provision made for education, nor for the melioration of the civil and social condition of the Africans. Except in the single article of polygamy, all was subservient to the extension of sacerdotal supremacy, and the establishment of a system of superstitions scarcely less absurd and injurious than those which they superseded.

At a subsequent period, a Portuguese vessel employed in the slave trade, communicated with a large body of the Giagas employed on a predatory expedition. The Europeans first purchased the stock of slaves on hand, and afterwards ferried the banditti over a river which intervened between them and a tribe which they afterwards nearly exterminated. After repeated voyages, the Portuguese found that the Giagas were departed, and determined to follow them up the country. They soon overtook them, and were compelled, probably 'nothing loth' to assist them with their fire arms.

Their task completed, they obtained leave to depart, leaving as a hostage for their return, Andrew Battel, an English prisoner, respecting whose personal safety they felt, of course, very little anxiety. At the stipulated time, his life had nearly paid the forfeit of Portuguese treachery; he obtained, however, permission to return, but found himself unable to make his way to the coast; he turned back, therefore, to the camp of the Giagas, who, supposing this step to be voluntary, received him with the utmost cordiality.

'He was well-treated during four months which they spent "continually triumphing, drinking, dancing, and eating men's flesh." At length, their roamings having brought them to the neighbourhood of a Portuguese settlement, and the wizards having announced it as the Devil's pleasure that Battel should depart, he found no difficulty in effecting his safe removal.'

But the discoveries and settlements of the Portuguese, were not confined to the western coast. In 1498, de Gama braved the terrors of the Stormy Cape, and passed round the extreme southerly point of Africa; and after running along the greater portion of its eastern shores, stood across for India. Subsequent armaments were fitted out, not only for discovery, but for conquest; and after severe but successful conflicts, the Portuguese made themselves masters of various ports on this coast. An expedition of considerable strength was sent into the interior, to search for the mines of gold and silver, which, like the extremities of the rainbow, eluded their grasp at the moment they were exulting in their imaginary success. Though they always defeated the native troops in open conflict, yet they were cut off by desultory warfare, and the attempt completely failed.

The French were little concerned in African trade, until the reign of Louis XIV. Among other objects of ambition, commerce and maritime dominion held a distinguished rank; splendid establishments were formed in the East and West Indies, and Africa was looked to for a supply of slaves, and as the native country of gold. Accordingly, a Royal Company was formed, with all the privileges of exclusive trade: in nine years, however it failed. A second incorporation compounded with its creditors in eight years; a third, shared the same fate; a fourth, by great exertions, kept itself afloat for fifteen years; a fifth, reverted to the old average of eight years; the last, was the grand comprehensive monopoly of the Mississippi Company, and after the explosion of that destructive scheme, the trade was thrown open. The most able and enterprising of the directors employed on the coast by the African Company, was the Sieur Brue, who made several voyages up the Senegal, and ingratiated himself most completely with the various chiefs.

His adventures were by no means uninteresting, but they are not sufficiently important to justify us in affording space for an extended analysis. On one occasion he had the opportunity of becoming the son-in-law of an African prince, and it was with some difficulty that he succeeded in avoiding the proffered alliance. Some curious circumstances occurred during his residence on the coast. At one place, the females had taken it into their heads, that the bilge-water of the ship was a sovereign remedy for the tooth-ache, and eagerly exchanged large quantities of milk for a small portion of that stinking fluid. Among the different native commodities which the French were solicitous to obtain, monkeys held a high value; the natives, who consider these animals as nuisances, on account of their plundering habits, very naturally inferring that where one kind of vermin was acceptable, another must be equally so, brought various samples of *rats* to the market, and tendered them for sale. The great object of the French anxiety, was to establish a communication with Bambouk, the country whence, it was understood, all the gold brought down to the coast, was procured. After several unsuccessful efforts, M. Compagnon obtained access to this African El Dorado, and from his and later materials, an interesting account is given by Mr. Murray, of the manner in which the precious metal is procured. In the year 1749—50, the banks of the Senegal were visited by Adanson, the great naturalist, who published the result of his observations in 1757. All the travellers who had sailed up the Senegal, described its scenery in the most glowing terms, till Saugnier's fretful and gloomy temper cast its dark colouring over every object within its range. Burning sands, scanty cultivation, intolerable heat, the air and ground swarming with venomous life, animal food uneatable, water not drinkable, men and beasts equally ferocious;—such are the main objects in his tale of wretchedness. He had previously been shipwrecked on the coast of the Sahara, and ransomed from captivity. He afterwards undertook a voyage up the Senegal to Gallam; but on his return, his vessel was wrecked, and his cargo plundered.

The enterprises of the English in this direction, had been earlier and better conducted than those of the French. So early as 1588, a patent had been granted by Elizabeth, to certain rich merchants of Exeter, authorizing them to trade to the Senegal and Gambia. The chief object of solicitude was gold, which was supposed to be abundant in the interior regions accessible by those rivers. The first adventurer, Thompson, was a man of energy and resolution, but as it appears, deficient in prudence. He defied every difficulty and every disaster, and pushed up the river to Tenda, a point considerably in advance of former attempts. Here, however, he was killed, but by

whose hands is not ascertained. His successor, Capt. Richard Jobson, was a man of equal determination, combined with greater discretion; he ascended the river to the point reached by Thompson, and succeeded in establishing a trade with the natives, of whose manners and characters he gives many interesting particulars. The next narrative is of a very apocryphal description. A person, who is called Vermuyden, is stated to have acquired great wealth by trading to the Gambia, and a very particular account is given of the spot where he found gold in such quantity, as to surprise him with joy and admiration! But the whole account is delivered in so loose a form, and every thing which might tend either to verify or disprove it, is so carefully evaded, that we wholly disbelieve it. The remainder of this section is occupied with the voyages and adventures of Stibbs and Moore; together with an account of Job, an African prince, who, having been sent by his father to trade on the Gambia, had been surprised by the Mandingas, and sold to a captain on the coast, and by him taken to America. There his case became known, and excited general sympathy. He was ransomed, sent to England, and presented to the royal family.

'He learned to speak and write English, and was even able to assist Sir Hans Sloane in the translation of Arabic manuscripts. His memory is said to have been very extraordinary. He wrote out three copies of the Koran, merely from recollection, and without using the first, in making out the two others. He had a peculiar turn for mechanics. Though a zealous Mahometan, he talked in a temperate and rational manner, on the subject of religion. He considered his captivity as fortunate, from its enabling him to acquire various branches of knowledge, of which he must otherwise have remained ignorant.'

He sailed from England in July, 1734, and reached Africa in August. A messenger sent up the country to announce his return, was absent four months, and at length brought back the intelligence of his father's death, very shortly after hearing the intelligence of the restoration of his son. Job, however, persisted in his intention of returning to his native land, and departed without further delay: the result is not known. The information respecting his country and its manners given by Job, is not very copiously cited. The principal fact, to which at that time little credit was attached, that the Senegal and Gambia do not unite, has since been ascertained to be perfectly correct. While Moore was superintendant of the factory at Joar, he received a visit from the king of Barsally, who, whenever he was not drunk, was generally occupied in prayer. The general routine of his life, was a mere alternation of eating, drinking brandy, and sleeping. Whenever he had ex-

hausted his stock of this necessary of life, he put his troops in motion, surprised and fired some neighbouring town, and seized the wretched natives as they fled from the conflagration. The slaves thus obtained, were exchanged for spirituous liquors. Moore relates various particulars respecting the superstitions of the natives. Africa, indeed, has always been the land of spells and wizardry. The necromancer of eastern romance, is generally a Maugrabee, and the narratives of travellers are full of illustrations of the enchantments and *feticherie* of the African sorcerers. The trial by ordeal, in some, at least, of its forms, is practised among them; and it is related that an English captain was so delighted with this sublime invention, that having missed a gun, he obliged his crew to submit to the purgation of boiling water: into a bucket of this, they accordingly plunged their hands, and to the full confirmation of the captain's suspicions, 'scalded themselves miserably.' Unluckily, while he was congratulating himself on the success of this expedient, he discovered the gun in his own possession, and his crew, very reasonably, thought themselves entitled to mutiny.

We have now given a general view of the progress, up to a certain point of discovery, along the coast of western and eastern Africa; the remaining portion of Mr. Murray's work we must advert to more summarily. Of all the nations in this part of Africa, the Daumanese or Dahomans, seem the most remarkable. 'Like the Lacedemonians, they display a singular mixture of ferocity and politeness, of generosity and cruelty.' Their deportment towards strangers, is courteous and hospitable; they are active and strong, and their general appearance is muscular and manly. Their government is a pure despotism. 'I think of my king,' said a Dahoman to Mr. Norris, 'and then I dare engage five of the enemy myself. 'My head belongs to the king, not to myself: if he please to 'send for it, I am ready to resign it; or if it be shot through 'in battle, I am satisfied, if it be in his service.' The entrance to the royal apartment, is paved with human skulls, the side walls lined with jaw bones, with the appropriate decoration of a few bloody heads suspended at intervals, and on the thatched roofs of his palace, short stakes project at regular distances, crowned with skulls. With reference to these, when the king determines on war, he simply tells his officers that *his house wants thatch.* On the Gold Coast, the Ashantees seem to be at present the ruling power; their capital has been recently visited by several English traders, who are, as we suppose, resident there still, and a description of the royal palace, apparently rather highly coloured, has appeared in the newspapers.

The proceedings of the African Association, have given a new aspect to the geography of the country to which they have directed their researches. Disastrous in one point of view as their proceedings have been, they have yet been successful in the extension of knowledge, and have added 'new 'lustre to the British name.' We can afford room for little more than the names of the enterprising individuals, who have perished on this forlorn hope of science. The first was Ledyard; he had resided for several years with the American Indians, and sailed round the world with Cook. In an endeavour to travel over land to Kamschatka, he attempted to cross the gulf of Bothnia on the ice, but found the middle not frozen. He returned, and walked round the head of the gulf, and penetrated as far as Yakutz in Siberia. After an ineffectual essay to cross the sea of Kamschatka on the ice, he was compelled to return to Yakutz, when he was seized by two Russian soldiers, conveyed on a sledge to the frontiers of Poland, and forbidden to return on pain of death. He reached England, and immediately engaged in the service of the African Association. Egypt was the avenue by which he was to attempt his entrance into Africa; but he died at Cairo of a bilious complaint, brought on by vexation at the delays of the caravan. This man was formed for a traveller. Sir Joseph Banks was struck at the first interview, 'with the manli-'ness of his person, the breadth of his chest, the openness of his 'countenance, and the inquietude of his eye.' He was intrepid, but prudent, and his manners were extremely prepossessing.

Mr. Lucas was the next adventurer, and made an unsuccessful attempt to reach Fezzan, through the desert from Tripoli. The information which he procured, was, however, so extensive and important, as almost to compensate his failure. In 1791, Major Houghton set out from the Gambia, and reached Bambouk, where the king gave him a most hospitable reception; but this gallant officer afterwards perished, a victim to the perfidy of the Moors. The journeys of Horneman, Park, and Browne, with the narratives of Adams and Riley, are of recent date and universal knowledge, and the melancholy details of the late unfortunate expeditions, we expect shortly to be called upon to lay before our readers, in a more extended and intelligible shape than we could possibly give to them here. For nearly the same reasons, we shall decline to enter on the narratives of the various Egyptian travellers. Denon is in every one's hand, and we have recently had occasion to give an analysis of the latest published journey to Upper Egypt and the Nubian frontier. Nor shall we enter upon the subject of Abyssinia. The early journeys of the Missionaries, are by no means destitute of interest; but they would be completely so,

in any such abridged form as that in which we must be compelled to present them. Bruce's journey and history is a popular book, and Mr. Salt's travels have been reviewed in our Journal within no very long space of time. Mr. Campbell's accessible book, is one of the latest accounts of the countries near the Cape of Good Hope, and the narrative of Mr. Burchell's journey, will probably soon be before the public eye.

This excellent and comprehensive work, is completed by a third book, containing—Geographical illustrations and general views of Africa.—Historical view of theories respecting the course and termination of the Niger—General view of the natural history of Africa, by Professor Jameson—General view of the moral and political state of Africa—and an Appendix, consisting chiefly of extracts from the Arabian geographers. The maps are admirable: they might have been more brilliantly engraved, but they could not have been better constructed.

The reports of which we have placed the titles at the head of this Article, contain a mass of information, which, though principally important in a dry commercial point of view, still includes much that is connected with the usual objects of scientific inquiry. As, however, it would be scarcely practicable to reduce the documents appended to the Reports, to a just and available order, within any reasonable space, we must content ourselves with adverting to a very few of those particulars, which seem to be of general interest. Our African settlements, with the exceptions of Sierra Leone and the Cape, are chiefly, if not wholly, confined to that tract of shore, which is usually termed the Gold Coast; they are defended by forts, within the limits of which they are in fact comprised, and are under the direction of local officers, subject to the control of a Committee in London, consisting of nine individuals, who are elected by the freemen of London, Liverpool, and Bristol. It does not appear that the appointments to coast-service are in any degree desirable; the salaries are not even nominally by any means high, and their real value is considerably less in consequence of the mode of payment by articles of merchandise, instead of money; the chances of survivership, from the mortality of the climate, are exceedingly small, and yet it is truly affecting to see the eagerness with which well educated young men present themselves for the approbation of the Committee. Even the ships on the coast are within the range of the pestilential air, and the royal navy has lost many valuable individuals on this destructive station. In a letter from Dr. Higgins to Captain Columbine, occurs the following description of the effects of disease, even where all medical means of counteraction could be instantly and liberally applied.

'I had been told at Senegal, that the mortality at Sierra Leone,

had been very great; and that the loss of men on board the ships had been particularly severe; I could not give credit to it, but was soon convinced of its truth by the arrival of the Crocodile at Senegal; yourself, (the shadow of what you had been a very few months before) contending with remittent fever, until your powers were nearly exhausted; the officers on the quarter-deck appearing like invalids; and the men at the capstern looking like patients marching to an hospital.'

The African Company, though we have not been able to collect from these papers that any such Company exists excepting in the Committee, are not permitted to trade in their corporate capacity; they are for the protection of commerce, and have been entrusted for that purpose, with the management and distribution of an annual parliamentary grant. The principal traffic on this part of the coast, as on almost every other, was formerly in slaves; but it is gratifying to know, that since the abolition, a considerable and increasing commerce has been maintained, in valuable articles of native produce, in exchange for British manufactures. The Ashantees in particular, appear extremely anxious to establish a friendly and commercial intercourse; and although this has been until recently impracticable, from the disturbed state of the country, it seems at length likely to be accomplished. The Ashantee territory lies considerably in the interior, and its inhabitants have been generally in a state of hostilities with the water-side people. Respecting this extraordinary nation, much information is scattered throughout these papers: a letter from Governor Torrane, dated 9th Oct. 1807, describes them as follows.

'The Ashantees fight with muskets, bows and arrows... the king values not the lives of a few thousands, to carry any point on which he is determined. Their bravery I have more than once in this despatch highly extolled; 'tis not to be surpassed; they manifest a cool intrepidity, you gentlemen would look at with surprize and admiration. In all my negociations with the king, I had cause to remark, what I have not often experienced on the sea coast, to wit, the strictest regard to his word; in fact, I look on king Zey, so he is called, to be a high character; he is of middling stature, remarkably well built, and of a handsome open countenance; indeed all the principal Ashantees seem half a century advanced in civilization, to those people on the water side. He is attended with many Moors, and every Ashantee man has a gregory,' (grisgris) 'or fetisch, which is a little square cloth, inclosing some little sentences of the Alcoran.... I have received a message from the king, importing that as soon as the war shall be over, he will return and form his camp near Anamaboo, to the end that we may arrange all points for the future welfare of the country, and the regulation of the trade; and here let me observe, that an intercourse securely opened with Ashantee, offers prospects of the highest advantage;

and the more so, as the slave trade is now at an end. The Ashantees have ivory and gold in great abundance, and the Fantees have ever thrown impediments in the way, so as to prevent this intercourse with us.'

In the answer of Lt. Col. Maxwell, to certain questions proposed to him by the Commissioners of African Enquiry, he states the following circumstance. Till about thirty years since, the peninsula of Cape Verd was subject to Damel, king of Cayor; but in consequence of intolerable exactions, and stimulated further by a difference of religious sentiment, the inhabitants, under an able chief, threw off the yoke, and established an independent republic.

'They built a wall across that part which forms Cape Emanuel, to defend themselves against the king, and fenced it with superstition. Damel assembled a large army to attack them; but such was the superstitious terror of this sacred wall, and perhaps the more rational dread of the brave and desperate men that were behind it, that though he remained encamped in its vicinity several weeks, he never ventured a serious attack, and from famine and desertion amongst his ill-combined army, was obliged to return discomfited.'

Of this small but estimable community, Governor Maxwell speaks in the highest terms. Their independence thus bravely purchased, they have never given up; their government is strictly republican, and the manners of the people are simple and industrious. They are abstemious in their habits. 'Many 'of them' (writes Col. M.) 'even deny themselves the gratifi-'cation of drinking the sweet, and in that state, unintoxica-'ting, juice of the palm, the most delicious, and most harmless 'beverage with which nature has blessed mortality.'

The Report contains an extract of a letter written by Sir James Yeo, respecting the continuance of the slave trade by Spain and Portugal, which alleges guilt enough to cover the governments implicated in its permission, with shame and infamy. Sir James avers, that the cruelties exercised towards the miserables slaves, have increased quadruple, and that the profits made are 'enormous.'

'They now fill their ships beyond any former precedent; as a proof of which, his Majesty's ship Bann, commanded by Captain Fisher, captured the Portuguese brig San Antonio, only 120 tons, with 600 slaves. In a passage of 80 leagues, more than thirty died, and as many more appeared irrecoverably gone. In the midst of the sick lay a putrid corpse, and such a horrid stench, that Captain Fisher was apprehensive of a plague, and was obliged to take, not only the crew, but 150 slaves on board the Bann, and make the best of his way to Sierra Leone.'

In short, it is perfectly clear from the facts stated by Sir James Yeo, and from every other circumstance that has come

to light, that nothing short of identifying the slave trade and piracy, will ever effectually destroy it.

The Report itself is not matter for criticism, and does little more than select the particular points which the Committee judged to demand more peculiarly the attention of the House.

Art. II. *A System of Physiological Botany.* By the Rev. P. Keith, F. L. S.

(Continued from p. 270.)

THE remarks with which we introduced this work in our last Number, led us to confine our attention to the *analogies* which actually exist between the structure and habits of the vegetable tribes, and those of the other works of creation; or to those fancied resemblances which are so eagerly traced both by the playful imagination of the merely popular observer, and by the deeper research of the physiological botanist. We trust our readers have been sufficiently interested to feel, with ourselves, that such a region of speculation abounds with flowerets of the most attractive forms and hues; but we must not forget that it is our business rather to cull the few which are scattered more immediately in our path, than to dwell upon every blossom which invites our notice. In the present Article we shall proceed therefore, with some ot her topics.

Mr. Keith's work is divided into four Books, three of which occupy the first volume, the second being devoted to the consideration of the last and most interesting part of his subject. The *First* Book is a treatise upon the *external* structure of vegetables, and views them with regard to their *conservative* organs and appendages, and their *reproductive* organs and appendages, the imperfect or cryptogamous plants being separately considered. The *Second* considers their *internal* structure; the *Third, The primary principles of vegetables,* as demonstrated by mechanical and chemical analysis; the *Fourth, The phenomena of vegetable life.* This last Book is the most elaborate part of the work. The following interesting physiological topics are successively treated: 1. Germination of the seed; 2. Food of the vegetating plant; 3. Process of vegetable nutrition; 4. Process of vegetable development; 5. Anomalies of vegetable development; 6. Sexuality of vegetables; 7. Impregnation of the seed; 8. Changes consequent upon impregnation; 9. Propagation of the species; 10. Causes limiting propagation; 11. Evidence and character of vegetable vitality; 12. Casualties affecting the life of vegetables.

These are the principal topics which form the matter of Mr.

K.'s volumes; and we must not omit to notice, that each of these branches out into numerous subdivisions. That the field of research is sufficiently ample and comprehensive must be acknowledged; of the nature of the facts brought forward, and of the manner in which the several investigations are carried on, our readers will have the means of judging, from the specimens which will be exhibited before we close the Article.

When we enter upon the study of any particular department of science, it is natural to inquire what are the objects which it comprehends, and how they are to be distinguished from all other objects of human knowledge. In the metaphysical sciences, it is often a matter of infinite difficulty, to lay down a perspicuous and correct definition of the subjects which occupy our speculations; but in physical inquiries it is generally more practicable to circumscribe, by nicely determined limits, the department of that particular science which we purpose to contemplate. Even here, however, the difficulty is often considerable, when a vast number of objects are to be comprehended within the range of our particular science, and yet are to be decidedly separated from all the other objects of nature; the difficulty is increased, indeed, in proportion to the comprehensiveness of the science. For instance, it may be very easy to define any species of vegetable with such precision, that it shall be clearly separated from every other species in creation; it is more difficult to define a genus, (as is evident, indeed, from the continual alteration of the genera which is daily taking place,) so as to remove all doubt whether some perplexing plant shall be referred to one genus or to another. But, to institute a still more general definition, to state, with precision, what we mean by *a plant* itself, is a matter of greater difficulty than many may have imagined. Mr. Keith, who is too sensible a physiologist not to be aware of this difficulty, has reserved his definition till the close of his work, thus inverting the natural order, instead of fairly meeting the question at the opening of his treatise. In the second volume, pp. 466—473 he enters upon this subject; and those who see no difficulty in defining the limits of the vegetable kingdom, will do well to try their skill in defending any one of the various definitions which are there brought forward by Mr. Keith, and which afford abundant proof of the many unsuccessful efforts of botanists, to mark with precision the boundaries of the science.

Jungius defined a plant to be a substance possessing vitality without sensation, and fixed to a spot from which it derives its nourishment. It has not however yet been proved that vegetables are devoid of sensation, nor that are all fixed to a spot: on the contrary, while, in the animal kingdom, the Coral forms an

ble rock in the ocean, in the vegetable world, some of
) float upon its surface, and wander upon the bosom of
, the sport of the tempests. Linnæus was not more
his idea that 'stones grow; plants grow, and live;
grow, live, and feel:' the terms are not sufficiently
r a definition, for they need themselves to be defined;
involve also an assumption too much controverted to
ed as a distinctive character. Bonnet defined a plant
organized body nourished by means of roots placed
y; animals being nourished by lacteals, or internal
Ir. Keith has shewn that this definition is physiolo-
lse; and indeed were it true, it would be too obscure
ervice in doubtful cases. Hedwig's suggestion of the
getable structure, as deducible from the organs of re-
n, is both unphilosophical, and inapplicable in the very
ambiguity in which we have the greatest occasion to
efinitions. We think, with Dr. Smith, that Mirbel's
is the least objectionable. Plants, he tells us, feed
rganized substances; animals, on the contrary, derive
rishment from organized matter. Mr. Keith admits
'the best ground of distinction which has hitherto been
ed.' We conceive, however, that he has considerably
its simplicity and perspicuity, by having modified it
owing manner:

getable is an organized and living substance springing
ed or germ, which it again produces, and effecting the
nt of its parts by means of the intro-susception and as-
of unorganized substances, which it derives from the at-
or the soil in which it grows.' Vol. II. p. 471.

mewhat surprising that Mr. Keith has not, in this
lluded to Chemical analysis, as constituting, perhaps,
: most unequivocal tests of animal and vegetable sub-
The simple experiment of burning, as the learned
of the Linnæan Society has remarked, is generally
to decide, to which of the two kingdoms of nature
:ular example belongs; the odour produced by the
n of a bone, or of a Coral, being perfectly different
caused by any vegetable body whatever.

er difficult it may be to circumscribe the animal and
kingdoms by such precise limits, that no disputed
will be left, no *border* country, upon which captious
sts may fight their battles; nevertheless, by far the
umber of phenomena which occur to our observation,
ently characteristic and distinctive to be placed beyond
. Among these, the root of a plant is one of the most
rts in which its conformation is different from that of
ality of the animal tribe. By this organ the individual

is firmly attached to the soil; and by this it receives the greate part of its nourishment, and commences the elaboration of the substances which are to be developed above-ground, in so as tonishing a variety of forms and hues. There are, it is true some plants, as the *Confervæ*, which have no root at all;

'But almost all plants of the perfect class are fixed in the earth by a root descending, in species of large growth, and sometimes even in species of small growth, to a considerable depth below the surface and spreading, by means of lateral divisions, to a considerable extent around the centre. The divisions of the root of the Baobab, or African Calabash Tree, [*Adansonia digitata*] have been known to measure upwards of one hundred feet in length.' Vol. I. p. 34.

In the development of this organ, various anomalies occur; if, indeed, that may be called an anomaly, which is no aberration from the laws of vegetable physiology, but merely a modification of habit produced by a corresponding alteration in the climate or soil, or various circumstances to which the individual is subjected.

'Some perennials present the anomaly of what has been called the descending root, which is at first spindle-shaped and perpendicular, sending out some lateral fibres; but dying at the lower extremity in the course of the succeeding winter, and protruding new fibres from the remaining portion, and even from the lower portion of the stem in the course of the following spring, which, by descending into the soil, draw down the plant with them, so that part of what was formerly stem is now converted into root. This process is repeated every year, and by consequence a portion of the stem is made to descend every year into the earth. This anomaly may be exemplified in the roots of *Valeriana dioica* [Marsh Valerian], *Tanacetum vulgare* [Common Tansy], and *Oxalis acetosella* [Common Wood-sorrel]; and will also account for the bitten and truncated appearance of *Scabiosa succisa* or Devil's-bit [Scabious]·····

'There are also some roots that may be called migratory, upon a principle similar to the foregoing. If the stem of a descending root happens to be creeping or procumbent instead of being erect, and the lateral shoots from above are carried forward in the direction of that procumbency, so that in the course of a few years the plant has actually changed its place by so much as the stem has been inverted into a root. This is well exemplified in the genus *Iris* [Flower-de-luce]. But the migratory plant is perhaps best exemplified in the case of some aquatics, which have actually no fixed habitat, but float about on the surface of the water as they happen to be driven by the winds, as in the case of the genus *Lemna* [Duck-weed] and some marine plants.'

'But one of the most curious and singular anomalies through the whole of the vegetable kingdom, is that by which a plant may be made to grow though inverted, the root being transformed to

tem and branches, and the stem and branches into a root. If the stem f a young Plum or Cherry tree, but particularly of a Willow, is ken up in the autumn, and bent so as that one half of the p may be laid in the earth, one half of the root being at the me time taken carefully out, but sheltered at first from the ld and then gradually exposed to it, and the remaining part of the p and root subjected to the same process in the following year; the anches of the top will become roots, and the ramifications of the ot will become branches, protruding leaves, flowers, and fruit in e season.' Vol. II. pp. 271—273.

An important and distinguished part of every vegetable, hether we look to its physiological structure, or the uses to hich it may be applied by human art, is the trunk or stem. ow many of our innumerable comforts, and conveniences, and uxuries, are derived from this part of the vegetable body! We e not less indebted to the graceful culm of the rush, and the tender straw of the grasses, than to the robust trunk of he oak, for a multitude of economical inventions by which we ave been enabled to rise above the barbarism of savage condition. Linnæus, in his *Philosophia Botanica*, expresses singular opinion, that the trunk is 'the root above ground;' hich is as eccentrical an idea as would be the supposition that he body of an animal is the prolongation of the foot. The unk is the great laboratory by which the various juices and ecretions of plants are conveyed from the root to the most istant extremities of the individual.

(Trunks) 'are to be found of all dimensions, from that of the minutive *Draba* [Whitlow-grass] that surmounts the parched all, to that of the lofty mountain palm that rears its head to the louds. This immense and gigantic tree, the *Palma altissima* of Sloane (Natural History of Jamaica), is a native of the West ndies, growing to the height of *one hundred and twenty feet*, and ven, as it is said, to that of *two hundred feet*; being about seven feet circumference at the base, but gradually tapering towards the ummit, and thus forming with its lofty crown of fronds the noblest bject of vegetable creation.

In our own country, Oaks of a great age have been known to ttain upwards of forty feet in circumference at the base of the unk, with an elevation of ten or twelve feet without any division. t Colthorpe, near Wetherby in Yorkshire, there is now growing n Oak that measures seventy-eight feet in circumference close to he ground, and forty-eight feet at the height of a yard. It is said o have begun to decline in the reign of Queen Elizabeth, and though ow much in decay is still likely to stand for many years.

But the trunk of the Baobab or African Calabash-tree, *Adansonia igitata*, is beyond all comparison the largest tree yet known. Adanson, n his voyage to Senegal, saw a tree of this species that measured wenty feet in height from the root to the top of the branches, the unk being ten or twelve feet in height by *twenty-seven feet in diameter* (Fam. de Plant. Pref. CCXII); a growth so enormous, that if the

fact were not well authenticated, we should be apt to regard it as altogether fabulous. The trunk of this immense tree is sometimes hollowed out and converted into a sort of house, serving for the abode of several families of negroes.' I. pp. 47, 48.

As the stems of plants have been called 'the roots above 'ground,' so, the leaves have, by some fanciful physiologists, been denominated 'aërial roots,' on account of the two parts of the plant having many common functions. From the astonishing variety of their forms, the extreme elegance with which they are often disposed upon the plant, and the importance of the vegetable functions which they perform, leaves may be considered as among the most interesting objects of nature. The brevity of their existence, too, contributes to impart no common interest to objects which occupy such an immense proportion of the rich scenery of Nature, and yet, in one short season fall into decay. The trunk, though despoiled of its foliage in the autumn, outlives the wintry storms of many generations; the flower, short-lived as are its beauties, droops only when the germen begins to swell, and the seeds to advance to maturity; thus giving us, in its decline, the promise of reproduction; but the millions of leaves which in the summer clothe the forest with verdure, and in the autumn throw over it a richly tinted drapery of various hues, fall to the ground to mingle, in permanent decay, with the unorganized soil. Such lively images presented to the mind at the close of every successive year, cannot fail to awaken a train of tender recollections, and to call up the most pensive associations of our own frailty. Hence, the fading hues of flowers themselves, have scarcely been more favourite topics in sentimental poetry, than the withering beauty of leaves, which, not only by their deciduous character, but by the countless myriads that perish simultaneously, remind us forcibly of the fleeting generations of man!

But we must return from this momentary digression.

'The size of the leaf, as well as all the other qualities, varies according to the species of plant on which it grows. But it is not always the largest plant that has the largest leaf. The leaf of *Caltha palustris* [Marsh Marygold], though an humble herb, is larger than the leaf of the Oak, though a lofty tree. The largest leaf produced on any British species of plant is, I believe, that of *Arctium Lappa* [Smooth-headed Burdock] or *Tussilago Petasites* [Butterbur Colt's-foot]; and yet it is scarcely fit to be compared with the leaves of many of the Exotics. The leaf of *Strelitzia regina* [*S. reginæ*, Canna-leaved Strelitzia] grows to the height of three or four feet by eighteen inches at the broadest, and yet there are others still larger. The leaves of the Banana or Plantain-tree [*Musa sapientum*,] have been known to grow to the extent of ten feet in length by two feet at the base (Lour. Flor. Cochin.); that some writers, owing perhaps to their extraordinary d[illegible] ve supposed them to be the leaves with which Adam and [illegible] aid to have made themselves aprons when they first felt the v[illegible] of clothing; and to be

the same with those denominated fig-leaves in the history of that transaction as related by Moses. The leaves of some of the Palms, in their compound dimensions, are sometimes to be met with of the extent of from ten to fifteen feet in length; the length of the largest of the individual leafits being three feet.' Vol. I. pp. 57, 58.

Leaves, also, exhibit anomalies. Of these, the formation of the Nut Galls, upon the leaves of a species of Oak which grows abundantly in the Levant, is a familiar example, and is interesting as connected with the formation of ink and dyes. It is caused by the puncture of an insect, of the *Cynips* genus, for the deposition of the egg. The pink glandular tumours upon Willows, particularly upon the *Salix alba*, (the Common White Willow,) is well known to us, even from our infant days. If this be opened at the proper season, it will be found to contain a single maggot. Such cases as these may be classed among anomalies, whether they occur in the animal or in the vegetable world, because they are distinctly-marked departures from the laws which, in the perfect individual, regulate its form and structure; and are occasioned by external, or accidental causes, which cause the secretions to be irregularly performed in the parts affected. We cannot, however, agree with Mr. Keith, in referring the well-defined though singular structure of the leaves of the genera *Sarracenia* and *Nepenthes*, to 'anomalies of figure;' since the curious conformation of these leaves falls as strictly within the laws of vegetable physiology, as those which have a more familiar aspect. In the first part of this Article, we have mentioned these singular plants, with the analogy of form which subsists between them and some of the inventions of human art; we cannot abstain from another quotation relative to the functions of these leaves. Linnæus imagined that the pitcher-form has been given to them, for the purpose of enabling them to retain a supply of water. Dr. Smith offers a different solution, upon which Mr. Keith thus comments:

'An insect of the *Sphex* or *Ichneumon* kind had been observed by one of the gardeners of the botanic garden at Liverpool, to drag several large flies to a leaf of *Sarracenia adunca* [Hook-leaved Side-saddle-flower], and to force them into the tubular part of it. On examination the leaf was found to be about half-filled with water, in which the flies were now struggling; the other leaves were also examined, and were found crammed with dead or drowning flies. The leaves of *Sarracenia purpurea* [Purple Side-saddle-flower] are said to exhibit also the same phenomena, and seem peculiarly well adapted to entrap or detain flies, by having the margin beset with inverted hairs, rendering the escape of such insects as may have accidentally fallen into the watery tube, or are intentionally forced into it, impracticable; so that the putrid exhalation from the dead insects contained in the leaf often offends the nostrils, even in passing near the plant. Hence Sir J. E. Smith infers that the growth of the plant is perhaps

benefited by means of the air evolved by the dead flies, which the water has been intended to tempt, and the leaves to entrap and retain. This ingenious conjecture is no doubt sufficiently plausible as far as the plant may be affected; but cannot be regarded as quite satisfactory till such time as it shall have been shewn that the health of the plant is injured when insects are prevented from approaching it.'

'The celebrated *Nepenthes distillatoria* [Ceylon Pitcher-plant] exhibits also an anomaly similar to that of *Sarracenia*, but more striking if possible. The leaf, which is itself lanceolate, terminates at the summit in a thread-shaped pedicle supporting a pitcher-shaped process, surmounted with a lid, and holding an ounce or two of a fluid which appears to be secreted from the leaf, and to be intended as a lure for insects, which gain admission either by the spontaneous opening of the lid, or by forcibly raising it themselves. The consequence is that they fall into the fluid and are drowned, no insect being capable of living in it except a certain small Squilla or shrimp with a protuberant back, which, according to Rumphius, sometimes crawls into it and can live there. To this phenomenon Sir J. E. Smith applies the same solution as above, which is of course liable to the same objection.' II. pp. 285, 286.

The term '*objection*' is improperly applied to the notion of Dr. Smith, since from Mr. Keith's own statement, it only appears that a *decisive* experiment which shall either confirm or overthrow this proposed solution, has not yet been made. We must further remark that Mr. Keith has brought forward only a part of Dr. Smith's statement, who admits that the *Ichneumon* in the one case, and the *Squilla* in the other, store up small flies and worms in these vegetable larders, as convenient repositories for the food destined for themselves or their progeny. Thus, perhaps, a double purpose is answered by these singular natural conformations, for they are certainly not 'anomalies', of the leaf.

Some of the most interesting details in these volumes, will be found in those sections in which the Author treats of the inflorescence, the functions of the stamens and pistils, the propagation of the species, the structure and germination of the seeds, &c. Under the head of 'Stamens,' we meet with the following curious information, respecting the farina contained in the cells of the anthers.

'Where the anthers consist of cells, as in most cases, they contain also a fine powder, which botanists denominate the pollen, and which at the period of the maturity of the flower, bursts its integuments and explodes, the integuments assuming soon after a withered and shrunk appearance. In some plants the pollen explodes with considerable force, the cells bursting open as if by an elastic spring, and dispersing it by their own spontaneous action. In the Cypress tree it is thrown out with such force and in abundance, as to resemble a cloud of smoke; and if the of the Birch or Willow are suddenly shaken when the pollen is ripe, they will

exhibit a similar phenomenon. The aperture by which the pollen is discharged, is sometimes a small pore opening near the summit, as in the Heaths; but generally it is a longitudinal slit, as in the Lily; and it is always effected in some definite or determinate manner in the same species.

'The colour of the pollen is very generally white; but sometimes it is yellow or orange, and sometimes it is glaucous or violet. When examined under the microscope the individual particles are found to assume a great variety of forms in different flowers. They are often globular, oval, or cylindrical. But in the Violet they are angular; in the *Narcissus* they are kidney-shaped; in the *Geranium* [Crane's-bill] they are perforated; and in the Orchis they are conglomerated into masses. The surface of the globules is generally smooth; sometimes it is net-like; sometimes it is wrinkled; and sometimes it is beset with prickles, as in *Maloa* [the Mallow] and *Helianthus annus* [the Annual Sun-flower.]

'But the individual particles of the pollen are themselves organized substances; as may be seen also with the assistance of a good microscope, each particle consisting of a thin and membranous bag, capable of resisting the action of the air, but extremely susceptible to the action of moisture, which as soon as it meets with, it explodes, like the anther itself, discharging a fine subtile vapour, or a sort of fluid in which there are contained globules still smaller. The discharge of the primitive globules may be seen by placing an anther of the *Equisetum* [Horse-tail] upon a bit of paper, and watching it till it bursts, when it will often afford a very curious and singular spectacle; the globules after having made their escape seeming to be still in agitation, attracting and repelling one another, and rebounding as if endowed with a peculiar irritability. The discharge of the secondary globules is discoverable particularly in the pollen of the Valerian; and the experiment is best made by placing the anthers on water.' I. pp. 112—114.

In the Section which treats of the 'Anomalies of development of the flower,' Mr Keith has rather given us a catalogue of irregularities in the inflorescence, than entered upon any physiological discussion of the causes by which they are produced. It is by the artificial encouragement afforded to these 'anomalies,' that the florist is indebted for many of the gayest patches of the parterre, and for some of the most splendid specimens of cultivating skill which adorn the green-house. Notwithstanding the rich display of gaudy petals exhibited by the multiplied corolla of a double flower, the Botanist must claim the scientific privilege of calling them *monsters*; for the appellation is as truly applied to such productions, as it would be to an animal in which one member was a hundred-fold, to the exclusion of some other part of the body. In such plants, in vain does the systematic botanist look for the exquisitely harmonious structure of the most perfect parts of the vegetable, by which he is enabled to class, or to investigate, or communicate his knowledge of the science to others,

or to acquire it himself; while the ph[illegible]l [illegible]server, however his eyes may be feasted with the gl[illegible] presented to his view, is constrained to consider as tawdry imperfections, all those productions of art in which the laws of nature have been violated, and the vegetable secretions have been forced into irregular channels, so as to give birth to unnatural deficiencies and monstrous redundancies. As a matter of pure taste, also, there are, perhaps, few instances in which the simple flower, (surrounding by its delicate corolla, the exquisite little system of stamens and pistils,) is not vastly more elegant than the more showy blossom, in which the essential parts of the plant are excluded, to make way for a crowded multiplication of petals.

'The anomaly most generally consists in the undue multiplication of the divisions of the corolla, by the conversion of part of the stamens into petals, which is occasionally to be met with both in monopetalous and polypetalous flowers. It occurs but seldom, however, in flowers growing in their natural state and habitat, though you will now and then meet with a double flower even in such circumstances. I have met with several specimens of the *Ranunculus acris* [Upright Crowfoot] in which the Corolla consisted of a double row of petals, even when growing wild in the fields: but double flowers are for the most part the effect, and often also the object of cultivation.....The full flower is generally described to be that in which the divisions of the Corolla are so multiplied as to exclude the stamens and pistils wholly by means of their conversion into petals; which conversion is most readily effected in polypetalous flowers, such as the Tulip, Poppy, Pink, and *Ranunculus;* monopetalous flowers seldom being found full. This complete metamorphose, is, I believe, always the effect of cultivation, and is, indeed, one of the principal objects of the art of the florist; the beauty of the flower, according to general estimation, being thus much augmented....The pistil is often converted into a leaf, as may be seen by inspecting the flower of the double-blossomed Cherry, which generally protrudes from the centre a leaf in miniature.' II. pp. 288, 289.

We have again to make a remark, similar to a preceding one, that the Author is incorrect in bringing forward the example of *Ruscus* (Butcher's Broom), in which the flower is protruded from the surface of the leaf, as an instance of an '*anomaly* in 'the situation of the flower.' It is not an anomaly, being a natural and perfect, though not common, conformation.

When treating of 'the appendages of the fruit,' Mr. Keith gives us the following curious example of the veiled receptacle.

'If the appendage embracing the ovary covers it only partially, the fruit is then said to be veiled, as in that of the Hazel, which is veiled by the calyx: or of the Yew-tree, which is veiled by the receptacle.'

'The fruit of *Cyamus Nelumbo*' [*Nelumbium speciosum* of the

Hortus Kewensis,—the Sacred Bean of India*] 'which is also veiled by the receptacle, presents a very curious and singular spectacle in its ripened state; the receptacle, which is of an inversely conical figure with a broad and flat base, being excavated into a number of small and hollow cells, in each of which is lodged a seed or nut protruding by its upper extremity through the orifice of its cell, and thus consequently veiled. But at the period of the maturity of the seed, this curious and singular receptacle, laden with fruit, separates from its supporting stalk, and floats down the stream in which it grew; the seeds often germinating, and the young plants shooting as it floats along, giving the whole a fancied or a slight resemblance to a *Cornucopia.* And hence, perhaps, the origin of its mythological celebrity, having been regarded among ancient and eastern nations as the emblem of fertility.' I. p. 187.

Nothing can be more interesting to the botanical student, than to remark the provision which has been made by the Creator for the reproduction of the species, either by the luxuriant offsets of the roots, (in which case it is rather an *extension* of the individual, than a *reproduction,*) or by the abundance of the seeds brought to maturity by a single plant. The atmosphere is almost filled with the principles of future vegetable existence. Among the Syngensian tribes, how many millions of seeds, produced within a very limited space, sail above our heads, suspended from the elegantly feathered pappus, by means of which they are wafted upon the breeze, like so many little balloons, to regions far removed from their native spot! The minute seeds of the Ferns, the Mosses, and (perhaps) the Lichens, float upon the wind, invisible to the naked eye; and are thus dispersed, in inconceivable myriads, over the face of the earth; being carried far away from the native plant, to give verdure to some remote waste, or to shade the ruggedness of some distant rock!

'But the great fertility of some peculiar species is truly astonishing; a single capsule of Tobacco often contains one thousand seeds. A single capsule of *Papaver somniferum,* or the White Poppy, has been known to contain eight thousand; and a single capsule of the *Vanilla* from ten thousand to fifteen thousand. A single stalk of *Zea Mays* [Common Indian-Corn] will produce two thousand seeds; a single plant of *Inula Helenium,* or Elicampane, three thousand; and a single spike of *Typha major,* or Greater Cat's-tail, ten thousand. A single plant of Tobacco has been found by calculation to produce the almost incredible number of three hundred and sixty thousand; and a single stalk of Spleen-wort [*Scolopendrium vulgare*] has been thought, by estimation, to produce at least a million of seeds.' I. 171, 172.

* This splendid plant was esteemed so sacred that the Egyptian priests were not allowed to look upon it. There is a beautiful representation of it in the Exotic Botany of Dr. Smith, Vol. I. Tab. 32, 33. *Rev.*

We regret that the length to which this Article has already extended, will not allow us to enter in detail upon the interesting subject of the Second Book, 'The internal structure of vege-'tables, or the anatomy of the plant'; considered in connexion with that of the Fourth Book, 'The process of development.' On the first of these subjects, we must limit ourselves to a single quotation upon the anatomy of the bark. Having previously treated of the Epidermis, or outer membrane, 'which from its 'resemblance to that of the animal, has been designated by the 'same name,' Mr. Keith thus proceeds:

'The corticle layers, or interior and concentric layers, constituting the mass of the bark, are situated immediately under the cellular integument, where such integument exists, and where not, immediately under the epidermis.....The outer layers are coarse and loose in their texture, exhibiting individually a conspicuous and considerably indurated but very irregular net-work, composed of bundles of longitudinal fibres.....But the intersection of the fibres does not always take place in the same way in all plants, so that the net-work peculiar to one species, is often very different from that of another. This may be seen from comparing together the net-work of the barks of the Oak and Elm.....The inner layers are soft, smooth, and flexible, and capable of subdivision till reduced to an absolute film, but not always exhibiting a conspicuous net-work, at least till macerated in water, or exposed to the action of the atmosphere.....The innermost of the layers is denominated the Liber, the Latin term for a book, from its having been used by the antients to write on before the invention of paper. It is the finest and most delicate of them all, and often most beautifully reticulated. But the Liber of *Daphne Lagetto* [the Lace-bark Daphne] is remarkable beyond that of all other plants for the beauty and delicacy of its net-work, which is not inferior to that of the finest lace, and at the same time so very soft and flexible, that in countries in which the tree is a native, *the lace of the Liber is often made to supply the place of a neckcloth!* *' I. pp. 325—327.

Our other quotation shall be upon 'The process of develop-'ment,' which will give a fair specimen of the interesting physiological experiments detailed in these volumes. If a perennial be dissected at the end of a year, it will be found that an augmentation has taken place in diameter by the addition of a new layer of wood between the bark and the wood of the former year. It was long a subject of controversy with physiologists, whether this new ligneous layer was deposited by a secretion from the

* It may not be out of place to mention an admirable method for the exhibition of the different kinds of Barks, at the Museum of Natural History at Berne. It consists of sections of forest trees, which are arranged like books in a Library. The bark forms the back of each ligneous Volume, and is inscribed with the scientific name of the tree. The specimen, when taken from the shelf, exhibits the quality and structure of the wood. *Rev.*

or from the wood, or whether it might not be a conversion
bark into wood. To ascertain this point, Du Hamel in-
ed the following beautiful experiment.

order to ascertain whether the new layer of wood is formed
the former layer of wood or of bark, his first experiment was
f a graft *par percusson;* which is done by means of detaching a
n of bark from the trunk of a tree, and supplying its place
ly by means of a portion of bark detached from the trunk of
er tree, that shall contain a bud. In this way he grafted the
on the Prune tree, because the appearance of the wood which
respectively form, is so very different, that it could easily be
tained whether the new layer was produced from the stock or from
aft. Accordingly, at the end of four or five months after the time
afting, the tree was cut down, and as the season of the flowing
e sap was past, a portion of the trunk including the graft was
oiled, to make it part more easily with its bark; in the stripping
which there was found to be formed under the graft a thin plate
e wood of the Peach, united to the Prune by its sides, but not
s inner surface, although it had been applied to the stock as
ly as possible: hence Du Hamel concluded that the new layer
od is formed from the bark, and not from the wood of the pre-
g year. The same experiment was repeated with the same
t upon the Willow and Poplar; when it was also found that if
rtion of wood is left on the graft, it dies, and the new wood
ed by the bark is exterior to it. The above conclusion, therefore,
rfectly legitimate, which Du Hamel also strengthens by the
wing experiment:—Having detached a portion of bark from its
t, and covered the wood below it with a thin plate of tin-foil, he
replaced the bark as before, reducing the case to the following
ma; if the new layer of wood was formed from the old layer
ood, then it was plain that the new layer would be deposited
n the tin-foil; and if it was formed from the bark, it was also
lly plain that it would be deposited without the tin foil: the
t accordingly was, that a new layer of wood was deposited
een the bark and the tin-foil, but none between the tin-foil and the
ior layer. This experiment was completely decisive of the point
uestion; and yet there is an experiment of Dr. Hope's on the
subject, which is, if possible, still more convincing: Having
e a longitudinal incision in the trunk of a Willow of three or
years old, so as to penetrate through the bark, he laid bare a
ion of the stem, by stripping the bark to the one side, which was,
ever, still attached to the stem at the upper and lower extremities
he decorticated part; the detached portion of bark was then
into the form of a hollow cylinder, by uniting its edges as closely
ossible, and the whole well secured from the action of the atmos-
re. The plant was then allowed to remain undisturbed for several
s, when the result of dissection was, that new layers of wood
e generated within the lateral cylinder of bark, while the de-
icated portion of the stem remained unaugmented; the portions
re and below being augmented, as in other ordinary cases of

vegetation. It is evident, therefore, that the additional layer by which the plant increases in diameter is generated from the bark.' II. pp. 218—220.

A further question, of considerable physiological interest, arises: Is the new layer thus formed, merely the indurated *Liber* of the former year; or is it a perfectly distinct substance, *secreted* by the bark, but not produced by the *conversion* of the bark into wood? From some delicate experiments of Du Hamel, it appears certain that the bark acts only as the organ of transmission of the secreted fluid, and that the new layer of wood is formed by the descent of the proper juice (or *Cambium* as named by Du Hamel) from the leaf through the vessels of the bark. It is highly probable, also, that this gelatinous substance, or fluid of organization, is secreted in two distinct concentric layers; one tending to the centre, and forming the *Alburnum*, or new wood, the other tending to the circumference, and constituting the *Liber*, or young bark.

Our limits forbid us to enter, at any length, upon the amusing part of these volumes, which treats of the products of vegetable analysis. In the Section upon '*Resins*,' we have the following notice, resting on the authority of Mirbel, respecting the *Bloom*, which is vulgarly attributed to the presence of animalculæ.

'Upon the epidermis of the leaves and fruit of certain species of plants, there is to be found a soft and glaucous powder. It is particularly observable upon cabbage leaves, and upon plums, to which it communicates a peculiar shade. It is known to gardeners by the name of *bloom*. It is easily rubbed off by the fingers; and when viewed under the microscope seems to be composed of small opaque and unpolished granules, somewhat similar to the powder of starch; but with a high magnifying power it appears transparent. When rubbed off, it is again reproduced, though slowly. It resists the action of dews and rains, and is consequently insoluble in water. But it is soluble in spirits of wine; from which circumstance it has been suspected, with some probability, to be a *Resin*." Vol. I. p. 488. See also p. 187.

Among the *Gum-Resins*, (which are obtained from vegetables expressing and inspissating the juice, not by natural exudation,) we meet with the pigment so familiarly known in every box, under the name *Gamboge*. This substance [illegible] ons in the bark of the East Indian tree *Man-* [illegible] able *Assafœtida* (the con- [illegible] *erula assafœtida*) is also a [illegible] viting to European tastes, [illegible] its [illegible] olerably [illegible] used by the Indians as a [illegible] food, a [illegible] by [illegible] food of the [illegible] With [illegible] we may cont [illegible] ore inviting [illegible] *rrh*: it is c[illegible] t[illegible] tears, from

some unknown Abyssinian and Arabian plant, which Bruce refers to the Genus *Mimosa*; it is supposed to be the *Acacia vera*, or, as it has been called by some Botanists, the *Mimosa Nilotica*, the Egyptian Thorn.

Many vegetables are known to secrete *Wax*, in a form very little adulterated by extraneous substances. It exudes from the fruit of *Myrica cerifera*, Common American Candle-bury Myrtle, a plant which grows abundantly in Louisiana. The beautiful and singular phenomenon exhibited by the *Dictamnus albus*, or White Fraxinella, is supposed to be owing to a perspiration of *Wax*, which forms an inflammable atmosphere around the plant.

'This plant is fragrant, and the odour which it diffuses around forms a partial and temporary atmosphere which is inflammable; for if a lighted candle, or other ignited body, is brought near to the plant, especially in the time of drought, its atmosphere immediately takes fire. This phenomenon was first observed by the daughter of the celebrated Linnæus, and is explained by supposing the partial and temporary atmosphere to contain a portion of *Wax* exuded from the plant, and afterwards reduced to vapour by the action of the sun.' p. 428.

Wax is found in different plants in various states of concretion. When it has the consistency of butter, it is denominated Butter-of-Wax. The Butter of Cacao is expressed from the seeds of *Theotroma Cacao*, the Smooth-leaved Chocolate Nut-tree: it is to this substance that chocolate owes its flavour and nutuosity.

Our last quotation shall be upon the useful substance *Caoutchouc*, more familiarly known by the name *Indian-Rubber*.

'It is obtained chiefly from *Hævea Caoutchouc* and *Jatropha elastica* [the Elastic Physic-Nut], trees indigenous to South America; but it has been obtained also from several trees which grow in the East Indies, such as *Ficus Indica* [the Banyan-tree], *Artocarpus integrifolia* [the Indian Jaca-tree], and *Urceola elastica* [a native of Prince of Wales' Island, and the coast of Sumatra].

'If an incision is made into the bark of any of these plants a milky juice exudes, which, when it is exposed to the air, concretes and forms *Caoutchouc*. As the object of the natives in collecting it had been originally to form it into vessels for their own use, it is generally made to concrete in the form of bags or bottles. This is done by applying the juice when fluid, in thin layers, to a mould of dried clay, and then leaving it to concrete in the sun or by the fire. A second layer is added to the first, and others in succession, till the vessel acquires the thickness that is wanted. This mould is then broken, and the vessel fit for use, and in this state it is generally brought into Europe. It has been brought, however, even in its milky state, by being confined from the action of the air.'.....

'Caoutchouc, when pure, is of a white co[illegible]hout taste, and without smell. The black colour of the Caoutchouc of commerce is owing to the method of drying the different layers upon the moulds on which they are spread. They are dried by being exposed to smoke.....

'It seems to exist in a great variety of plants combined with other ingredients. It may be separated from resins by alcohol. It may be separated from the berries of the Misletoe by means of water, and from other vegetable substances by other processes. It is said to be contained both in opium and in mastic. But from these substances it cannot be extracted in sufficient quantities to make it worth the labour. It is applied to a great many useful purposes both in medicine and in the arts, to which, from its great pliability and elasticity, it is uncommonly well-adapted. *In the countries where it is produced the natives make boots and shoes of it, and often use it by way of candle.*' I. pp. 449—451.

Here we must close our extracts from the interesting matter of these volumes. It only remains for us to give our readers some information respecting the general merit of the work; and in doing this, our remarks shall be brief, because, from the general outline, and from the copious quotations which we have brought before them, a tolerably correct idea may be formed of what may be expected in the perusal of the whole. We do not hesitate in declaring our opinion that, in its general execution, it is highly creditable to Mr. Keith, and that it is well adapted both to advance his own reputation in the scientific world, and to promote the extension of knowledge in this department of Natural History. Very few facts with which we were not previously acquainted, are brought forward by Mr. Keith; but his materials are drawn from the best sources, and he has given a comprehensive statement of the principal physiological phenomena in the vegetable creation, which are scattered throughout many volumes in the works of Linnæus, Grew, Bonnet, Hedwig, Du Hamel, Malpighi, Mirbel, Ellis, Knight, and many other philosophical writers upon the anatomy and functions of plants. It is always a somewhat invidious task to contrast rival works, by different living writers, each of which possesses its peculiar merits; we cannot, however, withhold an opinion, to the declaration of which the readers of our Review are, perhaps, *entitled*, that Mr. Keith's treatise by no means supersedes the elegant volume upon Physiological Botany, by the President of the Linnæan Society, although the latter is condensed into one half of the bulk of the former. In Dr. Smith's work there is a touching simplicity of style, a delicacy of expression, and an exquisite *selection* of illustrations, which have rendered his book a classical volume, and which will continue to [illegible] it a place in the library of every person of taste a[illegible] Mr. Keith's volumes there is more *detail*, which [illegible]s advantages;

but we think he has not always been judicious in swelling his pages with a list of unsuccessful physiological experiments, when he should rather have seized upon the points of fallacy, and given us the general results, without entering into a tedious enumeration of the actual processes of indecisive trials. If this method of proceeding renders his work somewhat less attractive to the merely popular reader, it may possibly give an increased value to it as a manual for the more patient student in Physiological Botany. There are some subjects, and those not the least interesting, in these volumes, which are scarcely at all touched upon by Dr. Smith. Among these, the part which is devoted to Chemical Botany, or the Analysis of Vegetable Products, will be found to contain a vast fund of valuable information; but even in this department we cannot commend the extreme minuteness of detail which often leads Mr. Keith far from his subject. Who, for instance, would expect, in a treatise on *Physiological Botany*, to meet with the information, that the best *Flint Glass* 'is composed of 120 parts of white siliceous sand, '40 parts of pearl-ash, 35 of red oxide of lead, 13 of nitrate 'of potass, and 25 of black oxide of manganeze?' Vol. I. p. 460. The mere circumstance that the vegetable alkali is used in the manufacture of glass, is too slender a link to sustain such digressive details, for if such be allowed, they become positively interminable.

Some other faults have been noticed by us, and must not be passed over without remark. The numerous subdivisions of the treatise are so far from contributing to the '*lucidus* 'ordo,' that they perplex by the intricacy of their ramifications. To say nothing of the division into *Volumes*, which is one of merely mechanical convenience, we have *Books*, *Parts*, *Chapters*, *Sections*, Sub-*sections*, and *Articles*, in a descending series. The extremely subtle divisions of his materials, produces, as a natural consequence, both intricacy and repetition: thus we have observed that the account of the Bloom is repeated Vol. I. p. 187 and p. 438; the curious phenomenon of the *Dictamnus albus* occurs twice, Vol. I. p. 428 and Vol. II. p. 142; and we meet with the very same observations on the Colthorpe Oak at two remote intervals Vol. I. p. 48 and Vol. II. p. 506; &c. &c. We think that those parts which are merely descriptive of the parts of plants, and their various forms, might be much more conveniently thrown into the shape of a Catalogue, as in Dr. Smith's work, by which means much heaviness of style would be avoided: by adopting the contrary plan, Mr. Keith has been compelled to link his sentences together by the perpetual use of particles repeated to satiety.

Our report of this work having been, as we conceive, sufficiently extended, we now dismiss it, not without a favourable

opinion, and a cordial hope that many who have read this critique will become better acquainted with the pages on which it is a comment; for we are confident that, whether they be popular or scientific readers, they will not rise from their perusal without much amusement and instruction.

Art. III. *A Voyage round Great Britain*, undertaken in the Summer of the Year 1813, and commencing from the Land's End, Cornwall: by Richard Ayton. With a Series of Views, illustrative of the Character and prominent Features of the Coast, drawn and engraved by William Daniell, A.R.A. Imperial 4to. Vols. I and II. pp. 440. Price, half-bound, £15. 1814, 15, 16.* [Fifty-five Views, coloured, and a Vignette.]

IT is very fairly made, in the preface to this work, a matter of wonder, that all the numerous and diversified undertakings for the topographical illustration of our island, should have left to a describer and delineator, so late in the day, a subject of absolute novelty in a comprehensive survey of its coast. Excepting the fashionable watering-places, some of the ports, and a few remarkable picturesque points, (not, however, for the most part, satisfactorily delineated,) the coast is an unknown region to even the most topographically given of the many readers whom it encircles.

'It is the design, therefore, of the following Voyage, minutely to describe the whole coast round Great Britain; not merely to give plans and outlines of its well-known towns, ports, and havens: but to illustrate the grandeur of its natural scenery, the manners and employment of people, and modes of life, in its wildest parts.'

'As in this voyage the reader will find two navigators frequently sailing on horseback, and on more than one occasion scudding in a gig, it will be necessary to explain the causes which obliged them to prosecute their course by means so irregular and unfamiliar. When the undertaking was first designed, the authors most certainly intended to travel principally by sea, but, on experiment, the plan was found to be utterly impracticable. As it was their object to examine every point, and stone, and cranny of the coast, no kind of boat was calculated for their service but a small rowing-boat, as no other could venture to approach near enough to the shore for their purposes. The boat was easily to be procured, but the winds and waves were not so tractable: rapid tides, ground-swells, inac-

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* The work has been published, and continues to be published, in monthly numbers, twenty-eight of which, containing each two plates, at the price of 10s. 6d. constitute these first two volumes. All the numbers subsequent to the termination of the second volume contain, at the same price, each three plates, but with a smaller proportion of letter-press. On this plan the work is intended to continue.

mountable surfs, strong winds, and foul winds, are among the catalogue of horrors on the coast, which were frequently all raging at the same time, and no one of which could be encountered with safety in a small and open boat. But luckily, the incompatibility of small boats and great seas did not interfere with the object of this work; for, by proceeding along the edge of the cliffs, when the sea was not to be trusted, there was always an opportunity of examining the same points which could have been seen from the sea, and likewise of exploring many little creeks and inlets, which form some of the most picturesque and interesting features of the coast, at which a boat could not at any time possibly land, and which, therefore, in a voyage more formally and literally pursued, must have passed unnoticed. If the weather had been always fine, and the sea always smooth, boats would not have been employed more frequently than they have been in the course of this circuit.'

The work warrants us to congratulate the adventurers that the novelty of their track was exceedingly far from being its only recommendation. The series of natural scenery through which it led them, presented incomparably a greater number of striking aspects than they could have beheld in the same length of course in any other direction on British ground. They had a prodigious advantage in constantly beholding the watery element in its magnitude, and without their being, as in the case of persons far out at sea, put by that magnitude out of sight of every thing else, but the sky. This element they contemplated in its tranquillity, and in its endless diversities of action in its assault on the land. Indeed, the whole line of their journey might be regarded as the scene of interminable battle between the flood and the stable and defying element; the effects, however, on which element, in the warfare of so many ages, are presented in a front of ruin, but sublime in that ruin. Fallen masses of rocks, thrown in the wildest disorder, stupendous craggy precipices, dark caverns, deep chasms cut into the land, at the less invulnerable points, a solemn air of desolation over the whole, and an aspect of fated, relentless, eternal persistence in the conflict, by the ever-renewed vigour of the one element, and the never-to-be-subdued firmness of the other; this is a combination which, for power of impression on a contemplative mind, defies all rivalry of any inland succession of natural scenery, of the *same prolonged extent*, in the island. There are to be added to the picture the monuments and vestiges of departed generations, in the ruins of castles, frowning on the verge of the cliffs, or the relics of ecclesiastical or sepulchral structures in some of the now solitary recesses; with a reinforcement, in some instances, of the impression of such spectacles, by tragical memorials, related, or even presented to the eye, of the fate of mariners cast away on the rocks of the shore. The travellers confess, too, that on some occasions, they had the benefit and luxury of an aggrava-

tion of such impressions, by a certain degree of the sense of personal danger.

As to the maritime population also, the striking peculiarity of character created by their habits and employments, with its various modifications as viewed in so long a succession of localities, contributed greatly to the force of the general effect.

We do not know what scenes of nature and society the writer of the descriptive narrative might have surveyed before, to furnish him with the aid of contrast and standard, in passing over a new and strange tract; but he certainly brought to the adventure a great alertness of observation, and a very considerable degree of susceptibility, though far enough from being of the most simple kind, to the distinguishing features, natural and moral, of that tract. The imagination of the very able draughtsman of the undertaking, would readily recall, for comparison, the aspects of remote foreign shores, with the visages and manners of their variously coloured, and clad, and conditioned inhabitants. Some hints of such comparison might have been pertinently and with advantage thrown in, had it been his task also to write the narrative, and with the fulness and particularity with which it is given in these two volumes.

Any attempt at a regular abstract of it would be much beyond the allowance of our pages. A few slight extracts and notices, made here and there in passing along, may suffice to give some general notion of the quality and merits of the performance.

'Ground-swells' have already been named as one of the menacing phenomena by which the travellers would have to try their fortitude.

'In the calmest weather there frequently rise up 'ground-swells,' which are extremely dangerous for all open boats, and which, not being to be foreseen or provided against, make the life of a fisherman on the coast of Cornwall as precarious as his sport. I endeavoured to ascertain the causes of these ground-swells, but could learn nothing satisfactory respecting them. Some assured me that they were the forerunners of an approaching gale, and others, that they were in consequence of a gale that was passed; but all agreed, that they were more to be dreaded than a gale, as they came on without warning. They occur only along shore, as their name imports, and beyond them the sea is frequently quite calm. In this case the effect is very singular; for the space of a quarter of a mile, the sea, without wind, is tossed, as if by a hurricane, into the wildest uproar and confusion, while beyond, as far as the eye can see, it is one still surface, as smooth as glass.'

'There is no part of the English coast,' remarks the Writer, 'where the ocean can be seen with such grandeur as on the north coast of Cornwall, which is entirely open to the whole sweep of the Atlantic. In most of the land-locked channels round our coast, the waves, in consequence of frequent sands and shoals, are short and

broken; but here the huge round billows come rolling on, each a mountain, which you have time to gaze and ponder on, while you may distinctly trace the immense chasm which separates each from that which follows, and thus pursue in detail the march of the mighty sea, as it moves on in majestic regularity.'

The sea happened to be in a mood, which does not, sometimes, occur in the course of many weeks, to permit a quiet visit to the Longships-lighthouse, the dreary position of which, and the desolate condition of the two living beings who are imprisoned there at the shortest allotment an entire month, in some rare instances as much as four or five, put our Author, thus early in the narration, on his utmost mettle for that sort of strong and aggravated description and reflection, which he appears to like sufficiently to be much pleased with the very frequent occasions he finds for employing it, and in which it is but justice to say that he excels. He makes quite the worst of the self chosen doom of these two monthly-relieved lamp-lighters, when he will have it a more than adequate suffering for the punishment of the blackest conceivable crimes. Such language would seem to betray some infection of those said 'ground-'swells,' which, as we have seen, rise up in tumult without rhyme or reason.

Some share of attention is paid, with sham gravity, to the legends of which there is no lack along this coast; and it is not in a much more canonical tone of feeling that, with the help of Carew, Borlase, Polwhele, &c. the Author goes into some discussion of matters of the county-history; especially what relates to,

'The numberless remains of insignificant castles, entrenchments, and earthworks, raised immediately on the cliffs, at the western extremity, and on the whole line of the north coast of Cornwall, some of which,' says he, 'we had the merit to observe On authority much higher than my own, I venture to divide the honour of their construction equally between the Irish and the Danes, to the exclusion of the Cornish and all other pretenders.'

It will not be at all demanded of an adventurer, setting off from London to make a hasty tour of the whole coast of the island, that he should have qualified himself to enter into the history of each locality of so ample a circuit, marked though it be with antiquities of which it might be gratifying to have an illustration. It may in most cases suffice for him to make a reference to the most approved topographical historians, with brief citations sometimes of the opinions of such authorities. It may not, however, be amiss for him to be aware that it will be good policy not to indulge too promptly and too freely in language of contempt for the laborious investigations of the relics of past ages, though the importance and the certainty of

the results of such investigations may often be greatly exaggerated by the solemn earnestness and the confident theories of those who have prosecuted them. Contempt should imply knowledge; nor is it advisable to try what is the very least portion of knowledge that may save it from becoming itself contemptible.

Very early in their progress the Tourists were struck with that melancholy appearance of the vegetation which continued to present itself to them through a long succession of stages.

'We observed the same scarcity of trees on the whole coast of Cornwall, and as far inland as we could see. It is occasioned by the westerly wind, which passing over a vast extent of sea, comes unmixed and untempered to this coast, and blighting as it blows, extirpates, root and branch, every tree and shrub that oppose it. The westerly wind is more prevalent and more boisterous than any other. Dr. Johnson observed that he had travelled two hundred miles in Scotland, and seen only one tree not younger than himself: we travelled at least half that distance in Cornwall, and saw only three not shorter than ourselves. The pernicious effect of the salt wind was strikingly evidenced in a few stumps, which we saw coaxed up under the lee of a wall, and which could not raise their heads an inch above it, but were shaved as flat as with a scythe, and all of equal height, or just as high as the wall. If, encouraged by an unusual duration of a land-breeze, an aspiring twig, or a vagrant leaf, should peep above the allotted level, it would inevitably be cut off by the first breath from the sea, and the whole be again reduced to its former mop-like smugness and uniformity.

'The proprietor of the only good house about Padstow, (the largest town on the north coast of Cornwall) pointed out to us, with a satisfaction at once too lively and harmless to challenge any thing on our part but assent, some picturesque improvements which he had effected on his grounds in spite of nature, who had opposed him throughout with peculiar malignity. On one little mount was a grove of all kinds of trees, in all stages of decay, of which in five minutes, you could have counted not only the branches but the leaves; and on another eminence, a few palisaded sticks, which it was hoped would, in a course of years, sprout up into another grove "to correspond." '

A character of gloomy grandeur is prevalent generally along this northern coast of Cornwall; not so continuously on that of Devonshire.

'It is at intervals only on the coast of Devon that the rocks burst forth; but on that of Cornwall, league after league is marked by one dark line of rock never interrupted by a patch of earth, but parted by a wide chasm, faced also on each side with rock, and again renewed, and still in rock. Both coasts appear to have been shattered by some tremendous concussion, but in the one the effects have been gradually softened by time, while in the other the confusion is still fresh and unreformed, the ruggedness unvaried and untamed.'

'This coast,' (near Combe-Martin) 'is considerably loftier than

any part of the north coast of Cornwall, but it has not the same wild and terrible grandeur, the same dismal desolate gloom, which was always associated in our minds with shipwrecks and storms.'

'For three leagues to the eastward of Combe-Martin the coast is even more vast than that which we had just passed. Some of the cliffs are computed to be a thousand feet in height, and they are so steep that, when we were not many yards from their base, we could distinguish sheep on the ridges and projections at their summits. These sheep appeared like white specks, so very minute that we should not have observed them at all had they not been pointed out to us by the boatmen, nor believed that they were animals of any kind had we not perceived that they moved. We were contesting the matter with the men, with our eyes intently fixed on a cluster of the white specks, when they suddenly vanished, and we then granted at once that they could not be daisies. The cliffs are generally covered with short russet grass, and in parts tufted with shrubby oak; but the rocks are frequently seen bursting through this surface, and at intervals all vegetation is arrested; the rocks appear rising in fragments over fragments, and the whole front looks like one tremendous ruin.'

The writer well describes the manner in which the ocean frustrates its own violence, in its action on a rocky coast.

'The remains of former cliffs, washed down by the waves, now form a barrier which protects the present cliffs against further depredations. Thus the sea, with only its ordinary means of aggression, never advances far upon a rocky shore. When it flows over a smooth surface, and can employ a large and unbroken body of water, it may undermine the bottoms of cliffs, though composed of the hardest rock; but the first fall of the superincumbent matter raises obstructions to its further progress, and the land merely plants a few of its rocks as outposts for the defence of the main body. When the coast consists of sand or chalk, the sea is more destructive, and is assisted by other agents, the most considerable of which are frosts and thaws. The ruins of cliffs composed of these soft materials are of no service, but are speedily washed away by the waves which return unchecked to new conquest.'

The sensations caused by looking off the edge of some of these tremendous precipices, suggest some curious observations on the fact, familiar to almost every one's experience, that a great difference is made in the sense of danger, by the greater or less physical magnitude of its cause, though the degree of the danger be really the same.

'A man will thrust half his body out of his garret window, without fear or thought of a fall; but let him ascend two or three hundred feet higher, and though the necessity of falling may not be more obvious, and though the consequences of falling would not be more fatal, yet he immediately begins to tremble, and intrench himself in his strong holds. When we look from an eminence only fifty feet high, it may require an effort of calculation to be convinced that we should be killed if we were to fall; but when we look from a height

of seven or eight hundred feet, the certainty of being dashed to pieces if a foot should slip is so vividly illustrated, that there appears to be danger in the mere contemplation of a fall; death is represented as so very certain that we imagine it to be very near. We are sensible of the same kind of feeling when the eye is not the medium through which terror is received. A man will stand with perfect confidence at the very brink of a pool which he conceives may contain just water enough to cover his head, but signify to him that the pool has no bottom, and he will instantly start back that he may not be drowned.'

Very frequent occasions and subjects occur for the indulgence of the writer's turn for satiric reflection. A legitimate subject enough is that complacency we feel in having learned the mere names of places or proprietors, as if, by that, we had gained knowledge available to some use.

'In travelling in a chaise through a country which was new to them, many may remember, that they have often let down the window, and torn their throats to rags in roaring to the driver, "Who is the owner of this house, and that house?" And having been assured that it was Mr. Jenkins, or some other equally a stranger, have received the bald name with an air of contentment, as if something had actually been gained. With the same thirst for knowledge, we seldom approached a rock, without studiously enquiring what it was called, as if the title of the Gull, or the Goose, could make it more or less than a rock. On the coast, every rock, at all peculiar in form or colour, has a name, by which it is identified as a seamark: to seamen, these minute distinctions are of substantial use; to us, they were mere shadows.'

We have lively descriptions of the pilchard and other fisheries, and of the habits of the persons employed in them. Of the general condition of their places of residence, we are not, we presume, to take as a fair sample, the little port at the distance of a stage north of Padstow.

'On entering the village of Port Isaac, we were assailed by a stench which would be wronged by any attempt to describe it. There was no appearance of consciousness in the countenances of the inhabitants; and we found, on investigation, that there was nothing unusual in the wind, but simply a separate dunghill before each door of the village, composed chiefly of the most loathsome remains of the fish caught during the last six months, besides an immense accumulation of the same abominable matter on the beach, in all degrees of corruption. The pigs were engaged in fruitless efforts to remove the nuisance. The stoicism of the people we could neither comprehend nor imitate; what further they had amongst them that could justify notice we did not stop to enquire, for our first impression was so strongly to their disadvantage, that we hurried from them as fast as we could, in a transport of disgust.'

The number of instances, described in succession, amount to a general statement respecting this north Cornwall and Devon

coast, that its ports are in a constant, irresistible, and far advanced progress to destruction, by the accumulation of sand at their entrances. Of Bude Haven it is remarked,

'It was once a large and commodious port, all traces of which are now buried under the sand. The river Bude meets the sea here, and at its confluence formerly spread into a wide estuary, capable of receiving ships of great burden, but now runs to the sea in a shallow stream, navigable only for ducks and geese. The destruction of the haven is attributed both to the sand from the sea, and the mud from the river, the first embankment was of sand, which obstructed the mud in its passage to the sea, and co-operated with it in filling up the channel.'

A similar account is given of the greater number of the harbours. Even Padstow, which is said to be the best on the coast, cannot admit vessels of more than two hundred tons, over a bar which has on each side, water enough for—(it is indeed a very loose statement) 'three or four hundred tons;' 'and if there be any swell of the sea, so heavy a surf falls 'on this bar, that small vessels dare not approach it, except 'at high spring tides, and in very fine weather.' This evil, which is of course beyond all remedy or alleviation, will probably have aggravated, by the time of the next circumnavigation of authors and painters, that character of poverty, half-barbarism, and desolation, so conspicuously presented to the present adventurers. In many of their stages, they encountered this character in what travellers naturally regard as its strongest proof and worst form—a grievous deficiency of viands, and of accommodations for repose. At some of the houses purporting to be inns, and the only ones in the places, they had to exercise their patience or their anger, whichever they pleased, and either of them with the same reward, under a destitution of the plainest articles of the first necessity. This appears to have been their predicament at a point so far advanced upward toward certain great and festive cities of more north-east position, as Linmouth, which is within a few miles of the termination of the Devon coast, and within a few more of Minehead, a decayed and melancholy-looking town, where the voyagers bade a long adieu to the English coast, and stretched across the Bristol Channel to Wales.

If we were to look back along the whole line of the amphibious expedition, from this point to the Land's-end where it commenced, for the purpose of naming the one spot in the track, distinguished by the most romantic wildness of nature, and the one spot exhibiting the most forlorn view of the condition of the people, we could not, perhaps, do better than refer to the descriptions of Boscastle harbour, and the village of Bossiney, two places within an hour's walk of each other. Of the harbour and the scenery about it, it is pronounced that,

'——Nothing in nature can be more fancifully disposed. A narrow chasm, between two enormous crags makes a passage for the sea, which enters in a serpentine course, which winds its way up a valley, overhung on each side by black and jagged rocks. We saw it in a calm, when the sea stole in, and pursued its sinuous track without noise or ferment; in gales of wind it dashes in with prodigious fury, and bursting on the rocks at every angle, rushes up the valley in a sheet of foam. A line of white posts is ranged on each side of the channel, as a direction for vessels in the night; a precarious guide through this maze of rock, yet one that decides between safety and ruin. I can conceive nothing more terrible than entering this harbour at night in a gale, with the rocks closing above you and deepening the darkness, and with nothing visible but the white breakers, (of what use, then, those same posts?) roaring on all sides amidst rocks which you know it would be destruction to touch. The harbour of Portreath is very frightful, but the course is straight, and therefore attention may be confined to one object, or as seamen say, to keeping a good look out a-head. At Boscastle the crookedness of the channel is the cause of many difficulties; the most serious is the contrariety of the wind, which may be fair in one reach, and foul in another, and thus occasion in so narrow a passage, extreme confusion in the steerage of the vessel and the management of her sails. None but pilots intimately acquainted with the harbour venture to approach it.'

At Bossiney, three miles inland from this scene of grandeur and elemental energy, the travellers beheld a perfect subsidence of the intellectual and moral powers in indolence and poverty.

'The thatch which covered the houses was black and ragged: the walls were full of chasms which admitted the light excluded from the windows by patches of blue aprons and wisps of hay and straw, in the place of glass; there was a dunghill on one side of every door, and a trough for hogs on the other; but all these were appearances of comfort compared with the furniture of the interior. Here it is difficult to describe particulars: father, mother, and children, with dogs all ribs, and chickens all feathers, besides a motly assemblage of materials of which it is impossible to define the use, were all jumbled together, and connected by one strong cement of dirt. I have seen many villages, but no one where man was so passive an animal as at Bossiney. The country around is quite in character; it has the nakedness without the grandeur of the coast.'

The frequent sketches of the character of the inhabitants interspersed in this narrative of the survey of the scenery of the coast, form collectively an unattractive picture. It is true that nothing can be more remote from simplicity than our Author's manner of viewing and describing. With quick apprehension and a great deal of sense, he is full of trick and catch, affects a bold tossing way of talking, must be comic in some part of every paragraph, likes strong hits and fine dashes of exaggeration, and will lay about him without even giving warning to

lear. Though, therefore, the reader may give him cre-
veracity, in the plain coarse sense of the term, yet the
truth will be modified, in many cases, by this sporting
in's own whim and caprice, and this violence for blaze
nce, in a style we must say, sometimes not unworthy of
e of the mountebank. But nevertheless, the genuine
the matter of fact portion of the representation, will
onvey an image akin to barbarism in worse features
norance, squalidness, and the appropriate roughness of
aring character. Without going into particulars, we
nark, how many odious things are complicated in the one
s practice, general on this coast, of making a prey of
r might have been saved to the sufferers in shipwrecks.
be-Martin the people complained of the infrequent oc-
e of this profitable calamity. 'They talk of a good
-season as they do of a good mackerel-season,' says our
; adding, in his dashing way, 'and thank Providence
th.'

he Cambrians, on the opposite side of the channel, it
are still more accomplished practitioners in this iniquity.
nen in the neighbourhood of St. Donat's that the writer
,

people on this coast have always been, and still are, noto-
more than common rapaciousness and brutality in their at-
on the miserable wretches, who have the misfortune to be
y upon their shores. The particulars that are recorded of
vages on these occasions, are such as one should expect to
only amidst the privileged pillage and massacre of a stormed
They have been accused not only of robbing, but sometimes
ring, that they might rob with security; and heedless of age
of tearing the clothes from the persons of women and chil-
ough drenched with wet, and shivering and dying with cold.
a mixture of such monstrous cruelty and cowardice in thus
pon the feeble and distressed, that it is difficult to credit
ocking accounts; but I fear that they are true, and that
tend to many other parts of our coast. I do not believe
seamen along shore are ever concerned in these desperate
. I have before had occasion to observe that they do not
to plunder a wreck, and that they plunder on a simple prin-
justice to themselves; but they are invariably humane and
ward the sufferers.' 'The people who are called wreckers,
m all the country villages in the neighbourhood of the coast;
most probable that the numbers of those are but few, who
y of the worst enormities of their dreadful trade, and that
sist of those miscreants who, not only on the coast, but in all
this and every other country, prowl about loose in society,
repared for plunder, and often fearless and ferocious from
ady to murder when plunder is to be the reward.'

will it be impertinent to inquire what becomes, all this

while, of law, and of magistrates? Where are the records judicial proceedings, and awarded and inflicted punishment The power of the government, pervading as it does, with comprehensive and irresistible efficiency for whatever relates its own claims and interests, every corner and shred of country,—is it baffled in its benevolent zeal for the repress of this flagrant iniquity? Is this detestable moral violen prevailing within the line of the contact of the land and regarded as something beyond human cognizance and con like the fury of the waves on the other side of that line?

It should be the less difficult to repress or punish this abomi tion now that the aristocracy of the coast have relinquished th share in it. The time was, if local tradition may be believ when a watch-tower, still standing on a height in the park of Donat's castle, was the station for a sentinel, constantly 'look 'out for vessels in distress, not for the purpose of guiding 'saving them, but that the servants of the castle might 'instant notice when a ship was wrecked, and pounce upon 'the name of their lord, before the country people had time to 'down and intercept them.' And in a brief account of Dunra House, a gentleman's seat on a cliff four miles from St. Dona there is, and of no very remote period, a dreadful history of of the occupants having enriched himself by the wrecks on manor, 'which he multiplied as much as possible by the be 'device of setting up false lights along the shore.'

'Tradition reports that this wretch was punished for his iniquity a sudden misfortune, of which these are the particulars. Wi sight of the house there is a large rock, which is partially dry at water, but at other times entirely covered by the sea. On this two of Vaughan's sons' (that was the miscreant's name) 'landed day for the sake of amusement; but not taking care to secure boat, it was carried away by the tide, and they suddenly discov themselves doomed to inevitable destruction, and with the protra horror of watching the gradual rise of the water, which they must at last overwhelm them. In this terrible situation they perceived by the family from the house, but no assistance coul given to them, for there was no other boat in the neighbourhood, no time to procure one from a distance: amidst the vain expo and frantic screams of the poor boys and their wretched pa the tide rose, and the rock disappeared. This visitation wa course, generally regarded as a judgement on Vaughan; and himself was so struck with grief and remorse, that he could no l endure the sight of his house, and sold it to a Mr. Wyndham, ancestor of its present possessor.'

From the cast of the language here, it may be surmised the Writer would not be unwilling to bring an indictment of perstition against the notions of the people and the convic of the wretch himself; with which notions and conscience are strongly disposed to coincide.

The coast at Aberthaw, the point at which the tourists first ached the Welsh side of the channel, is stated to be composed f a kind of limestone peculiar to that spot, and which furnishes incomparable cement.

' When burnt into lime and placed under water, it immediately sumes the hardness of the original rock, and even when pulverised d scattered over the land it is converted into a hard grit by the first ower of rain. In the construction of bridges, piers, and all stone ork that is exposed to water, this lime is in the highest estimation. ll the roofs and walls in the village are defended by a coat of this ernal cement; and when a roof admits the rain, it is conceived ite time to pull the house down.'

While looking at the modernized castle at Cardiff, our Author, a sprightly and sensible strain, defends against the reproaches antiquaries, the practice of repairing and depraving castles to commodious dwelling-houses, ' instead of keeping up ruins a state of purity, at an expense sufficient to build a palace.' he prodigious operation by which a canal has been formed from narth harbour, two miles below Cardiff, to the grand scene of n-works—Merthyr Tydvil, is duly celebrated, as well as those orks.

' The head of the canal, at Merthyr, is more than five hundred and y feet higher than the tide-lock where it falls into Penarth rbour; and in the intervening space it is raised sometimes more an three hundred feet above the river Taff, to which it runs parallel its whole course.'

The notice suggested by the instance of the church-yard at itton Ferry, in Swansea bay, of the now declining practice of corating the graves of relatives with planted ever-greens, and wers, leads to the mention of a curious mode of petty spite and venge. None but sweet-scented flowers are planted on the aves, they alone being considered as emblematical of goodness;

' but the turnsole, African marygold, or some other memorials of quity, are sometimes insidiously introduced among the pinks and es by a piqued neighbour, in expression of contempt for the de- ased or his surviving relations. The facility which is thus given to ery malevolent individual, of dropping a seed against the memory another, is certainly a great imperfection in this system of monu- ental gardening.'

And upon this follows one of that sort of forced jokes, which e interspersed throughout the narrative with a liberality which ves the reader's gratitude far behind. ' It forms a puzzling kind of consideration to determine what possible construction the law of libel could put on this singular mode of slander: it would have rather a droll effect in a trial, to hear of a man escaping on a nice question of smell, or being at once pro- nounced guilty by the whole nose of the court.'

In truth, the affectation of jocular smartness recurs so very often, as to become a nuisance in the composition. Besides partaking but slenderly of the wit for which it may be suspected to be intended and mistaken, it is generally of what we may fairly call a rather low quality, we do not mean in a sense importing turpitude, but as expressive of a certain vulgarity of taste, much estranged from the mental habit created in the best schools of literature. These ill-judged vivacities shall sometimes be protracted, in a continuous form, through a succession of sentences, and sometimes they are made to crack off in a single phrase, or queer combination of words. Of the latter kind, we have an example only two or three paragraphs further on than the sentence we have just transcribed.

'In the last boisterous excesses of a wake or a fair, I can easily conceive that the ancient feelings of national rivalship might be for a a moment revived,' [between the people of English and of ancient Cambrian descent,] 'and that the parties might be ready to decide the question of superiority *at the point of their knuckles;* but in the ordinary business of life, they do not suffer their peace to be disturbed by such fanciful distinctions; but associate on terms of the most intimate familiarity, and interchange *hearts and hats* without reserve.'

In viewing the copper-works carried on at Neath, and near Swansea, the Travellers had occasion to observe the very destructive effect of the smoke on vegetation. In the immediate vicinity of one of these establishments, situated in a hollow, 'there is not a blade of grass, a green bush, nor any form of 'vegetation: volumes of smoke, thick and pestilential, are seen 'crawling up the sides of the hills, which are as bare as a turn-'pike-road.' They find, however, a much stronger cause of complaint against the copper-works and the iron-works, in the wretched, squalid, and revolting condition to which the women are doomed in these employments. In their sooty persons and coarse attire, 'they present,' says the Describer, 'a form of more 'roughness and rudeness, in the shape of woman, than I ever 'saw in any other part of the kingdom.' It is added, that 'in 'all parts of Wales the women are employed in the hardest and 'dirtiest drudgery like the men.' A similar account is given of their condition on some parts of the previously surveyed tract of English coast. A strong deposition is made of the depravation of morals and manners of which they notoriously partake at Swansea, and throughout the districts of the manufactories. A laudable and indignant regret is expressed at the pernicious system of these establishments, in the article especially of their devoting very young children to barbarism, and vice, and all their consequences, amid the employments and corrupt example of their busy and profligate crowds.

The number of ruined castles in the western tract of Glamorganshire, attributed chiefly to Norman usurping occupants of the territory, is so great, that the Tourists seldom found themselves convicted of an impertinent question in asking regularly, at hazard, on entering a village, Which is the way to the castle? There are some very lively and just reflections on the bloody, but yet unvaried and uninteresting history of these castles. (Vol. I. p. 78.) Nevertheless, the writer has taken laudable pains to furnish a general idea of the transactions constituting this history, with several special samples relating to particular spots and castles, the scenes of long and ardent strife between the Welsh on the one side, and the intruding Normans, and a colony of Flemings who made good their ground in Pembrokeshire, on the other. These foreigners were willingly patronized and abetted by the English monarchs. It was seen that they must, and that they did, to a degree very highly convenient to those monarchs, engross the martial animosity of the Welsh, violently and justly indignant at this encroachment on their territory. The cost of energy and blood, expended on these resolute invaders and their castles, was so much gained to the cause of English ambition and conquest. The colonists, in addition to the facilities for receiving aid by sea, and to their immeasurable superiority in the arts and works of fortification, had the grand advantage of faithful compact among themselves; whereas the Welsh, condemned to a wretched distribution among rival chieftains, all possessed with the 'spirit of the first-born Cain,' could not be restrained even by the urgency of this general interest, from hacking and demolishing one another, as if to save the Normans, Flemings, and English, a part of the trouble of doing it for them; and as if, by giving these adversaries the opportunity of recruiting their force, consolidating their defensive system, and rebuilding their sometimes burned fortresses, to compensate to them the mischief often done by the impetuous fury of Cambrian attack. Our Author takes occasion, in describing Pembroke castle, and adverting to its history, to give a hideous specimen of this state of things, in a brief recital of the events of eight years of murder and devastation; an exhibition to make even the deepest hater of ambition invoke the strong arm of a conqueror.

The long course from Pembroke, by Milford Haven, St. David's, Fishguard, and Cardigan, to Aberystwith, is marked by many curious descriptions and observations, which we must not stay to particularize. The most disconsolate kind of scene, as uniting dreariness in the works of nature with decay in those of man, would seem to be St. David's.

'In a melancholy desert, and within view of a wild and terrible coast, stands the city of St. David's, which, whatever may have

been its former extent and condition, is now reduced to a village of the meanest and most wretched description. So mournful a combination of nature and art I never remember to have seen; every object bears the same impression of dismal poverty, whether the eye settle upon the ragged and tattered village, or wanders over the surrounding country, divided by stone walls into large unprofitable enclosures, without one spot of verdure, and with a soil insufficient, on every little eminence, to hide the nakedness and deformity of the rocks.

'The ancient buildings are situated in a deep hollow, and no part of them is visible from the village except the summit of the cathedral tower; but on approaching to the brink of the close, they all burst upon you in one view, and present a very melancholy scene, with some little surviving magnificence, but waste, silent, and forsaken. The cathedral is the only building within the close that is not perfectly a ruin.'

And even this venerable structure seems hastening toward that still more venerable condition; for 'the side aisles of the chancel 'are roofless, and yielded up without remorse to the inclemencies 'of the weather, no care being taken to preserve the monuments 'or any of the decorations of the interior.' There are some beauties of monumental inscription worthy to survive the hardest substances in which any of them are engraved. For example,

'Petra, precor, dic sic,
'Anselmus Episcopus est hic.'

Again:

'Silvester medicus jacet hic. Ejusque ruina,
'Monstrat quod morti non obsistit medicina.'

In reverting to the sterile bleakness of the coast, the Writer justly remarks, that

'The want of trees and verdure has not the same mournful effect immediately on the coast as in the interior; we are not accustomed to these ornaments on the coast, and they give way to a new order of scenery, possessing many charms in compensation. If the land be not embellished with vegetation, it is infinitely diversified in its outline, and with the rocks in all their fantastic detail, and the majestic sea spotted with ships and boats, constitutes a scene that is always interesting.'

Our Author's style is well adapted to the story of the ludicrous French invasion at Fishguard, in 1797. Harmless, however, and almost farcical as it was, it made on the people, unused to the martial games so amusing to their ancestors, an impression perfectly awful, which the subsequent twenty years have not modified to an indifference capable of according with the sportive strain of the Traveller's narration.

But the most striking part of this long stage of descriptions is the account of a lighthouse on one of the rocks named the Smalls, near the southern promontory of St. [illegible]de's Bay;

structure, says our Author, 'which stands in a more exposed and 'terrible situation than any other building of the kind on any 'part of our coast, the Eddystone not excepted It is seven 'leagues from the main land, completely open to the Atlantic, and 'surrounded on all sides by a wild and disordered sea. At eth 'Eddystone the tide runs less than three knots, and here more 'than six.' 'The rock is not more than six feet above high-water 'mark, so that the sea, if in any degree agitated, passes entirely 'over it, and in gales of wind from the south or west, rises in a 'body thirty feet above it.'

'It is built entirely with wood, and is very skilfully contrived. The base consists of eight oak posts, whole trees, surrounding a central one; and so arranged as to form a segment of an octagonal pyramid, twenty-four feet wide at the base, and sixteen at the apex The posts are fixed eight feet deep into the rock, and rise forty feet above it: the intervals between them are open so as to give a free passage for the sea, except for a small space near the summit, where there is a close boarded cabin seven feet high, in which three men live, who have the charge of the lighthouse: above this there is a wooden cage forming the lantern. The building was erected in the summer of 1775, by Mr. Whitesides of Liverpool, a very ingenious man, who is still the superintendant.'

In October, 1812, the inhabitants were in a dreadful situation for a whole fortnight, in consequence of a most violent tempest, which broke, in the night, one of the supporting posts.

'Others were loosened and displaced; the lantern was entirely swept away; and the men's cabin so shattered, that the sea burst in upon them and drenched them with every wave. They gave up all hope of being saved, and waited in utter darkness, their cabin rocking in the wind, and the pillars cracking under them, for the final crush which they expected every moment to overwhelm them.'

Doomed to remain in their terrible abode fifteen days before it was possible to render them assistance, it is not improbable they endured a greater measure of the passion of fear,—the estimate being combined of duration and intensity,—than the collective amount of that suffering in the whole life of some mortals.

The difference of appearance, in reference to picturesque character, between the coast of Cardiganshire, and the adjoining coast of Pembrokeshire, is strongly marked.

'The latter is so deeply indented, and its promontories are so frequent and of such vast projection, that our views along its front here always bounded by a distinct and bold horizon; but the coast of Cardiganshire is drawn out in one long range of stupendous cliffs, broken by gentle bays and promontories, so as to vary without interrupting the perspective, which the eye follows in all its turnings and inflections, till it gradually fades into obscurity.'

No single natural object seen on this western and northern line of coast, was so striking as one on the southern side of Pem-

brokeshire, the Eligug-stack, an im e ied column, composed of strata once perhaps horiz al; the soft mass is now so much inclined toward the sea, which dashes against its base, and with such a preponderating weight of its upper portion, as to make it almost miraculous that it should maintain itself in the air for an hour. Mr. Daniell's drawing perfectly corresponds to the idea conveyed in the description. Eligug is the denomination of a species of sea-fowl, by which, at a particular season of the year, during the time of incubation, this and other inaccessible rocks on this coast are occupied so thickly, on the tops and every ledge, as to cause these tenants very great inconvenience, and give frequent occasion for quarrels.

As to the state of intellect among the people, no recent stage of the adventure affords so remarkable an exhibition as that given in the account of the superstitions of St. Gowan's chapel and well, at the southernmost point of Pembrokeshire, to which chapel and well, it would seem, by this account, to be a common thing for diseased and lame people to resort, in the hope of a miraculous cure, or at least a cure in some more mysterious way than from any merely physical cause.

On taking the sea again from Aberystwith, of which place we have a lively description, the voyagers had occasion to observe, with no small inquietude, how little security was afforded, by the extravagant demands of their boatmen, engaged at the place, for any tolerable knowledge of the proper channel among the shoals even no further off than three miles north of their own harbour. And here it is asserted generally, of the Welsh boatmen, that they are inferior to the English in local knowledge, skill, and intrepidity. The cause of this inferiority our Author finds in the poor and narrow scale on which the fisheries are carried on, owing in a great measure to the poverty which precludes all large adventure. The boats, and all the equipments, are in a diminutive way, the distances ventured from land are short; and the men trained in using very limited service know but little, and dare but little, compared with those, for example, of the Kentish coast, from one harbour of which (Broad-stairs) 'I have seen,' says the Writer, 'in the mackerel season, a fleet 'of nearly two hundred sail put to sea in an evening, the value 'of each of which, with all her gear, might be estimated, on an 'average, at £150.'

We are well pleased with the tone of enthusiasm in the feelings excited on first coming fully in view of Cader Idris and Snowdon, with their subordinate ranges, contemplated in one magnificent though partly very distant prospect. 'They appeared 'to me as a new creation, and I could scarcely regard them as 'parts of a world formed for t The majestic character was not impaired in a very m ap to the former of these noble eminences, at Barmouth, a e which, for any

thing but its mountain views, the Writer pronounces to be, 'in 'all its combinations, the *ne plus ultra of* every thing that is 'cheerless and uncomfortable.' It is built in horizontal ranges or tiers up a steep ascent, with such well adjusted relative disposition of these tiers, that the smoke from the chimneys of the lower, regularly and imperatively applies for admittance at the doors and windows of the next above. The want of this luxury in the lowest range, which is near the level of the sea, is more than compensated by

'a high bank of sand before them, which not only intercepts their view of the sea, but *sprightlily* introduces itself with the west wind into every pervious cranny from the garrets to the ground. One cannot account for the strange indolence or ignorance of the inhabitants, in not attempting to consolidate these sands by vegetation; though, when the wind blows strongly from the west, they actually render the lower houses scarcely habitable.'

It is a 'watering-place;' and our Author takes occasion to descant on the miserable *ennui* of the places so denominated, in terms the strength of which may be imagined when we say that they reach the difficult fault of exaggeration.

(To be continued.)

Art. IV. *The Inquisition Unmasked.* By D. Antonio Puigblanch. Translated by William Walton, Esq. 2 Vols. 8vo.

(Concluded from page 252.)

LAWS for the support of social establishments, to be in accordance with justice, and to promote the good of the community, must appeal to the hopes and fears of mankind, inspiring the innocent with confidence of protection, and awakening in the guilty the dread of punishment. The regulations and mode of judicial process established in the Inquisition, are founded on injustice, in a disregard of all the principles by which human society can maintain its relations and secure its legitimate ends. Instead of its proceedings being adapted to alarm the offender, and to inspire the unoffending with assurance of safety, an impossibility almost absolute on the part of the accused, to substantiate the justice of their cause, and a facility almost boundless on the part of the Inquisition to aggrieve them, are the two principal hinges on which its judicial examinations turn in criminal cases. This execrable tribunal exhibits the very perfection of craft and despotism.

Like an abortion, which it in fact is, of the ignorance and fanaticism of the middle ages, its judicial forms in no way differ from the impurity of its origin; and its code is an assemblage of all kinds of barbarous legislation, till even illegality is therein reduced to system. A tribunal which, regardless of every thing man holds sacred, such as good faith and respect to the Divinity, forces him to utter the sen-

timents of his heart in order that they may serve as a notive of condemnation—a tribunal which surrounded by darkness, rests the issue of the most important affairs of which it takes cognizance in the impenetrable secrecy of its proceedings—a tribunal, in short, which fears no one on earth, for to no one is it answerable, not even to public opinion, whose censure tyrants themselves have not escaped, of what horrors must it not be capable, what monsters must it not harbour in its bosom? It is therefore no longer a subject of wonder that such a multitude of enormous crimes have been committed by this tribunal, and rendered its name so odious—crimes so much the more revolting and abominable, because they have been committed under the sanction of religion.' Vol. I. p. 131.

The qualifications of a judge are at all times of primary consideration in the administration of law; but where the proceedings of a criminal tribunal are conducted in secrecy, and the powers of the judges are supreme, their qualifications are of the greatest possible moment. That nothing may be wanting to the legitimacy of the title by which the Inquisition may challenge the possession of pre-eminent infamy, the ignorance and incompetency of the judges who preside at its tribunals, are included in the grievances which the Author enumerates and exposes.

'With regard to the inquisitors of Italy, John Calderini positively asserts the fact, and exhorts them to take counsel of experienced men, as most of them are ignorant of the principles and practice of public law; adding, that otherwise they would be in danger of absolving the guilty and condemning the innocent*. Judges who are unacquainted with the principles of right and the precepts of the canon law, I make no hesitation to say, cannot know their obligations, or be fitted to sit on the bench. Respecting those of Portugal, Tavernier furnishes us with proofs, in what he relates of a Capuchin friar of the name of Ephraim de Nevers, who about the year 1600 was a prisoner in the Inquisition of Goa. When he was set at liberty, notwithstanding his great virtue and reserve, he could not refrain from complaining that no inconvenience he experienced was so great as that of seeing his fate in the hands of such ideot judges. Dr. Dellon affirms that he noticed this circumstance some years afterwards, when he was a prisoner in the same Inquisition†. Hence do the Portuguese noblemen say, when they wish to joke about the backwardness of their children at college, that they will put them into the post of inquisitors or canons‡.' Vol. I. pp. 134—136.

Nothing can more determinately attach the character of injustice to a government, or more clearly indicate its gross cor-

* Johan. Calderini, Tractatus de Hæreticis Cap. VI. n. I. "*Quia Inquisitores ut plurimum sunt juris ignari, et possent facilesse decipi ut absolverent condemnandum, vel damnarent forsitan absolvendum, debent circa occurrentia processus communicare consilia peritorum in jure.*"

† Dellon; Relation de l'Inquisition de Goa, Chap. XXVIII.

‡ Narrativa da Perseguiçaõ de Hippolito Joseph da Costa, written by himself. Tom. I.

uptions and its tendency to absolute despotism, than the sanction and encouragement which it extends to the practice of secret denunciation and to concealed informers. The Mosaic statutes (Lev. xix. 16—18.) were prohibitory of this evil, and prescribed the duty and obligations of the people for whom they were ordained, with the greatest clearness on this point. "Thou shalt not go up and down as a tale-bearer (or informer) among thy people, neither shalt thou stand against the blood of thy neighbour—thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." The Roman law guarded the safety of the state and the honour of its citizens, by opposing themselves to the employment of spies and informers, which it was the business only of the despotic Emperors in times of great degeneracy and wickedness to encourage. In imitation of examples furnished only by the very worst governments, the Inquisition solicits in aid of its purposes and proceedings, the services of the basest and most degraded of the human species, and admits secret informers to its privacy and protection. It employs an agency which is as destructive of justice as it is subversive of humanity.

"The informer, although he may have acted inconsiderately, besides being exempt from punishment, in consequence of the sophistry that the impeachment is directed to produce the amendment and not the punishment of the accused, is a treacherous enemy who strikes in an unguarded moment, when he proceeds with bad faith, since the accused is never informed of his name, in order that he may be enabled to state his objections and exceptions; rights which are conformable to nature, to the good order of society, and which the Inquisition alone has dared to refuse. On the other hand, a wide field is not only left open to informers to establish and carry on their malevolent and false criminations, but they are even invited and compelled to become accusers. What then is the check which this tribunal places on the informer? Certainly no other than the prudence of the judges which is the same as to say their arbitrariness*.

* "Popes Alexander IV., Urban IV., and Clement IV., granted three years indulgence to every one who may give aid to the inquisitors, and consequently to every secret informer.—Eymeric, Director. Inquisit. Part III. quæst. cxxviii. Pius V. moreover enacted, that no regular prelate, either by way of chastisement or penance, shall be allowed, for any fault whatever, to trouble any secret informer, during one of his subjects, during the period of five years from the date of his information laid, unless the Inquisition should agree thereto, for which purpose he is previously to consult it. Lupo de Bermo, Eova Nux in edit. S. Inquisit. Part I. Lib. iv. diff. ix. art. iv. The penalty against the negligent and tardy, according to several pontifical decrees, is excommunication, and their being considered as abettors of heretics."

'With regard to restrictions, none are to be expected in a denunciation actually commanded and ordained by the tribunal; for even insensible beings would be compelled to inform, if it was in their power, or else incur the penalty of the highest excommunication. Unable to extend its jurisdiction over the physical order, for the purpose of carrying its scrutinies into effect, it over-turns the moral order of things by silencing the dictates of reason, and stifling the purest sentiments of humanity. At the same time that it attaches infinite importance to a word, and deems the persecution and death of him who uttered it as the only means of preserving religion and the state, it eagerly grasps at any instrument however weak it may be, any slight surmise, although it may have the strongest presumptions of right against it, and holds them in the light of props to the edifice it endeavours to sustain. Not only females and striplings under age, on whose judgment little reliance can be placed, but the infamous, those who are pronounced banes of society, and even the perjured, who are publicly known to disregard the sacred solemnity of an oath, are all admitted, and even enjoined, to lodge informations before this tribunal, without any other restriction than being bound to swear that they have been induced to this measure by no other impulse than a zeal for the faith and the dread of punishment. The Inquisition does not stop here. It believes, or feigns to believe, that the excommunicated, the heretic himself, nay, even the infidel, takes a true interest in religion when he subscribes to an impeachment and is admitted*. Legislators who thus unblushingly trampled on the rights of justice, could not be expected to pay any regard to the tender ties of domestic piety. Among us, therefore, one brother is not secure against another, the mother is rendered suspicious to her own children; and the spouse, or father of a family, busied in daily labour to provide sustenance for the objects of his tender love, in all of them has a continual spy, because it is thus the pharisaical inquisitor ordains†." Vol. I. pp. 174—177.

What an exhibition of accumulated evils do the preceding paragraphs contain! Can any thing be more iniquitous and revolting than the conduct of persons who, being themselves destitute of all religious qualifications, denounce others as offenders against religion? Hypocrisy in all cases is detestable; in matters of religion it is peculiarly odious; but when practised, whether by a party or by individuals, for the purpose of reproaching and injuring others, or exposing them to peril, it surely reaches the height of consummate baseness. What effrontery must they possess who declaim against delinquencies with which they themselves are contaminated? who take a prompt and eager part in the prosecution of persons charged with violations of laws which

* De Hæret. Cap. Accusat. in. 6. What is said in this decretal of the witness, is also to be understood of the secret informer; for in fact he acts both parts.—Eymeric, Director. Inquisit. Part II. Cap. xiii. et Part iii. n. 68.

† Eymeric, Director. Inquisit. Part II. Cap. lxx.

they habitually transgress? Proceedings of this kind, base as they are, are not limited to Inquisitors. There have been instances of the strongest invectives being uttered against the alleged profaneness of persons whom it was wished to punish, by men "whose mouths are full of cursing and bitterness." *They* have been heard to inveigh against the tendency of actions to bring religion into contempt, who are themselves dishonouring it. Can any thing be more scandalous than for the unbelieving and the unholy to affect zeal for a cause to which they are in heart opposed? Can any species of falsehood be more atrocious than that which is committed by persons of this description standing forward as witnesses or accusers against others charged with being irreligious, and declaring themselves moved by zeal for the honour of religion, when, at the same time, they are averse to religion, impatient of its restraints, mockers of its solemnities, and "lovers of pleasure more than lovers of God?"

We should extend our review of the present work to a length which would exceed the proper limits, were we to insert every passage which either on account of its interesting narrative or luminous argumentation, we have marked in our progress through the volumes; we must therefore content ourselves with laying before our readers such specimens of their contents as will be found in the following quotations.

When a denunciation has been made to the Inquisition, of persons charged with any of the supposed errors or crimes of which it takes cognizance; when false witnesses, it may be, have risen up against a man, and, breathing out cruelty against him, laid to his charge things which he knows not; when individuals of correct morals, but whose known or supposed opinions do not correspond with the tenets prescribed by a set of mortals as liable to error as any of their kind, are marked for crimination; the informer and the witnesses are heard by the inquisitors, who, on receiving a ratification of their first report, impose silence upon them by the same oath which accompanied their declaration: this constitutes the summary impeachment, which is laid before the Supreme Council, and its approbation being obtained, the arrest is carried into execution.

"This is given in charge to the high bailiff, who executes his commission by carrying with him a competent number of ministers, taking the necessary precautions to surprise the culprit, which is generally done at night. The law prescribes that the receiver and notary of sequestrations should also be present at the arrest, for in this tribunal confiscation forms an essential part of the process.* The party then sets out, and dread and consternation seize on the culprit and his family. The thunderbolt launched from the black and angry cloud,

* Compilacion de Instrucciones, n. 6.

strikes not with such alarm as the sound of "DELIVER YOURSELF UP A PRISONER TO THE INQUISITION!" *(Dése v. preso por la Inquisicion.)* Astonished and trembling, the unwary citizen hears the dismal voice, a thousand different affections at once seize upon his panic-struck frame—he remains perplexed and motionless. His life in danger, his deserted wife and orphan children, eternal infamy, the only patrimony that now awaits his bereft family, are all ideas which rush upon his mind—he is at once agitated by an agony of dilemma and despair. The burning tear scarcely glistens on his livid cheek, the accents of woe die on his lips, and amidst the alarm and desolation of his family, and the confusion and pity of his neighbours, he is borne away to dungeons, whose damp and bare walls can alone witness the anguish of his mind.' Vol. I. pp. 189, 190.

The horrors of such a situation are not to be conveyed by even the most eloquent description; words are utterly insufficient to represent the mental anguish and the complicated distress of scenes like this. How much is the whole interest of the case heightened by the consideration that this tremendous visitation may fall on persons of spotless reputation and of most meritorious character, and that it is directed by bigoted or dotard priests who have been permitted to ascend the seat of secular authority, and by all that is appalling and terrific in suffering to uphold their dogmas and their superstitions! Their unhappy victims thus torn from their families, are hurried off to the receptacles of the wretched, which, says our Author, are 'edifices of such ancient and gloomy structure, that their 'sight alone caused terror.'

'In one of these edifices, whose black and furrowed walls announce the melancholy gloom that reigns within; massive piles, which have long withstood the injuries of time, and for ages witnessed the rising and setting of the sun without receiving comfort from its beams; sable and rugged structures, on which whole generations have looked with terror and dismay—in one of these edifices in short, which immoveable amidst the lapse of time, and whence when the prisoner comes forth he can reveal nothing, present the tremendous image of eternity, was usually confined the father of a family, perhaps his amiable wife or tender daughter, the exemplary priest, or peaceful scholar; and in the mean time his house was bathed in tears and filled with desolation. Venerable matrons and timid damsels, have been hurried from their homes, and, ignorant of the cause of their misfortune, have awakened from the phrenzy of the brain, and found themselves here alone and helpless in a solitary cell. Here the manly youth, torn from his bewailing kindred, and often wrested from ties still more endearing, pines amid damp seclusion and chill despair, and vainly invokes the names of objects which so lately thrilled him with pleasure. The dripping vaults re-echo the sighs of the aged father, no longer encircled by the fond endearments of a numerous progeny; all, in short, are condemned to drag existence

midst a death-like silence, and, as it were, immured from the sight of their weeping relatives.

'Such are the afflicted inhabitants of the awful cells of the Inquisition, awaiting the tardy but inexorable sentence that is to decide their fate. Haply some may escape; again they may behold the light of day; perhaps innocence may triumph over rancour, malice, and fanaticism; but where are they to look for redress for what they have suffered, when even the privilege of complaining is denied them? What a train of melancholy ideas rush to the imagination of him who contemplates the secrets of the Inquisition, and fathoms the malice of which it is capable! What sensible man, to speak without disguise, and it is certainly time now to be candid, can fail to impute all kinds of disorders to an institution of this nature, notwithstanding its artifices to hide them from the eye of the public and the research of the historian.' Vol. I. pp. 191—193.

The examination of the unhappy persons whom the Inquisition has immured in its horrid dungeons, is conducted with every refinement of iniquity. Every artifice is employed against them. Oaths are administered to them, by which they are strictly enjoined to make the most particular disclosures. They are cajoled by promises, they are terrified by threatenings. Their judges, intent on their condemnation, rather than solicitous for their deliverance, discard every principle of equity from the rules of their proceedings, which present a finished picture of the perversion of justice, and the combination of fraud and cruelty.

'Scarcely recovered from the surprise caused by his arrest, and appalled by the contrast his imagination forms of the many and secret steps previously taken, compared with the state of security in which he lately lived, from that moment the prisoner begins to despair, and, hopeless and dismayed, he already beholds the torment that awaits him. Bewildered, as in the mazes of a labyrinth, wherever he turns his eyes some fresh object increases his pain, and adds to his anguish. Under the undoubted supposition that, in this abode of wretchedness, the appearances of the most officious charity conceal acts of insidious cruelty, he beholds no one who is not an enemy, and hears nothing that is not directed to his ruin.' p. 206.

Judicial proceedings never can be conducted in a manner favourable to the good of society, or fair towards the accused, unless the witnesses who depose against a prisoner, are confronted with him. In the Inquisition, the prisoner never knows who is his accuser, nor who are the witnesses that appear against him; the utmost precaution is taken to keep him profoundly ignorant of these. In cases where doubt exists as to the identity of the prisoner's person, the witnesses view him from a secret place where they cannot be seen; or else they are brought before him with masks on their faces, and covered with cloaks from head to foot. 'Can any situation,' the Author remarks, 'be imagined more like that of our Redeemer in the house of Caiaphas, when his executioners, after binding his eyes, struck,

'and then told him to guess who gave the blow, than the con-'dition of an innocent man standing before the tribunal of the 'Inquisition?'

When the primitive martyrs had trial of cruel mocking and scourging, and breathed out their souls into the hands of God amid agonies and flames, they felt the pains inflicted by persecutors who were filled with rage and malice against the Christian faith, and who sought by these means its utter extirpation. The only relation which Christians can sustain in respect of persecution, is, to be the suffering party. Christians can neither pray for fire from heaven to consume their adversaries, nor take the sword to smite them. The Inquisition is a perfect contrast to all that is Christian. What a document is the following 'sentence of the torture' to which the signatures of persons described as *Christian bishops* must be affixed!

'"*Christi nomine invocato.* We hereby ordain, after due examination made of the proceedings of said trial, as well as of the inferences and suspicions which thence result against the said N., that we ought and hereby do condemn him to be interrogated under the torture," (some judges here expressed the kind it was to be) "on which we command that he be placed, and thereon remain for such time as to us may appear fit, in order that he may declare the truth of what is attested and alleged against him, under the protest we now make against him; that if during the said torture he should die, should be maimed, or any effusion of blood or mutilation of members should thence ensue, the blame and charge thereof shall rest on himself, and not on us, for having refused to confess the truth. And by this our sentence we decree and command the same to be done, by virtue of, and in conformity to, the tenor of these presents."'

What impiety, what blasphemy is here—the invocation of Christ's name prefixed to a deed sanctioning torture and palliating murder!

'Three kinds of torture have been generally used by the Inquisition, viz. the pulley, rack, and fire. As sad and loud lamentations accompanied the sharpness of pain, the victim was conducted to a retired apartment, called the Hall of Torture, and usually situated under ground, in order that his cries might not interrupt the silence which reigned throughout the other parts of the building. Here the court assembled, and the judges being seated, together with their secretary, again questioned the prisoner respecting his crime, which if he still persisted to deny, they proceeded to the execution of the sentence.

'This first torture was performed by fixing a pulley to the roof of the hall, with a strong hempen or grass rope passed through it. The executioners then seized the culprit, and leaving him naked to his drawers, put shackles on his feet, and suspended weights of 100 pounds to his ancles. His hands were then bound behind his back, and the rope from the pulley strongly fastened to his wrists. In this

situation he was raised about the height of a man from the ground, and in the mean time the judges coldly admonished him to tell the truth In this position as far as twelve stripes were sometimes inflicted on him according to the inferences and weight of the offence. He was then suffered to fall suddenly, but in such manner that neither his feet nor the weights reached the ground, in order to render the shock of his body the greater.

'The torture of the rack, also called that of water and ropes, and the one most commonly used, was inflicted by stretching the victim, naked as before, on his back along a wooden horse or hollow bench with sticks across like a ladder, and prepared for the purpose. To this his feet, hands, and head were strongly bound, in such manner as to leave him no room to move. In this attitude he experienced eight strong contortions in his limbs, viz. two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. He was besides obliged to swallow seven pints of water, slowly dropped into his mouth on a piece of silk or ribbon which, by the pressure of the water, glided down his throat, so as to produce all the horrid sensations of a person who is drowning. At other times his face was covered with a thin piece of linen, through which the water ran into his mouth and nostrils, and prevented him from breathing. Of such a form did the Inquisition of Valladolid make use, in 1528, towards Licentiate Juan Salas, physician of that city.

'For the torture by fire the prisoner was placed with his legs naked in the stocks, the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. When his complaints of the pain were loudest, a board was placed between his feet and the fire, and he was again commanded to confess; but this was taken away if he persisted in his obstinacy. This species of torture was deemed the most cruel of all; but this as well as the others, were indifferently applied to persons of both sexes, at the will of the judges, according to the circumstances of the crime, and the strength of the delinquent.' Vol. I. pp. 250—254.

Over these processes of refined and overwhelming cruelty, preside men who assume to be the servants of Christ, and the ministers of the God of peace and love! The gratifications of their minds in discharging the business of an office instituted for the declared purpose of aiding the Christian faith, are found in surveying the writhing members and the convulsed frames of their fellow-creatures, fastened to engines of torment, and hearing the piercing and horrid cries of the unhappy wretches in the paroxysms of their distracted agonies! By what strange descents and awful prostitution the profession of the Christian ministry, originally intended to establish 'peace on earth, good 'will to men,' should be found connected with the office of vexing and destroying mankind by excruciating tortures and violent death, is an inquiry which merits the most serious con-

sideration; the causes of this *metamorphosis* may, we apprehend, be detected.

A very particular account is given of the memorable *auto de fe* celebrated at Madrid, in the year 1680, in the presence of Charles II., the Queen, and the mother of the king. Of this *auto*, a painting is preserved in the palace of the Buen-Retiro, and serves, says the Author, as a monument of shame to those kings who made so bad a use of their power. Orders were sent to the various tribunals to expedite the causes before them, that as great a number of sufferers as possible might be procured. Sunday, the 30th of June, was appointed for 'this great triumph of the Catholic faith,' and proclamations were solemnly made a month before the time, inviting the people to attend, who were assured of receiving on the occasion, 'those 'graces and indulgences' which the Popes were accustomed to dispense to the members of the church aiding and accompanying such ceremonies. Almost every circumstance in the hands of D. Puigblanch affords the reader of his work an instance of appropriate remark.

'Let us pay particular attention to this custom of performing these autos on Sundays, a circumstance which alone would argue the great contrariety of ideas so remarkable in this tribunal. Among all nations the day destined to return thanks to the Sovereign Maker of all things, as a remembrance of his omnipotence, is held as a day of rejoicing, on which it behoves us to abstain from every thing that may tend to disturb it, and indeed all servile occupations ought to be avoided. It is on this account that all kinds of work are suspended, and for much greater reason ought the execution of public punishments to be withheld. Thus the Hebrews, at the same time that they were forbidden to practise all manual labour, were ordered to remove the dead bodies from the church porches before the sabbath commenced; and even among us the civil courts never proceed to give sentence in any cases of trial, and much less to execute capital punishments on days consecrated by religion. The Inquisition alone is an exception to this general rule: by order of this arrogant tribunal the civil magistrate putting on that obduracy to which on similar days he had been a stranger, imbues his hands in human blood, and profanes the solemn period of religious joy. It may perhaps be answered that these executions are performed in the service and behalf of religion; if so, bloody punishments are the offerings the Inquisition makes in honour of a meek and divine system of faith and worship.' pp. 311-12.

After the numerous preparations for this *auto* (one of the most direful tragedies ever performed) had been completed, the prisoners, some in person, and others in effigy, amounting to the number of one hundred and twenty, seventy-two of whom were women, were marched in a grand procession to a magnificent theatre constructed for the occasion. Here mass was celebrated and a sermon preached by a Dominican friar, in a style of bom-

pastic declamation and extravagant rant, of which the following specimen may be quite sufficient to satisfy the reader.

'To have killed these horrid wild-beasts and enemies of God whom we now behold on this theatre, some by taking life from their errors, reconciling them to our holy faith, and inspiring them with contrition for their faults; others by condemning them through their obduracy to the flames where, losing their corporeal lives, their obstinate souls will immediately go to burn in hell; by this means God will be avenged of his greatest enemies, dread will follow these examples, the Holy Tribunal will remain triumphant, and we ourselves more strongly confirmed and rooted in the faith; which, accompanied by grace and good works, will be the surest pledge of glory.' Vol. I. p. 330.

Animated by this spirit, and whetted to madness by the ravings of this fanatic, the actors in the bloody tragedy proceeded to perform their respective parts, and this 'triumph' of the catholic faith was concluded by the deaths of six persons *who were burnt alive*, the rest of the prisoners having been converted, or consigned to other punishments; at the same time the bodies of thirteen who had been previously hanged were committed to the flames, together with the bones and effigies of those who had died in prison. When shall the mystery of God, which presents to the pious so many objects for the exercise of their faith and patience, be finished, and the long expected call be given—"Fear God, and give glory to him; for the hour of his judge-"ment is come?"

The author of Don Quixote, it would seem, has employed his satire in ridiculing the Inquisition. In support of this opinion there is a series of quotations and remarks included in a note (Vol. I. p. 339, &c.) which is extended through twelve pages. They are we believe, quite original, and no less satisfactory than curious.

Though it is not within the purpose of D. Puigblanch to give a complete detail of the various *autos de fe* celebrated by the Inquisition, he has taken notice of several of the most remarkable. At an *auto* which was attended by the princess Doña Juana, May 21st, 1559, fourteen persons were burnt, and sixteen more did public penance. On the 18th of October an *auto* was celebrated at which Philip II. was present, when 28 persons were burnt, and twelve more had penance imposed upon them. In Seville eighty individuals were punished, most of them by fire in groups of fifteen or twenty. So many were the victims offered in one year! In the year 1560 another *auto* was celebrated; among the sufferers was professor Blanco, who having abjured through the dread of punishment, and preached against the reform of the Church, again declared himself for it, and died with astonishing serenity after upbraiding his judges to their faces

with their incapacity in matters of faith. In the *auto* of Toledo in Feb. 1501, sixty-seven women were delivered over to the flames for Jewish practices. The same punishment was inflicted on 900 females for being *witches* in the duchy of Lorrain by one Inquisitor alone. Under this accusation upwards of thirty thousand *women* have perished by the hands of the Inquisition! In 1691 four Autos were celebrated in Majorca; in the third of these thirty-four persons were thrown into the flames, having been previously strangled, and three more were burnt alive, charged with being impenitent Jews whose names were Raphael Valls, Raphael Terongi, and Catherine Terongi.

'On seeing the flames near them, they began to shew the greatest fury, struggling to free themselves from the ring to which they were bound, which Terongi at length effected, although he could no longer hold himself upright, and he fell side-long on the fire. Catherine, as soon as the flames began to encircle her, screamed out repeatedly for them to withdraw her from thence, although uniformly persisting not to invoke the name of Jesus. On the flames touching Valls, he covered himself, resisted, and struggled as long as he was able. Being fat he took fire in his inside, in such manner, that before the flames had entwined around him, his flesh burnt like a coal, and bursting in the middle his entrails fell out.'

To these instances of horrible cruelty, many others could be cited from the work before us, and were the task of transcribing the revolting details necessary for the purpose of exciting the surprise and detestation of our readers at the proceedings of a tribunal which has been recently revived in the most fertile soil of superstition, after its destruction had been decreed by a legislative body, we should force our minds to the painful work, from the feeling that an imperious duty was demanding its discharge at our hands. Our extracts however are already copious, and, we apprehend sufficient for the accomplishment of our wishes, whether they respect the inducement offered for the perusal of the Book, or the necessary effects on those to whom it may be inaccessible. We shall only add the following lines:

'Ah! if every thing that has happened in the Inquisition on this subject were only known! How often has the beauty of a female culprit been the only plea for subjecting her to the torture, and to the nakedness with which this was administered.—In Seville about the middle of the 15th Century (and this is a different case to the one mentioned by foreign writers) an inquisitor commanded a beautiful young female, accused of practising Jewish rites, to be scourged in his own presence; and, after committing lewdness with her, he delivered her over to the flames. "Oh! inquisitors," exclaims the historian who has transmitted this anecdote down to us, "Oh! inquisitors, savage beasts, how long will God endure your tyrannic and cruel acts!"' Vol. 2. p. 381.

We are truly sorry to report that the means which the Author

proposes, in his concluding Chapter, for supplying the place of the Inquisition, are but too much in its spirit. We have no other opinion to pronounce upon them than a sentence of absolute condemnation. When we recollect the numerous occasions on which, as we have accompanied the Author through these volumes, we have found the expressions of an honest indignation against intolerance; when we advert to the instances, by no means infrequent, in which the temper of the Inquisition is denounced as diametrically opposed to the spirit of the gospel; when we consider the propriety of the measures which he proposes respecting the freedom of the press, 'that the antidote to pernicious 'publications be applied by writings of talent and erudition, 'whenever it is feared that a work will diffuse secret poison, 'since in the end truth will always be triumphant;' when the pathos and energy with which he has advocated the cause of the persecuted are in our recollection; we have the most painful feelings forced upon us in finding the adoption of the most rigorous penal laws included in the plan which he suggests for the support of religion, extending even to the awarding of capital punishment against the dogmatizer or propagator of sects seeking to make effective proselytes! Was it possible for such a proposition to find admission into the mind of the Author, without the consciousness that he was passing the strongest condemnation on Jesus Christ, and justifying all the opposition of his enemies,—the malice and cruelty of his murderers,—and giving his sanction to the worst crimes and the most guilty abuse of power? With bitterness of spirit we deplore this perversion of a mind so noble as that of D. Puigblanch. How are the mighty fallen! We would gladly allow ourselves, with the assistance of the largest charity, to search for reasons in the prejudices and associations of the Author, that might serve to mitigate the severity of our censure; but when the object of the book which he has written and published, is considered, we feel that it would be a gross dereliction of our duty, to withhold from the proposal of arrangements relative to religion, that include the propagation of theological tenets among crimes to be visited with fine, banishment, imprisonment, and death, the most unreserved and unqualified condemnation.

In concluding our review of this work, we shall endeavour to redeem the pledge which we gave by returning to the History of the Cortes. On this subject we have feelings, not perhaps in unison with popular sentiment, but against the concealment of which conscience would most indignantly protest. The Cortes had commenced the work of regenerating the constitution and correcting the abuses of their disordered country. By the laws which they prepared, and by the overthrow of the Inquisition which they decreed, they had entitled themselves to honourable

commendation. Throughout their proceedi[illegible]y had upheld the monarchy, and were even profuse in the declarations of their regard for the 'Beloved Ferdinand.' To the reverence and gratitude of this personage they possessed peculiar claims; he was bound to distinguish them by his favour and to provide for them the rewards of merit. What were his proceedings towards them? All obligation, all decency was outraged in his conduct towards the patriots of Spain. No sooner had he resumed the reins of government, (which were never more misplaced than when in his hands,) than he dispersed the Cortes, annulled their acts, and by a decree dated July 23, 1814, re-established the Inquisition in full powers. Nor was this the conclusion of his mischievous and abhorred measures. The enlightened patriots of Spain were exposed to every species of degradation and injury. They were immured in different dungeons; they were tried as felons; and at last, by a horrible act of tyranny, were sent off, all in irons, as criminals to banishment. This was the reward of patriotism! 'Oh! good God!' exclaims the editor of an English journal, on recording this atrocity, 'are there no 'stones in heaven but such as serve for thunder!' 'When I look 'at this infernal list of proscriptions!' said an honourable Member of the Commons, in Parliament, 'and find at the head of it 'the name of M. Arguelles, every one who values talent, every one 'who venerates patriotism, every one who loves virtue, or who 'admires eloquence, must share with me in the pain and indignation I feel, to reflect, that this unfortunate, this ill-fated 'gentleman, who never exerted his great abilities but to support 'the cause of his country, and who zealously endeavoured to 'obtain in the Cortes the abolition of the Slave Trade, which 'was on the eve of being accomplished, has been condemned by 'Ferdinand to serve as a common soldier in the garrison of 'Ceuta, a pestilential dungeon on the coast of Africa, in sight 'of our own fortress of Gibraltar!'* We would remind the reader that the Author of the 'Inquisition Unmasked' was included in this 'infernal list of proscriptions.' To his merits a willing testimony must be given by all to whom the exposure of corrupt and wicked institutions can afford pleasure, and by whom superior talent can be appreciated. His declarations relative to the African slavery, should have been the means of procuring for him the countenance and influence of all persons friendly to the interests of humanity. 'At the present moment,' said this intrepid advocate of the wretched, 'ecclesiastical laws permit the 'purchase and sale of negroes, nor is the smallest objection 'therein found: nevertheless, how horrid will not this traffic

* Mr. Brougham's speech, Feb. 15th, 1816.

'sound, if hereafter all nations, as some already have done, lend 'an ear to humanity, justice, and sound policy.' But it availed not D. Puigblanch any thing, that he was the opponent of slavery. He took the part of the wretched, and was himself doomed to wretchedness as the reward of his services in the cause of justice and philanthropy. Monarchs who can thus disown and trample down the virtuous who have hazarded life itself in upholding them, might employ a few moments of their time in reflecting on the necessary tendency of their tyranny to alienate from them and from their interests, in the crisis of their fortunes, the virtuous and the intrepid. Spain may be without its patriots when another invader may be marching to its throne: the self-dishonoured occupant may then in vain call for helpers.

To the patriots and their English allies, this bigoted and wretched Sovereign owes his restoration; but for the exertions of the former, he might to this hour have been the vassal of the man who had cajoled him, and supplied his throne with another possessor. The co-operation of England with the Spanish patriots, involves the honour of the country, since it but too plainly appears, that the interest which she professes to feel in their cause, and the assistance which she gave them, were limited to objects apart from freedom, and which could be satisfied, though the patriots were consigned to banishment, and doomed to ruin; their acts abrogated, and the corrupt and despotic government which they were determined to correct, restored. The English government complacently beheld the efforts of Ferdinand against the patriots, and assisted him in the accomplishment of his purpose. They calmly looked on while the most scandalous measures were pursuing, and saw the edifice of freedom, such as it was, thrown down, and the Inquisition re-established. No act of this country was interposed to prevent this engine of despotism being again set up. A Ministry that had reached the seats of office by the avowal of hostility to Popery, that had made the cry of 'No Popery' resound through the land, and that had exerted all its address and power to excite the popular enthusiasm against Popery, beheld, without alarm, the revival of Popery in its very worst forms, and without any public expression of their indignation; without any exercise of their influence where they could have procured it to be respected; the proper means for that purpose being in their own hands, its members witnessed the revival of proscriptions and every kind of intolerance in the re-establishment of the Inquisition. Is Popery so great an evil in England, where its institutions are comparatively mean, and its power circumscribed, that their reiterated vociferations so heavily denounced it, and had they no fears of its consequences in another country? They consented that the blood

of England should flow, and its treasure be profusely lavished, and they satisfied themselves with the return of despotism in the person of Ferdinand, as a compensation for every sacrifice. They never made a stipulation for freedom of opinion, or the abolition of a tribunal which is marked by all that is dark and horrid; and the patriots, the very men whom they received with acclamations, and whom they spirited to warfare, they suffered to fall before the overwhelming tide of royal vengeance, irritated to madness by the just attempts which had been made to impose bounds to the monarchy. The Inquisition is now again employed for the worst purposes; 'its secret halls of 'torture have already witnessed the repetition of those scenes 'to which they were before appropriated,' and its solitary cells have received fresh victims of intolerance; and England has connived at its restoration,—has not by any public expression of its will, or by any employment of its influence, attempted to prevent its re-establishment! The influence of England has recently been felt in all directions,—but in connexion with what objects? With objects of the most obnoxious kind. Objects with which neither the good of man, nor the glory of his Maker is associated, except indeed, with respect to the latter, as He makes the wrath of man to praise him. Despotism on the part of rulers, and slavery on the part of the people; every thing being done for the former, nothing for the latter.

It is impossible, on the present occasion, to overlook the conduct of some among us, whose pretensions to be considered as the friends of religion and the good of man, are, to say the least, not slight; who appear to acquiesce in the arrangements made and supported by the political powers of Europe, intoxicated with their successes, and which are charged with a tendency and purpose to bring back the darkness and horrors of ante-Protestant times. We have, in referring to those persons, the melancholy and distressing fact pressed upon us, that they have been the abettors of warfare, and the supporters of corrupt measures of policy. What measure have they ever proposed in favour of civil and religious liberty, that could entitle them to the appellation of its true friends? Who has heard their voices, in the places where it is most proper that they should be heard, in condemnation of measures which have restored intolerant institutions, and armed bigotry with power? We see them alarmed, and hear their cries loud in uttering complaints, and demanding to be heard on behalf of the sufferers under African slavery, and when impediments are opposed to Methodist teachers; (and most certainly we applaud their interference in all such cases;) but who has heard their complaints against those abominations, which beyond all others are hostile to the pure profession of Christianity? Is benevo-

lence such a quality that we can define its nature and its extent by particular applications? Is philanthropy a feeling that is to be limited by local partialities? Can we approve ourselves to God as aspiring to the imitation of his tender mercies which are over all his works, if we withhold our commiseration and our aid from any of our fellow-creatures oppressed and injured? Are we to satisfy ourselves with attempts to relieve mankind from one species of slavery only, or is not our philanthropy to extend to both the natural and the moral evils which afflict the human race in all their extent? Are the sighs and groans of Africans to obtain our hearing and to reach our hearts, that, with all the feelings of men, sympathizing with the degraded and wretched, we may hasten to their relief, and are the cries of a sufferer for conscience-sake, among the chains and terrors of impenetrable dungeons, and the scourges and tortures of ecclesiastical executioners, to be disregarded by us? Are we to be silent, and remain at ease, when the shrieks of a fellow-mortal, 'rising amid mingling flames and volumes of smoke,' to the very vaults of heaven, reach our ears, and on whom the saddest and most terrifying pains are inflicted, because ignorant and bloody-minded monks and friars have been pleased to brand him as a heretic? We think that no hesitation can exist in the mind of the enlightened and consistent philanthropist, in pronouncing the condition of a country like Spain, a country under the power and influence of ideot monks, bigoted and despotic priests, and crowded with institutions of the most demoralizing nature, to be as bad as is the state of any nation upon earth, and as much entitled to our benevolent regard as Africa itself. Those persons who attempted its amendment by measures of public utility, were entitled to the countenance of all enlightened men. Every benefactor and well-wisher to the human race, was brought under obligation to the Cortes, imperfect as were some, and censurable as might be others, of their measures. They had begun a good work, which, under favourable auspices, might have proceeded far towards the attainment of the great and proper ends of social life. An increasing light might have enabled them to correct their errors, and to move steadily and surely towards the objects of legislative wisdom and probity. It was not their fault that they failed in the projects of amendment which they had formed. Their counsels were superseded, and their persons incarcerated, by the authority of a despot. What claim can they possess to the solid reputation of the Christian and universal philanthropist, who witnessed the extinction of their labours without sorrow, and permitted them to fall victims to a hateful tyranny, without the expression of an honest indignation, without the most powerful interposition of their influence,

not only to prevent their ruin, but to obtain for them the rewards due to their virtuous patriotism? Yet, so they fell, unpitied, and unassisted by those who should have been foremost to espouse their cause. We shall ever put ourselves forward to celebrate the true glories of our country; but when our country is dishonoured, we shall not be restrained from uttering our complaints.

Who does not feel the most pungent regret, that the fine apostrophe of D. Puigblanch, uttered in the pure exultation of humanity, on closing his labours as the supposed precursor of its triumphs, should, through the prevalence of the most hateful opposition, be at present only a vain anticipation!

'Ye cold and desolate walls of those same prisons which lately contained the ancient father of a family, the virtuous priest, the distinguished man of letters; who, bent down with the weight of manacles and of chains, were destined to deplore within your gloomy solitudes the absence of a tender wife and children, the loss of reputation, or the fatality of talents; ye black roofs of those same dungeons which mournfully echoed back the clanking of chains and the cries of despair, unite now in the universal gladness; since, the very bosom of fanaticism being torn asunder, ye will no longer be used as the halls of torture, or witness the dire outrages of humanity. Ye victims of this cruel tribunal! ye venerable shades who wandering within these sullen piles where your bodies had wasted away, or by public execution had been reduced to ashes, renew the remembrance of those lengthened days, those eternal nights of bitterness and grief, and felicitate yourselves on the close of life, because it was the end of captivity; cast off the feelings of melancholy, and exult with joy—for the sighed-for moment is at hand when the enemy of God and of man, the abominable and perverse Inquisition, shall cease to exist, and its outrages be avenged. Yes, it will disappear from the face of the earth, pursued by the maledictions of heaven, whose authority it so sacrilegiously usurped; and loaded with infamy, its name will be an object of horror to posterity.' Vol. II. p. 458.

We shall not always be mocked by the illusions of hope. Connected with all the movements of this sublunary state, and directing its novel and surprising scenes, there is an agency greater than that of man, on which our confidence reposes as often as the vexatious disappointments of life arise, and its gladdening prospects are darkened. Over that agency the highest of mankind have no control, nor will their inclinations be consulted by its Omnipotent Possessor, when he shall proceed to execute his purposes, and by the illustrious displays of his power and grace obtain for himself an everlasting name. By the strange vicissitudes of the times which have been passing over the nations of the earth, He has been teaching lessons of righteousness to political rulers; and having afforded

m, in the reverses of their condition, a season of reflection, the appropriate duties of which they might be prepared to wer, in their subsequent elevation to the thrones from which y had been cast down, the good and holy purposes of his , has now, in their prosperity, furnished them the opportunity of effecting the beneficial changes by which the ovation of the world must be accomplished. It cannot, may assure ourselves, be in accordance with the will of the preme Governor, that Institutions of intolerant character, osed to the freedom and purity of religious worship, and tile to human good, are again set up. Nor is it less evit that they must be destroyed. If they into whose hands Almighty has entrusted the means of freedom and happiness, in the suitable employment of them, He can again reduce n to a condition of the greatest humiliation, and call others ake a part in the fulfilment of His counsels who shall perform his pleasure. The Stuarts, after abusing their authority, e compelled to submit to the adversities of a fallen condition; having after their restoration proved themselves to be hout amendment from the corrections by which they had n admonished, were, after the requisite period of trial, in, and finally, discarded. This is an example which rulers uld not forget. It teaches aggrieved and persecuted subs, and the friends of mankind, never to despair of God's rference to correct the disorders of the world, and to raise oppressed and perishing. The resources from which he bring forth aids to support the cause of truth and rightsness, are without number and without limits; and the ns by which he can make deliverance arise, and which can in a moment adapt to their proper destination and , are various and exhaustless. Though, therefore, the Inition, under bigoted and arbitrary patronage, is again set, though the Jesuits have unfurled their banners and drawn r weapons, though Papal edicts, and all the other instruits and servants of despotism, are sent abroad,—we do not pair. We attach ourselves to an interest which can never sh, and all whose obscurations are only preparatory to final and unclouded splendours. Our disappointments from an means only serve to strengthen our expectations from n who is wonderful in counsel, and excellent in working.

Art. V. *The Christian's Monual*, compiled from the Enchiridion Militis Christiani of Erasmus, with copious Scripture Notes, and Comments on several fatal Errors in Religion and Morality. Prefixed is some Account of the Author, his Reception in England, and Correspondence. By Philip Wyatt Crowther, Esq. London.—8vo. pp. xliv. 234. Price 8s.

THE combination of causes in which signal and interesting events have originated, and the variety in the agency by which they have been carried forward to their crisis, it is the business of the philosophic historian to detail and investigate; not only for the purpose of ascertaining the springs of human conduct in the several actors who have operated great changes in the political and moral relations of mankind, but that the portion of censure or applause to which they may be respectively entitled, may attach to their names, in the estimation of those for whose instruction and benefit their deeds may be recorded. Distinctly to point out the share which each individual may claim in promoting the improvement of his species, that, while the most eminent leaders of heroic and virtuous enterprize shall occupy the station to which their conduct entitles them, the subordinate agents may not be overlooked, or their merit underrated, is a demand which the writers of history should endeavour scrupulously to satisfy. Honour to whom honour, in the requisite proportions which may be fairly challenged as due to men whose names posterity has taken under its protection and rewarding care, for the good they effected in their life-time, is a maxim sanctioned by Scripture and approved by reason. Now, it may so have happened, that in the page of history, and especially in the knowledge of our contemporaries, the great and primary agents in important transactions may be so distinguished, and so regarded, that others, worthy of no mean place in the contemplation of the virtuous, may be reduced to such comparative insignificance as may involve the greatest injustice to their memories. Many persons, it is possible, who have exerted a beneficial influence on the events of their own times, the effect of which may be interminable, may have been the objects of grateful remembrance only to a few of their contemporaries. The praise-worthiness of others may be concealed from those who only wait for the occasion of its being declared to them that they may do it justice. In this latter predicament we are disposed to place the illustrious name of Erasmus; a name which maintains its honours in the recollections of the scholar, but which is by no means so familiar to the eyes and ears of mankind as it deserves to be.

How much-soever it may be regretted that Erasmus did not unite with the leaders of the Protestant cause, justice exacts the acknowledgement, that to him the Reformation is indebted for a

part of that influence to which its origin and progress must be ascribed. If he is not seen combating as a fellow-soldier by the side of Luther, or aiding the cause which that intrepid leader was maintaining, by direct co-operation in the literary part of the warfare, he at least facilitated the victory of the Reformers, by that severe exposure of the corruptions of the Romish Hierarchy, to which he devoted the labours of his pen. The service which he performed in first *publishing* the Greek New Testament, and aiding the diffusion of Scriptural knowledge, should not be forgotten.

The "Enchiridion Militis Christiani," of which, with some omissions and alterations, the present publication is a translation, was written about the end of the fifteenth century, in the castle of Tournehoult, at the request of a devout lady who had solicited from Erasmus some treatise that might reform her husband. It was revised and finished at St. Omer's in 1501, and was printed at Louvain in 1502. A translation of it was published by the celebrated William Tyndale, during his residence in the family of Sir John Welch, as tutor to that gentleman's children. To the second edition of the original, a copious epistle was prefixed by Erasmus, addressed to Paulus Volzius, who afterwards embraced the reformed doctrine. From this preface Mr. Crowther has extracted some interesting passages in the account of the Author's life. The following reflections are quite Erasmian. Our readers may, if they please, indulge their fancy by attempting to provide other applications for them than the one to which they are immediately directed.

'We are preparing for a war against the Turks, and with whatever view it may have been undertaken, we should pray that it may be advantageous not to a few, but to all of us. If we conquer them, by what means shall we convert them to Christianity? for I do not suppose we shall cut all their throats.

'What will they imagine, when they shall perceive it so difficult to know how to speak of Christ? just as if you were concerned with some sulky devil, whom you were invoking to your destruction if you used a wrong word; and not with a most merciful Saviour, who exacts nothing from us beyond a pure and simple life. Tell me, I conjure you, what is to be done if they shall see our manners no better than our doctrine. If from our tyrannical noise and contention they shall discover our ambition; our avarice from our rapacity; our lust from our adulteries; our cruelty from our oppressions; with what face shall we recommend them the doctrine of Christ so directly opposite to these things, and so widely removed from them? The most efficacious mode of fighting with the Turks, would be to exhibit in our lives Christian manners, to convince them that we do not covet their territories or gold, but only seek their welfare and the glory of Christ! This is the true and efficacious theology, which formerly subjected to Christ the pride of philosophy and the sceptre of princes.

When we act thus we need never despair that Christ will assist us. But it will little avail us to call ourselves Christians if we slay thousands, and enslave tens of thousands; if we exterminate the profane, or merely denounce anathemas against them, instead of attempting to convert them from their impiety. In short, unless such are our intentions, it is more probable that we shall degenerate into Infidels, than to make the Turks Christians.'

The "Enchiridion" is an illustration of the sentiment that life is a warfare; it describes the enemies of the Christian, and the manner in which he must fight the "good fight of faith "that he may lay hold on eternal life." It is a valuable and useful treatise, adapted to promote the edification of Christians, and the interests of practical religion; qualifications which entitle it to our recommendation. The Editor has perhaps made rather too free a use of the contents of his port-folio, in the very copious notes and illustrations which he has subjoined to the text of his author. They are however instructive, and contain many interesting anecdotes of men and things

In the following reflections on the use of Scripture, the Author, we suppose, designs to caution his readers against the formal reading of the Divine word, as a means of satisfying the conscience, apart from the application of its principles to the moral culture of the heart and life, without affording countenance to the practice of allegorical and mystical interpretation.

'Perhaps you confide in the number of Psalms you mutter, and think the spirit of prayer consists in multiplying words; which is the error of those that stick to the letter, and are so childish as to overlook the spiritual meaning.—In reading the Holy Scriptures, there is this caution to be observed, namely, that you do not take them in hand without the greatest purity of intention*, lest the remedy should, by your fault, become worse than the disease.—The Scripture has a style and language which should diligently be considered. The divine wisdom stoops to the level of our capacities, as a fond mother lisps to her children. It tenders milk to babes in Christ†, strong meat to the adult. It condescends to our weakness, and we should rise to its sublimity. It would be absurd to be always a child, and idle to make no proficiency‡. Now the meditating upon, and understanding of one verse, will profit more than the being able to repeat the whole book of Psalms, but without knowing the meaning of one word. It is a very great error that some men fall into, who think it sufficient to read or repeat such a portion of Scripture, the literal sense of which they scarce understand, and neglect to discover and apply the spiritual meaning, which is one great cause of the decay of Christian piety. St. Paul says, *the letter killeth, but the spirit giveth life*§. Again: *We know that the law is*

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* 1 Pet. ii. 2. † 1 Cor. iii. 1, 2.
‡ Heb. v. 13, 14. 1 Cor. xiv. 20. § 2 Cor. iii. 6,

*spiritual**. And spiritual things must be compared with spiritual†. Formerly they worshipped on such a mountain‡, but now the Father of spirits must be worshipped "*in spirit and in truth*§." We must quit the literal for the moral meaning‖.' Ch. II. pp. 27—31.

We feel pleasure in recording that both Erasmus and his present Editor give their voice in condemnation of war. From the annotations of the latter we quote an anecdote of one of those vain-glorious persons whom millions of murders make heroes.

'William the Conqueror was extremely alarmed on his death bed, and entreated the clergy to intercede for mercy, exclaiming, "Being laden with many and grievous sins, (O Christ) I tremble; and being ready to be taken (by and by) unto the terrible examination of God, I am ignorant what I should do: for I have been brought up in feats of arms even from my childhood, I am greatly polluted with effusion of much blood; I can by no means number the evils which I have done for this sixty-four years, wherein I have lived in this troublesome life, for the which I am now constrained without stay, to render an account to the just judge."'

—Hands red with human blood, and the 'terrible examination 'of God!'

'Oh that all possessed of power would reflect upon the desolation and misery their mad ambition causes, and the solemn account they must render to God. Let them descend from their gilded thrones, and view the horrors of the ensanguined field; the agonies of the expiring victims to their vain-glory; the lacerated limbs, the widow's tears, the aged parent bereft of the only prop of declining years, the tender relation or friend weeping over the mangled corpse, and hear the orphan's cries! But I must restrain these feelings. What is history but a tragedy? How few benefactors appear on the stage!

'If rulers, deaf to the weeping voice of injured humanity, and dazzled by false glory, resolve to pursue their blood-stained career, will not self interest check them? for let them turn over the page of history, trace the decline of empires, and weigh the prophetic words; yet what occasion to consult antiquity? The recent events in France are sufficient to demonstrate the fatal policy of ambition.

'Oppressed liberty, like an elastic power freed from confinement, forcibly rebounds and knocks ambition and tyranny from their seat.' *Notes*, pp. 16, 17.

"Be wise now therefore, O ye kings: be instructed, ye "judges of the earth."

By the freedom of his spirit and the poignancy of his wit, Erasmus gave mortal offence to the supporters of the Romish Church, engaged in the attempt to perpetuate its gross superstitions and corrupt practices. The manner in which he could

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* 1 Rom. vii. 14. † 1 Cor. ii. 13. ‡ 1 John, iv. 20.
§ John, iv. 21. ‖ 1 Pet. iii. 15,

assail these, may be estimated from the extract which follows. A Protestant could not have more keenly or more forcibly directed his arguments against the errors which it exposes.

'Some Romanists worship certain deceased religious men they call saints with particular ceremonies. One daily pays his respects to Christopher; with what view? why because he is persuaded, that he shall not die a violent death on that day. Another prostrates himself before one Roch; why? because he believes he can drive away the plague. A third mutters a few prayers to George or Barbara, that he may not fall into the enemy's hands. This man keeps a fast to Apollonia, to prevent the tooth-ache. That goes to visit Job's images, to cure himself of a cutaneous disease. Some dedicate a portion of their gains to the poor, that their ship and cargo may not be cast away. Others burn a taper in honour of Jerom, to recover lost goods. In a word, there is not a single object of men's hopes and fears, but they have made a God to preside over. And these are different in various nations. This is a sort of service, which, as it terminates in bodily pains or pleasures, without the least connexion with Christ, is so far from being Christian, that it is the same superstition with theirs, who offered a tithe of their goods to Hercules, in hopes of growing rich; a cock to Æsculapius, that they might recover from a disease; a bull to Neptune, to obtain a happy voyage. The names are altered, but men's intentions are the same. I pity their blindness and infirmity, and would shew them a more *excellent way**. They had much better pray that their love of virtue, and hatred of vice, may be increased, and let them leave it to God whether they shall live or die, and say with St. Paul, "*Whether we live, we live unto the Lord; and whether we die, we die unto the Lord*†." Against this it will be urged by certain devotees, who think "gain is godliness‡," and "*who serve not the Lord Jesus Christ but their own belly*§," dare you then decry the honour paid to the saints, in whom God himself is honoured? In answer, I declare, I do condemn such gross superstitions and idolatry, originating from the worldly views of the Romish Church, and contrary to true Christianity." p. 95, &c.

Art. VI. *Religio Clerici*, a Churchman's Epistle. 8vo. pp. 36. 1818.

THIS poetical confession of faith has very much of the appearance of an advertisement for a good living. It seems to proceed from some University prize poet, who having succeeded in carrying off the Seatonian wreath, is disposed to turn his talents to still better account than the acquisition of empty praise, and with the *prescience* which poets lay claim to, adopts this as the most likely road to preferment. 'He has thought it 'his *duty* (he says) to express firmly, though *he hopes* not uncharitably, his opinion of the perils to which the Established

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* 1 Cor. xii. 31. † Rom. xiv. 8. ‡ 1 Tim. vi. 5. § Rom. xvi. 8.

ırch is exposed by the rapid progress of modern Puri-
sm.' To which table of duties—duties to God, or duties
s, this is to be referred, it is hard to determine: we suspect
uty our satirist speaks of, must rather be of that inter-
ıte and ambiguous kind which we sometimes hear spoken
duty to one's self; or it is a *professional* duty, it being a
of the religion of this *Clerk*, and, judging from the present
rmance, it makes up no small part of his religion, to ridicule
ılumniate those whom he deems the enemies of the Church.
Author has apparently received a commandment still newer
that which the Divine Founder of Christianity gave his dis-
s as a new commandment; the 'loving one another' which
ord enjoined, would seem in his view by no means to forbid
rdial hating of the Methodists. Probably he is an admirer
Dr. Johnson, who said, he loved a good hater: we must,
ever, regret that he could find no object of satire more
hy of furnishing the exemplification of his ideas of clerical
ion, than the Bible Society, and evangelical preachers.
ryden, of whose *religio laici* this aspires to be an imitation,
ıt be excused his abuse of the Nonconformists: it was in
acter, and 'the mildness of the writer' corresponded, as he
us, 'to the mercy of the government.' A man who, in
net's phrase, 'from having no religion,' came 'to choose
e of the worst,'—a papist in creed and a libertine in morals,—
d not but view the puritan Protestants of his day, with con-
ınt detestation. But our Author, whose private character is,
would still hope, as much better than that of Dryden, as his
nts are inferior, has been betrayed by his admiration of a
gerous model, into a tone of infidel ribaldry which nothing in
den can well surpass. If this be religion, what, it may well
sked, is irreligion?

'Within some tavern, whose presiding dame
Their worships license to a year's good fame,
Where two small chambers into one combine,
Reeking with smoke, and fumes of yester wine,—
Or where at each assize the sessions-hall
Gladdens the county with its law and ball,
Where wretches hear at morn their gibbet doom,
And nymphs at night are waltzing round the room;
Here, in full cry together blatant, run
A deep-mouth'd pack of every creed or none.
The motley offspring of a common sire,
Baptists, and Arians, and Seceders dire;
Fierce Independents, whose ambition crost,
Like Satan's hates the kingdom it has lost;
Churchmen who feign would work their church's fall,
And those who never bow'd to church at all;
Sure of their [own] salvation, such as labour
With most officious pains to save their neighbour;

The hollow friend, and unsuspected foe,
And all who dare not what they would be, show.
Here cold Socinus, with his cunning turns,
Swindling salvation from the God he spurns;
There Calvin, haughty with predestin'd stride,
And sullen grin of self-elected pride;
And last, regardless be they right or wrong,
The fools who always multiply a throng.
Around on cushion forms the movers sit,
While barer benches stimulate the pit;
And rang'd aloft, in rich and beauteous store,
Bright eyes rain influence on the crowded floor;
Well knows the Saint how female arts prevail—
Without the ladies, Heaven itself must fail!

'Now lift the curtain—nothing need be chang'd
The strings are fasten'd, and the puppets rang'd;
Plann'd are the bows, the pauses, and the starts,
And cast the characters, and conn'd the parts.
First, like the Prologue of some Attic scene,
Rises the chairman, slow and grave of mien;
Content the plot and persons to unfold,
And bid them see—what soon they shall behold.
Next, strong in limbs, and brawny-knit of frame,
Some stuttering German, with a sounding name,
Rumbles, and vomits his unmeaning note,
A wordy flood which struggles in his throat;
A sea of consonants in rugged trim,
Where vowels, thinly scatter'd, sink or swim.
He tells, what grace the Gentiles shall imbibe,
If they and theirs but largely will subscribe:
How, through their bounty, missions have been sent
To all remoter villages in Kent;
And in the next report he hopes to state,
Whitechapel's self is made regenerate!' pp. 14—17.

'Each has his portion ere the scene be clos'd,
And Peter seconds that which Paul propos'd:
One puts the question, others grant assent,
This names a patron, that a president;
One hands the poor-man's penny box around,
One chuckles o'er a more substantial pound;
This votes their holy homage to the fair,
This thanks the landlord, that approves the chair;
The many shout Hosanna to the cause,
And swell the Christian clamour of applause'! p. 18.

This is followed by a death-bed scene, in which this poetical Clerk draws a picture of the supposed effects which the address of 'some fierce and gloomy zealot' have had on the mind of a dying pauper. If the fiction has no counter-part in reality, it does the more credit to the Author's imagination, who cannot be

pected to frequent the death-beds of the poor for the purpose collecting materials for satire! Should he ever, in the course his parish duties, be called to witness such a scene, we are aid his theology would be of as little service as his wit, and at this exquisite censor would prove a "miserable comforter." Our Author, in conclusion, sketches out the romantic picture ich his boyish fancy formed of the lot of the country rector. is a vision worthy of boyhood: the civil squire who

> 'Half of my dues without a curse could spare,
> Nor stormed if now and then I kill'd a hare;'

The ready flock,

> 'Who liked their parson better than the next,
> And *not too often carried home my text;*'

fficiently indicate the sort of life this Clerk would like to lead, in a smiling country,' with a good glebe, and not too much ity. The wish is natural enough, and the country abounds ith men of this negative character. This is their record, drawn r our poet himself.

> '"Sober, not austere,
> "A churchman, honest to his Church, lies here:
> "Content to tread where wiser feet had trod,
> "He lov'd establish'd modes of serving God,
> "Preach'd from a pulpit rather than a tub,
> "And gave no guinea to a Bible Club."' p. 26.

We will add only two lines from a contemporary poet, who ems to have exactly appreciated such reverend sentimentalists i our Author:

> 'Like him, how many! could we make the search,
> 'Who, while they hate the Gospel, love *the Church!*'

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rt. VII. *Christian Records;* or a short and plain History of the Christian Church: containing an Account of the Lives of the Apostles, the Sufferings of Martyrs, the Progress of the Gospel in different Ages, the Rise of the Reformation, &c. &c. 18mo. pp. 354. Price 3s. 1816.

THIS comprehensive little work is intended for the use of such persons as have neither time to read, nor spare money purchase the volumes of our ecclesiastical historians; and e Author is entitled to our thanks for the goodness of his sign, and for the labour which he has employed in condens- g the materials with which his reading has supplied him, on e several topics included in the cheap publication before us, ough we cannot applaud its execution. The service which has performed, might have been acceptable to us, if he had ed more discrimination in the compilation of its contents. any particulars have occurred to us in our perusal of the

book, which do not correspond to the statement in the preface, that 'the work consists of *plain facts*.' Incidents are put down, occasionally, as true, which are destitute of the authenticity requisite to invest them with the character of '*facts*.' Of this kind are the following: 'He (Peter) was bishop of Antioch 'nine years.' p. 4. 'St. Mark was of the tribe of Levi,' p. 18. 'St. Luke was a Jewish proselyte, and one of the seventy dis-'ciples.' p. 19. The Apostle John's being put into a cauldron of boiling oil, p. 8. The story of the Thundering Legion, p. 32. Of the Theban Legion, p. 50. *cum multis aliis*. We are indeed surprised at the facility with which the Author puts down as matters of unquestionable certainty, points the most doubtful and circumstances the most improbable. Some writers seem to be afraid of believing too much: the fear of the present writer seems to be that of believing too little. On some topics, his statements are adapted to mislead the reader; as when he affirms of the primitive Christians, that they used forms of prayer, or liturgies in their public worship, p. 77. The use of Godfathers and Godmothers in the baptism of infants. p. 78. The observance of Festivals, p. 75. &c. These were practices which to the 'primitive Christians,' in the only proper acceptation of the terms, were unknown. A large proportion of the pages of this work, is occupied with details of persecutions; and here, we apprehend, the prejudices of the Author are discovered. He is truly copious in his narrative of the sufferings inflicted on the Protestants in the reign of the 'bloody queen Mary;' but he carefully conceals the cruelties of the Reformers of the English Protestant Church: Cranmer, as well as Bonner, imbrued his hands in the blood of religious Professors. The atrocities of the High Commission Court and Star Chamber under Elizabeth, James I. and Charles I. are passed over. Of the infamous measures pursued by the profligate Charles II. and his still more abandoned Ministers, towards the Presbyterians of Scotland, we have only the following account: p. 303.

'Dr. Leighton, archbishop of Glasgow, a very meek, learned, and pious man, whose works are read with great delight by those who love the spirit of devotion, was sent by King Charles II. to try to unite the church of Scotland to that of England.'

It is easy to perceive, from the manner in which this small volume is composed, the way by which errors and doubtful stories have taken their place in ecclesiastical histories; and it adds one more to the numerous instances in which the cause of truth has failed of receiving efficient support from the haste and mistaken judgement of an author. There is much that we most cordially approve in the present work, but as a whole we are by no means prepared to give it our recommendation.

rt. VIII. *An Answer to a Sermon preached, by the Rev. Charles Simeon, M.A.* of King's College, Cambridge, at the Church of St. Catharine Cree, Leadenhall Street, on Wednesday Evening, Dec. 31. 1817; relative to a Question between Jews and Christians. By Benjamin Abrahams, an Israelite. 8vo. pp. 22.

WE cannot perceive that this answer possesses very high claims to our consideration in point of argument, though are bound to mention with general commendation the reectful and temperate language in which it is drawn up. Its ding object appears to be to dissuade the patrons of the London Society for promoting Christianity among the Jews," m the prosecution of their purpose. The Author admonishes m to drop the notion of converting Jews: 'No human power n earth can do it—God will not have it.' In this assertion do not agree with Mr. Abrahams; we expect the conversion the house of Israel, as an event within the purposes of God, ough we are entirely of his opinion that no human being can complish it. With the London Society we have no conxion; and though we would not have its conductors 'drop e notion of converting Jews,' we most devoutly wish them a ger share of wisdom than, judging from some parts of their n and proceedings, they seem to possess.

Mr. Abrahams represents Mr. Simeon as being but very imfectly acquainted with the 'holy law:' unfortunately, his own owledge of the Scriptures is exposed to our suspicion, from strange manner in which he cites the prophetical writings. hen he quotes Isa. i. 11. "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats,"—in proof that sins were forgiven without sacrifice d blood;—when he refers to Isa. i. 18. in support of the ne assertion, he overlooks the connexion and mistakes the port of those passages. The same remark applies to his otations from the 40th and 50th Psalms. We would reommend to Mr. Abrahams the investigation of the question, 12, Whether the acknowledgement of Jesus as the Mesh, and the reception of the Christian doctrine, would pose upon an Israelite, as of indispensable obligation, the olition of the law of circumcision, and the profanation of the oly sabbath.' On the whole subject of Christianity we would sume to invite the Author's most serious attention to its evinces and its objects; and in taking leave of him, would just gest for his consideration, that as the variety of sects among Jews furnishes no real grounds for impeaching the truth of e Mosiac legislation, so the diversities of Christian profession . 21) furnish no solid objections to the truth of Christianity.

Art. IX. *A Sermon*, Preached at the Opening of the Roman Catholic Chapel of St. Peter, at Cobridge, in the Staffordshire Potteries, on Sunday, April 20, 1817. By the Rev. Robert Richmond, of Caverswall Castle. 8vo. pp. 40.

THE text of this singular sermon, is Gen. xxviii. 27. "This is "no other but the house of God, and the gate of heaven;"—from which the preacher proposes to explain 'what particularly 'constitutes a christian church "the house of God, and the gate "of heaven;" and this character he informs us, it derives from the worship of 'Sacrifice' performed within its walls.

Though Mr. Richmond assures us that it is neither the form of the building, nor its decorations, which make it the house of God, he appears by no means indifferent to the beauty and magnificence of 'cathedrals and other churches.' When he therefore remarks, that 'The riches of the earth have been exhaust-'ed, in order to render these edifices more splendid, and more 'worthy of the Supreme Being,' he furnishes us with something very much in the shape of a contradiction. Before he allowed his pen this liberty, he would have done well had he recollected that "God dwelleth not in temples made with hands," and that the "Godhead is not like unto gold, or silver, or "stone, graven by art and man's device."

According to Mr. Richmond, it is the worship of sacrifice, the sacrifice of Jesus Christ himself upon the cross, continued among Roman Catholics, which gives dignity to a Christian Church, and essentially forms it into the house of God. He assures his brethren that they can never conduct themselves with the reverence due to God's house, unless they well understand the nature of the sacrifice which is offered within its walls. To correct their errors or prevent their mistakes, he therefore proceeds to describe the nature of the Mass and the tenet of Transubstantiation; and in this service he conducts himself as a true son of the Church of Rome, which has long founded its institutions on the maxim, that ignorance is the mother of devotion. The principal proof of the real presence is, Because such is the doctrine of the Catholic Church! So the Author assures us; and so complete, in his view, is this method of arriving at the truth, that he cannot forbear exclaiming—'Oh! what a satisfaction it is to know that we are sure of 'professing the truth, if we are careful to follow the direc-'tions of the Catholic Church.' What a felicity it must be to follow, with blinded eyes and darkened minds, the guides provided by wicked Popes and Cardinals, and packed councils of lazy and luxurious or wrangling prelates! Mr. Richmond is probably an intelligent man; but the deli[illegible]ad mummeries of the 'Catholic Church,' must be kept up, [illegible]he labours in

the cause in a manner which would have done credit to the dark ages.

The Rev. Robert Richmond assured his hearers, and now assures his readers, that when Christ said, '*This is my body*,' he really and truly meant that the bread which he held in his hands in the presence of his disciples, was really and truly his own flesh and blood, his proper and substantial body. So, when Jesus said, '*I am the vine*,' it is, according to Mr Richmond's method of interpreting scripture, to be clearly and indefinitely understood that Christ was a vine plant, from which branches proceeded, and which was bearing leaves and grapes: that when he said, '*I am the door*,' he was literally and truly a door fixed for passage from place to place. When Jeremiah says, '*Thy words were found of me and I did eat them*,' it is, however difficult it may be, to be understood that he employed his teeth upon words, precisely as he would upon bread or any kind of vegetable or animal food! Very probably these absurdities had all been established dogmas in the Church of Rome, if is transubstantiation, could they have been made as subservient to the ends of lustful ambition and temporal dominion. We pity Mr. Richmond and the deluded disciples of those who boast that they are apostles, but are not. Religion can never be a reasonable service, where it is not a worship offered by an enlightened faith.

The contributors to the erection of St. Peter's Chapel at Cobridge, cannot complain of misapplying their money and labours, if it be true, as Mr Richmond asserts it is, that God will, for their 'assisting in the completion of a work which tends so much to his honour, and to the salvation of souls,' bestow upon them 'an immense reward, and an additional increase of heavenly glory!' This, all this, it seems, in addition to an 'hundred-fold' in this life, is promised by the Father of Mercies, to the benefactors of St. Peter's Chapel, Cobridge, for their 'contributions upon the present occasion.' We know nothing of such promises: perhaps this may be one of the points which is proved principally by its being a doctrine of the Romish Catholic Church, which can accommodate its doctrines and discipline to every purpose.

Art. X. *Anecdotes of the Life of Richard Watson*, Bishop of Landaff.

(*Concluded from page* 236).

THE Regency Question, which excited in the year 1788 so extraordinary a commotion in political parties, and gave rise to so splendid a conflict of talent between their respective leaders, was an occasion which imperatively summoned the

Bishop to his parliamentary duties, and afforded him a fit opportunity for the manly assertion of his constitutional principles. Mr. Fox had maintained, in the debate which arose on the motion to appoint a committee to search the Journals for precedents, that 'when the sovereign from any causes becomes incapable of 'exercising his functions, the heir apparent has an indisputable 'claim to the exercise of the executive power, although the two 'Houses of Parliament were alone competent to pronounce when 'he ought to take possession of the right.' Mr. Pitt, in reply, declared this doctrine to be little less than treason to the constitution, and said 'that the Prince of Wales had no more right to 'assume the regency than any other man in the kingdom had.' These opposite sentiments were supported by the partisans of each side with great heat and animosity. When the business was so far advanced that a Bill was brought in for appointing the Prince of Wales Regent, 'with certain limitations in the 'exercise of his powers,' the Bishop came up to London for the purpose of delivering the Speech which he has carefully preserved, avowing himself to be desirous, from his confidence that the principles maintained in it are perfectly constitutional, to give it 'this chance of going down to posterity.' It is of considerable length, extending to twenty pages, and bears all the marks of his clear and vigorous manner of thinking.

'I begin, my Lords, with advancing a proposition which will be denied by none; the proposition is this,—that the monarchical power of a King of Great Britain is not an arbitrary, but a fiduciary power; a trust committed by the community at large to one individual, to be exercised by him in obedience to the law of the land, and in certain cases according to his own discretion, but in subserviency to the public good. This proposition is one of the most fundamental principles of our constitution, and of every free constitution in the world. Its truth cannot be questioned, and, its truth being admitted, it *seems* to follow as a legitimate consequence, That whenever the individual to whom the community has committed the trust, shall become incapable of executing it, the trust itself ought to revert to the community at large, to be by them delegated, *pro tempore*, to some other person, for the same common end, the promotion of the common welfare. It might otherwise happen that one man's misfortune might become the occasion of all men's ruin. But if, during the present incapacity of the King, the trust which has been given to him, not for his benefit, but for the benefit of those who gave it to him, does in fact revert to the community, then may the community delegate, till the King's recovery, the whole or any part of that trust to whomsoever they think fit.

'Upon this or some such general ground of reasoning, I presume the proposition has been founded which maintains, that the Prince of Wales has no more right to the Regency, previous to the designation of the two Houses of Parliament, (which may be supposed to represent the community at large,) than any other person.

'My Lords, I conceive this reasoning is not true; it would have been true had the law been absolutely silent as to what was to become of the trust, where he to whom it had been given became incapable of executing it: but the law is not silent on this point. In one case in which the King becomes incapable of executing the trust committed to him, the law has clearly and positively said, No, the trust shall not revert to the community at large; the community perfectly understand the mischief which would attend such a reversion; they will have nothing to do with it; it shall go according to an established order of succession, and it shall go entire to the heir. This is the express declaration of law, when the King becomes, by death, incapable of exercising the trust committed to him; and the analogy of law speaks precisely the same language in the present case; it says, No, the trust shall not revert to the community, it shall go *pro tempore*, and it shall go entire, to the next in succession to the Crown; it shall go to the Prince of Wales, who is of an age to receive, and of a capacity to execute the trust for the public good.

'I say not, my Lords, that the Prince of Wales has a legal right to the trust; but I do most firmly contend that he has such a title to it, as cannot be set aside without violating the strongest and most irrefragable analogy of law; and in what such analogy differs from law itself, I submit to your Lordships' mature consideration.'

After combating the policy of the proposed restrictions, which occupies the principal part, and is indeed the main object of the speech, his lordship adverts to a distinction which had of late years arisen, and which he regarded as pregnant with mischief,—'a distinction into *King's friends*, and *Prince's friends*.'

'I have no ambition to be ranked among the King's friends, none to be ranked among the Prince of Wales's friends: but I have an ambition, I have had it through life, and I shall carry it to my grave with me,—it is an ambition to be ranked among the friends of the whole House of Brunswick: and why, my Lords? not from any private regard, but because the House of Brunswick is a friend to the civil and religious liberties of mankind; because, if we may augur concerning the future from an experience of the past, the House of Brunswick will ever continue to be friends to the constitution of the country, as defined and established at the Revolution.'

His Lordship's view of the limitation, was, that it amounted to a virtual suspension of a portion of the royal prerogative. The established prerogative of the Crown, he declared to be a part of the common law of the land; and he thought that the two Houses of Parliament have no more right to suspend the law, than the King has. 'The constitution is violated, let the suspension be made by any power short of that which made the law.' He argued, that if the two Houses might suspend indefinitely, they might abolish perpetually, and abolish, if any, all the prerogatives of the Crown, nay, the King himself. Speaking of himself, the Bishop asserted, that he was 'no friend to re-

'publican principles, none to prerogative principles, none to 'aristocratic principles, but a warm, zealous, and determined 'friend to that equilibrium of the three powers, on the preserva- 'tion of which depends the conservation of the finest constitution 'in the world.'

He adverts, in conclusion, to the question of the arrangement of the household, the influence attached to which ought not, perhaps, he remarked, to be permitted to exist at all; but while it does in fact exist, ought not to be dissevered from the executive government.

'It is a great doubt with me, whether the influence of the Crown be not too great: but I have no doubt in saying, that the influence ought not to subsist any where but in the Crown. But I will not dwell upon this, for I agree with the noble lord who opened the debate, that we ought not to refer to the characters of the great personages to whom we have occasion to allude; if this were allowable I would say, that I think so well of the Queen, as to be under no manner of apprehension that she will ever put herself at the head of a party in opposition to the government of her son.'

Of the part which her Majesty is represented as having taken, subsequent to the King's recovery, the Bishop speaks with a freedom which he would not perhaps have thought it altogether decorous to use in a work to be published at the time, but which, so far as relates to the plain statement of the fact, it would be ridiculous to object to in a narrative like the present, intended to meet the public eye at so remote a period. Facts such as the Bishop adverts to, rank among the most important illustrations of the domestic history of a nation, and it is for want of an honest chronicler like old Landaff, that many an instructive lesson which experience might furnish, has been lost to posterity. It has been very industriously insinuated, that the Bishop's manuscript contained many exceptionable details relative to certain high and illustrious personages, which it was thought prudent to suppress. We believe this to be idle scandal; we judge so from the character of the writer, as well as from the nature of the passages which the work contains: these the Editor, had he been actuated by any mean fears of offending, would not have risked; at the same time they seem to carry the appearance of containing the full expression of the Bishop's sentiments, and leave no room for suspicion that he was actuated by feelings which could seek gratification by perpetuating slander. The charge brought against him of a disposition to speak against kings and queens, is a gratuitous calumny. Of the only king of whom he has occasion to speak, he speaks loyally, though sometimes with a bluff honesty characteristic of the man; and he inserts several anecdotes illustrative of his Majesty's quickness of apprehension and sound understanding, which it was at one time, as he re-

marks, 'the fa ion to decry.' Of her Majesty, the volume contains nothing more uncourtly than the following remarks:

'The restoration of the King's health soon followed. It was the artifice of the minister to represent all those who had opposed his measures, as enemies to the King; and the Queen lost, in the opinion of many, the character which she had hitherto maintained in the country by falling in with the designs of the minister. She imprudently distinguished by different degrees of courtesy on the one hand, and by meditated affronts on the other, those who had voted against the minister, insomuch that the Duke of Northumberland one day said to me, "So, my Lord, you and I also are become traitors."

'She received me at the drawing-room, which was held on the King's recovery, with a degree of coldness, which would have appeared to herself ridiculous and ill placed, could she have imagined how little a mind such as mine regarded, in its honourable proceedings, the displeasure of a woman, though that woman happened to be a Queen. The Prince of Wales, who was standing near her, then asked me to dine with him, and on my making some objection to dining at Carlton House, he turned to Sir Thomas Dundas, and desired him to give us a dinner, at his house, on the following Saturday. Before we sat down to dinner on that day, the Prince took me aside, explained to me the principle on which he had acted during the whole of the King's illness, and spoke to me, with an afflicted feeling, of the manner in which the Queen had treated himself. I must do him the justice to say, that he spoke, in this conference, in as sensible a manner as could possibly have been expected from an heir apparent to the throne, and from a son of the best principles towards both his parents. I advised him to persevere in dutifully bearing with his mother's ill humour till time and her own good sense should disentangle her from the web which ministerial cunning had thrown around her.

'Having thought well of the Queen, I was willing to attribute her conduct, during the agitation of the Regency question, to her apprehensions of the King's safety, to the misrepresentations of the King's minister, to any thing rather than to a fondness for power.

'Before we rose from table at Sir Thomas Dundas's, where the Duke of York and a large company were assembled, the conversation turning on parties, I happened to say that I was sick of parties, and should retire from all public concerns. "No," said the Prince, "and mind who it is that tells you so, you shall never retire: a man of your talents shall never be lost to the public." I have now lived many years in retirement, and, in my seventy-fifth year, I feel no wish to live otherwise.'

The time is not yet come for writing what may deserve to be called a History of the reign of George the Third. Annals and Anecdotes may be given to the public under this title; the records of the Parliamentary discussions form in themselves a highly important and interesting document; but an event must be wholly passed by before it can fairly become the subject of history, which is not the case with the present reign, nor with the

series of transactions or system of policy with which it is identified. So long as it is impossible to enter upon the investigation with the same coolness of judgement as we should examine the records of the sixteenth century, so long as we are forbidden to speak of George the Third and his ministers, with the same unshackled freedom as we should speak of Charles the Second and Clarendon, or as posterity will speak alike of both, we are obviously placed in a predicament which disqualifies us for receiving the lessons to be derived from a comprehensive and philosophical review of the period in the shape of history. We are far from being disposed to attach to Bishop Watson's opinions any other weight than belongs to the sentiments of any man of shrewd observation and sound sense, placed in his circumstances; but his testimony as to facts we regard as unimpeachable, and the value of this, no charge of arrogance, or want of delicacy, or ambitious motive that may be brought against his character by those who are hostile to his opinions, can in any wise diminish.

With regard to the Regency question, it was obviously a struggle of parties, yet the opponents on each side might be sincerely persuaded of the justice of the arguments on which they respectively took their stand. It was not a little remarkable, that the minister of the Crown should be the party to assert the constitutional rights of the Parliament, and the Opposition to contend for the prerogative: the reason, however, was not equivocal; a change in the administration would at that period, inevitably have followed the establishment of the Regency in the person of the Heir Apparent. Pitt, in the policy he adopted, acted with his characteristic intrepidity and foresight. In consulting the private interests and individual feelings of his Master, rather than the prerogatives of the Crown, he secured to himself an ample indemnity in the case of the King's recovery; while in thus directly challenging the claims of the Prince, he risked no loss of favour, and therefore might think, that where he could scarcely hope to conciliate, it only remained to awe. Little was it then conjectured as probable, that a Regency would twenty years after quietly take place under similar circumstances, without involving any change of counsels, or any sensible alteration in the current of public affairs; but the men whose voices were then heard in the thunders of debate, who were the life and soul of their respective parties, are, with all their hopes and fears, laid in silence.

The Bishop of Landaff, in common with many of his friends, augured, at that time, very sanguinely respecting His Royal Highness's future conduct. On the occasion of the letters which passed in 1803 between the King, the Prince of Wales, and Mr. Addington, he writes thus to the Duke of Queensberry:

'The Bishop has been particularly gratified by those of the Prince of Wales, as they confirm the judgment which he had long ago formed, and always maintained, of his Royal Highness's public character,—*That he was a man occupied in trifles, because he had no opportunity of displaying his talents in the conduct of great concerns.*'

And he adverts, in the same note, to 'the filial piety, discretion and magnanimity shewn in the business of the regency,' as well as on that occasion, as justifying this favourable judgement. In the same page we meet with the following passage in reference to an address which he presented to the King in the name of the clergy of his diocese, under the alarm of invasion.

'Did it become me, at such a time, to write such an address? It certainly did, for I should have been ashamed of the littleness of my own mind, if I had suffered private discontent to generate in me either indifference to the public safety or disaffection to the King. If kings form wrong judgments of the characters of any of their subjects, they are rather to be pitied than condemned for their error; they can have no interest in thinking of any man either better or worse than he deserves; but they are usually surrounded with men who may have both interest and malignant pleasure in misleading them; and it would be an excess of candour to say, that neither churchmen nor laymen of that description surrounded the throne of George the Third.'

Some of the most interesting paragraphs in the volume, are those relating to the circumstances which led to the decline and almost extinction of the Whig interest in the present reign. The following is the Bishop's account of the origin of the Coalition between Lord North and Mr. Fox.

'Towards the end of February, 1783, Lord Shelburne resigned the office of First Lord of the Treasury, and in April following, a new ministry, usually called the *Coalition* Ministry, was formed; a great cry was every where raised against Lord Shelburne, whether justly or not may be doubted; I will mention, however, one anecdote to his honour as a man of integrity; his ability was never questioned:—On the day on which the peace was to be debated in the two Houses of Parliament, I happened to stand next him in the House of Lords, and asked him, whether he was to be turned out by the disapprobation of the Commons; he replied, that he could not certainly tell what would be the temper of that House, but he could say that he had not expended a shilling of the public money to procure its approbation, *though he well knew that above sixty thousand pounds had been expended in procuring an approbation of the peace in* 1763.

'After the death of Lord Rockingham, the King had appointed Lord Shelburne to the Treasury, without the knowledge, at least without waiting for the recommendation of the Cabinet. This exertion of the prerogative being contrary to the manner in which government had been carried on during the reigns of George the First and Second by the great Whig families of the country, and differences

also having happened between Lord Shelburne and some of the principal members of the Cabinet, even during the life-time of Lord Rockingham, many of them resigned their situations on his being made prime minister, and united with Lord North and his friends to force him from his office. From the moment this coalition was formed betwen Lord North and the men who had for many years reprobated, in the strongest terms, his political principles, I lost all confidence in public men. I had, through life, been a strenuous supporter of the principles of the Revolution, and had attached myself, in some degree, to that party which professed to act upon them: but in their coalescing with the Tories to turn out Lord Shelburne, they destroyed my opinion of their disinterestedness and integrity. I clearly saw that they sacrificed their public principles to private pique, and their honour to their ambition. The badness of the peace, and the supposed danger of trusting power in the hands of Lord Shelburne, were the reasons publicly given for the necessity of forming the coalition; personal dislike of him, and a desire to be in power themselves, were, in my judgment, the real ones. *This dissension of the Whigs has done more injury to the constitution, than all the violent attacks on the liberty of the subject which were subsequently made during Mr. Pitt's administration.* The restriction of the liberty of the press, the long-continued suspension of the *habeas corpus* act, the sedition bills, and other infringements of the Bill of Rights, were, from the turbulent circumstances of the times, esteemed by many quite salutary measures; but the apostacy from principle in the coalition-ministry ruined the confidence of the country, and left it without hope of soon seeing another respectable opposition on constitutional grounds; and it stamped on the hearts of millions an impression which will never be effaced, that '*Patriotism is a scandalous game played by public men for private ends, and frequently little better than a selfish struggle for power.*'

'The Whig part of the coalition ministry, which was formed in April, 1783, *forced themselves* into the King's service. His Majesty had shewn the greatest reluctance to treating with them. Their enemies said, and their adherents suspected, that if poverty had not pressed hard upon some of them, they would not, for the good of their country, have overlooked the indignities which had been shown them by the court; they would have declined accepting places, when they perfectly knew that their services were unacceptable to the King. They did, however, accept; and on the day they kissed hands, I told Lord John Cavendish (who reluctantly joined the coalition) that they had two things against them, the *Closet* and the *Country*; that the King hated them, and would take the first opportunity of turning them out; and that the coalition would make the country hate them. Lord John was aware of the opposition they would have from the closet, but he entertained no suspicion of the country being disgusted at the coalition. The event, however, of the general election, in which the Whig interest was almost every where unsuccessful, and Lord John himself turned out at York, proved that my foresight was well founded. It is a great happiness in our constitution, that when the aristocratic parties in the Houses of Parlia-

ment flagrantly deviate from principles of honour, in order to support their respective interests, there is integrity enough still remaining in the mass of the people, to counteract the mischief of such selfishness or ambition.'

It has not been without some reason, then, according to the statement of one of their own friends, that 'a hatred of the 'Whigs has shewn itself during the whole of the present reign.' Whatsoever may have been the predisposing cause, the leading men among them have taken ample pains to justify, as well as to confirm the jealousy of their ascendancy which has been so unequivocally manifested. The haughty and turbulent temper in which they attempted to exert a control over the prerogative, was sufficient to rouse the spirit and even to alarm the fears of the monarch, who, it is suspected, had among his secret advisers, persons well disposed to take advantage of this conduct in their adversaries, for the purpose both of breaking down their power, and of exciting a prejudice against their political principles. The part which they took in opposing the American war, tended, no doubt, to strengthen the reluctance manifested to confide to their hands the reins of government; but the business of the India Bill, must have heightened this reluctance to absolute disgust, while it seemed to leave no other alternative than some decided step, which should at once terminate the contest between the hostile interests, and obviate all danger of further attack upon the prerogative. We must look to other causes, however, to account for the Whig party losing their hold at the same time upon the feelings of the country. Had they had the sense of the nation on their side, they would have been formidable in opposition still; but the coalition was not the only circumstance which contributed to destroy their popularity. It was not, we suspect, all along, the men themselves, so much as their principles, to which the great body of the nation were attached. The overbearing pride of the aristocracy, which rendered them obnoxious to the sovereign, was not adapted to conciliate the favour of the people; they had, however, been successful when in power, and success is sure to render a ministry popular: in opposition, too, they had the advantage of standing on the right ground; on the question of the American war, they had the best part of the national feeling on their side. But they were not aware how much they stood indebted for their support, to a good cause. That common object attained, there seemed to remain no bond of sympathy between them and the people, and the attachment of principle subsided into the mere preference of party. Their dissensions, and their ambition, opened the eyes of the public, and those who afterwards, when the constitution seemed to be suspended on the will of the Minister, clung to the hope of see-

ing the Opposition again rally in the strength of talent and principle, could not but distrust the patriotism and the integrity of the men in whose abilities they were driven to confide. It is in vain to attempt to detach public integrity from the private virtues. The common sense and common feeling of the nation reject the distinction. What an inconceivable advantage was placed in the hands of men, whose political opponents were many of them chargeable with an utter dereliction of social honesty and moral feeling! How were the noblest pleadings for freedom and the best rights of human nature weakened at every period, by the remembrance that all that eloquence came from the polluted lips of a libertine! That the patriot was fresh from the gambling house, the tavern, or the brothel! How far circumstances like these might conspire to perpetuate a distinction between the King's friends, and the Prince's friends, and to strengthen distrust and antipathy in a certain quarter, against men of the latter party, must remain matter of conjecture; but with regard to the nation at large, it deserves to be borne in mind as a fact, which we do not regard as questionable, that the irreligion and profligacy which have marked the private characters of several prominent individuals, whose public principles were in alliance both with the constitution and the best interests of human kind, have been one great cause of that passive acquiescence in a contrary policy into which the nation has fallen, and of the opprobrium which is now become attached, to the principles of Whiggism.

We have no regrets to spare for the rise and fall of parties, considered merely in reference to the petty interests of the actors themselves in the political drama; but unfortunately, with the larger portion of society, who have not formed the habit of thinking for themselves, it is too customary, instead of trying men by their avowed principles, to judge of the principles from the characters of the men. Instead of reasoning, they associate; and this sort of instinct, though often salutary, is sometimes delusive. The unworthy character of an individual becomes through a premature generalization of the object of fear or obloquy, imputed to a class, and virtue and religion are held responsible for the actions of all who assume their name. Hence, also, the talismanic properties which a word acquires in the mouths of a party, so as to act, without exciting any distinct ideas, directly upon the imagination; and the same word shall, at successive periods, be invested with the property of exciting associations of a directly opposite kind. Take for instance, the word Revolution, from which, at a no very remote era in our history, the epithet Glorious, seemed in no danger of divorce. 'The Revolution' called up to the mind of the Englishman, all

that was dear to him in his social privileges, and distinguishing in the national character. Now, the word speaks nothing but treason against legitimacy, contempt of Divine right, Jacobinism and impiety. The phrenzied explosion of evil passions in a half civilized populace,—the effect of breaking the fetters of a maniac, although the iron had contributed to his madness,—the disastrous issue of the attempt to convert into freemen a nation of slaves wholly unprepared by any moral process for the change, —this catastrophe in a neighbouring nation, has been sufficient to obliterate the remembrance of one of the brightest pages in our own history, and to render men ashamed of the phraseology of liberty and right, which was once the very idiom of a Briton's feelings. But the French Revolution would never have had this disastrous influence upon popular sentiment in our own country, had there not been causes within ourselves predisposing the public to the change. The dereliction of principle on the part of the Whigs threw the nation into the arms of Toryism.

It must not be forgotten, that to the turbulent barons in the time of King John, we are indebted for the foundation of our popular liberties. Whatever were the public conduct and private character of the Whig Aristocracy, in the present and the preceding reigns, they formed a constitutional check upon the necessary tendency of the Prerogative to become absolute, which now exists but in hypothesis. The extinction of the party excites but little commiseration; it was the deserved consequence of their own want of union and patriotism; but they have involved in their disgrace principles which they inherited from men better than themselves, and which it behoved them to transmit unsullied to posterity. It will require many, many years, to disconnect in men's minds the irreligion, and scepticism, and political inconsistency of some of these individuals, from the cause of civil and religious freedom.

The Dissenters who, in the question of American war, took part with the Opposition, have in some measure, there can be no doubt, participated in the loss of favour which has befallen the Whig principles. The Dissenters were well known to be, as a body, the staunch friends of the House of Brunswick, being firmly attached to the Constitution, and to the Protestant succession. The King, who has maintained throughout his reign an inflexible adherence to his promise of preserving the Toleration inviolate, was disposed, it is believed, to look favourably upon this portion of his subjects: the American war first occasioned an interruption of this gracious feeling, and gave an advantage to their enemies to cast suspicion on their loyalty; whereas that loyalty was founded on the very principles which excited their indignant deprecation of that ill advised system of policy, and would, apart from those principles, have been a servile, irrational feeling. The Whigs have always been the friends of the Dis-

senters, that is to say, of the interests of religious liberty, and have on this account commanded their gratitude. The repeated attempts to obtain the repeal of the Test Act, which, whether we style them injudicious or unfortunate, only served to strengthen a party feeling against the persons intended to be relieved, have all proceeded from this party, and these have served still further to identify the Dissenters with this defeated interest: for this they cannot be considered as obnoxious to blame, but the result has been so far unfortunate. Here, again, the known leaning of some of the leading members of the Whig party to Arian and Socinian tenets, and the prominence which circumstances gave to some distinguished ministers among the Dissenters, who were also known to be of these sentiments, added to the fact of the larger portion of the petitioning clergy in 1772 who were supposed to favour the application of the Dissenters, being of suspicious orthodoxy,—all contributed to fasten upon the general body the odium attaching to religious sentiments which have at no period extended beyond a very inconsiderable proportion of their number; so much so, that Mr. Pitt is said to have exclaimed on a particular occasion, probably at finding them continue to act together as a body, though composed of denominations so differing on some points,—'What, are they all So-'cinians?' This might shew the Minister's ignorance, if the exclamation was unaffected, but there is no doubt that the circumstances alluded to, have operated very much to the prejudice of the cause of Dissent.

Bishop Watson furnishes us with the following anecdotes relative to the debates on the subject of the repeal of the Test Act.

'On the 10th of February, (1787) a meeting of the Bishops was convened at the Bounty-office, on a summons from the Archbishop of Canterbury, and at the instance, as we were given to understand, of Mr. Pitt, who wanted to know the sentiments of the Bench relative to the repeal of the *Test* and *Corporation* Acts. The question proposed at the meeting was put thus:—"Ought the Test and Corporation "Acts to be maintained?" I was the Junior Bishop, and as such, was called upon to deliver my opinion first, which I did in the negative. The only bishop who voted with me was Bishop Shipley. The then Archbishops of Canterbury and York, and the Bishops of Worcester, Lincoln, Ely, Peterborough, Norwich, Exeter, Bangor, Bath and Wells, Rochester, and Lichfield, voted that the Acts ought to be maintained. When the question was thus decided, that my brethren might see I was not sorry to be known to have voted as I had done, I moved, that not only the result of the meeting, but that the names of those who had voted for and against the maintenance of the Acts, should be sent to Mr. Pitt, and the motion was passed unanimously.

'The question for the Repeal of the Acts was then lost in the Commons, by a majority of 78—178: 100. It was again brought for-

ward in 1789, and was again lost by a majority of 20—122: 102. This small majority encouraged the Dissenters to bring it forward again in 1790; but the cry of the *Church's danger* began to be raised, and meetings were held by some alarmed clergymen, principally in the dioceses of York and Chester, and the question was lost by a majority of 194—299: 105. In a conversation I then had with Lord *Camden*, President of the Council, I plainly asked him if he foresaw any danger likely to result to the Church-establishment, from the repeal of the Test Act: he answered at once, none whatever. On my urging the policy of conciliating the Dissenters by granting their petition, his answer made a great impression on my mind, as it showed the principle on which great statesmen sometimes condescend to act. It was thus:—*Pitt was wrong in refusing the former application of the Dissenters, but he must be now supported.*'

In the beginning of 1792, the Bishop published a Charge which he had delivered to his clergy in the June preceding, and respecting which, calumnious misrepresentations had been most industriously circulated, copies of the misrepresentations having been handed about at the tables of bishops and judges. In this charge, the Bishop had ventured to touch upon very unpopular subjects,—'the advantages which would probably result to 'human society from the French Revolution; which was not at 'that time dishonoured by the events which soon followed—'and the injustice and impolicy of our Test and Corporation 'Acts.'

'I will just state to the reader,' remarks his Lordship, 'how I argued myself into the adoption of the opinion advanced in this Charge relative to the Dissenters. Had I consulted my interest, I should certainly have been silent on this point; for who knows not how little a bishop's interest is connected with his opposition to the avowed sentiments of a Minister? and Mr. Pitt had repeatedly avowed his—that the Test Act ought not to be repealed. Whether this avowal was made by Mr. Pitt in conformity to his own opinion, or in subservience to the opinion of another, was then and has still been with me a matter of doubt.

'There appear to me but two reasons for excluding any honest men from eligibility to public office,—want of capacity to serve the office, and want of attachment to the civil constitution of their country. That the Dissenters want capacity will not be asserted; that they want attachment to the civil constitution of the country, is asserted by many, but proved by none. On this point the whole question turns. If the Dissenters have secret views of undermining the civil constitution, of introducing a republican form of government in the place of that which, notwithstanding its defects, we at present so happily enjoy, the Test-Act ought not to be repealed; and if they have no such views, its continuance is an oppression. Whether they have or have not such views cannot be known from the affirmation of their enemies on the one hand, or from the denial of their friends on the other: on both sides it may be said, *Quiescat lingua, interroga*

vitam. Now the history of the conduct of the Dissenters since the Revolution, proves (to me at least it proves) that they have no such views.

'The Dissenters are neither Tories nor Republicans, but friends to the principles of the Revolution. Notwithstanding the virulence of Mr. Burke's invective against him, I give entire credit to what Dr. Price has said of himself and of the Dissenters.'

Here the Bishop inserts an extract from Dr. Price's sermon preached before the supporters of a new Academical Institution, in April 1787, which we need not transcribe.

'But it may be said,' proceeds the Bishop, 'that I have not stated the whole question, inasmuch as the Dissenters are enemies to the Church-establishment, and that the state is so *allied* to the Church, that he who is unfriendly to the one must wish the subversion of both. I think this reasoning is not just: a man may certainly wish for a change in an ecclesiastical establishment, without wishing for a change in the civil constitution of a country. An Episcopalian, for instance, may wish to see bishops established in all Scotland, without wishing Scotland to become a republic; and he may wish that episcopacy may be established in all the American States, without wishing that monarchy may be established in any of them. The protection of life, liberty, and property is not inseparably connected with a particular form of church-government. The blessings of civil society depend upon the proper execution of good laws, and upon the good morals of the people; but no one will attempt to prove, that the laws and morals of the people may not be as good in Germany, Switzerland, Scotland, under a Presbyterian, as in England or France under an Episcopal form of church-government.

'But it is thought that, were the Test and Corporation Acts repealed, the Dissenters would get a footing in some of the boroughs returning members to parliament. The Dissenters have, at present, a considerable influence in many boroughs; but there is little probability that, were all legal obstacles to their eligibility to public offices removed, they would ever be able to overcome the influence of Government, the influence of the aristocracy, and the influence of the Church, in the majority of the boroughs in this kingdom. But, admitting so very improbable an occurrence to take place, what then? Why then a majority of boroughs would return Dissenters to sit in Parliament. Dissenters are allowed to sit in Parliament at present: the danger then, such as it is, arises not from Dissenters having seats in Parliament, but from the number of Dissenting members being increased. But that the number of Dissenting members should ever be so far increased as to constitute a majority in the House of Commons, is to me quite an improbable circumstance; I think it a far more likely event that, all restraint being removed, the Dissenters will insensibly become Churchmen. I suppose, however, even that improbable circumstance to take place, and that a majority of the House of Commons has ceased to be Churchmen—What then? Why then the House of Commons may present to the House of Lords a Bill for changing the constitution of the Church of England into that of

the Church of Scotland. Be it so—What then? Why then the House of Commons will compel the House of Lords to agree to such a Bill; this does not follow; I know not any legal or probable means of affecting such a compulsion; but for the sake of coming to a conclusion, let it be admitted that, at some distant period, of which no man can form a reasonable conjecture, the House of Lords would by compulsion or choice, agree with the House of Commons, and that the king would agree with them both, in establishing Presbytery in the room of Episcopacy—What then? Why then the present form of the Church of England would be changed into another! And is this all?—this the catastrophe of so many tragical forebodings—this the issue of so many improbable contingencies—this the result of so much unchristian contention—this a cause for continuing distinctions by which the persons and properties of peaceful citizens are exposed to the fiery zeal of a senseless rabble?—A great *Protestant* nation does not return to Popery—a great *Christian* nation does not apostatise to *Paganism* or *Mahometanism*; it simply adopts an ecclesiastical constitution different from what it had before. What is there in this to alarm any man who liberally thinks with the late Dr. Powell, that there is nothing in the regimen of the Church of England, or in that of the Church of Scotland, repugnant either to the natural rights of man, or to the word of God.'

We perceive we must draw this extended article to a close. There are various other passages of considerable interest which we had marked for quotation, but the whole volume is so highly deserving of attentive perusal, that the task of selection becomes embarrassing. There is a letter to Mr. Wilberforce on a subject to which we shall have occasion to advert in a future article, and which has been recently brought before the public, as the subject of a recommendation from the Throne: we allude to the expediency of building an additional number of new churches, a measure which the Bishop of Landaff strongly urges upon the attention of that gentleman, as a friend of the then Premier. It is due to the Bishop to remark on the interest which he always manifested in any ecclesiastical matters of public utility. In the same letter, he calls Mr. Wilberforce's attention to 'an evil which has increased very much, if it has not entirely sprung up in many places within the last thirty years—*the travelling of waggons and stage coaches on Sundays.*'

'There are laws, I believe, to prevent this being done, during the hours of divine service, but the difficulty of putting them in execution renders them, in a manner, useless. This evil might be remedied by an act of parliament of ten lines, enacting the payment of a great additional toll at each turnpike-gate which should be passed by such carriages, between the hours of six and six on every Sabbath Day.'

Bishop Horsley, (Watson's great rival and opposite,) has

also, in his admirable sermons on the Sabbath,* denounced this scandalous practice as loudly calling for redress. The original temptation to this flagrant breach of the laws—the convenience of travelling when the roads were most empty, subsists no longer, the roads being now crowded on the Sunday as on other days; 'but,' adds his Lordship, 'the reverence for the 'day among all orders is extinguished, and the abuse goes on 'from the mere habit of profaneness.'

Some respectable individuals have questioned the propriety of calling in the civil power to enforce, as they represent it, in this respect, the religion of Jesus. Our view of the matter is different. Overt acts of irreligion, (and how frequently soever that term may have been misapplied, there is such a thing as irreligion,) appear to us to fall under the cognizance of the legislature on account of their bearings upon the social interests of the community. Admitting, therefore, what can hardly be a matter of doubt, that the open violation of the Lord's day tends to the demoralizing of the lower orders, and taking into consideration the constant, we may almost say insurmountable, temptation to their disregard of its religious observances, which is presented by the unrestrained licentiousness of the higher orders in this respect, the public weal seems to demand that the laws should interpose, not for the chimerical purpose of making men religious, but in order to prevent their disturbing others in the practice of religion, and subverting what may be considered as a part of the established order of society. The Sabbath, independently of all religious obligation, is the law of the land; it is a rightful law, for it trenches upon no man's natural rights; politically considered, it is a salutary law, as we think Necker has satisfactorily argued in his Treatise on the subject. Public opinion is, no doubt, the most unexceptionable and the most efficient means of carrying the object of the law into effect, and it would be well, if that should be found to supersede the necessity of all legislative restrictions; but we cannot but cordially approve of Bishop Watson's suggestion. The greatest obstacle to a reformation of the national habits in this respect, is presented by the practice of those who seem to stand too high for private admonition or public opinion to have its due operation upon their minds.

The Bishop's sentiments on the subject of the Catholic Question are repeatedly stated with his usual force of argumentation and expression. In a letter to the Duke of Rutland in 1784, he writes: 'No man upon earth, I trust, can have more en-'larged sentiments of toleration than I have, but the Church of 'Rome is a *persecuting* church, and it is our interest and our

* *Horsley's* Sermons. Vol. II. p. 234.

'duty, on every principle of religion and common sense, to 'guard ourselves against her machinations.' He expresses to the same nobleman his opinion, 'that that Protestant govern-'ment is unwise, which trusts power to the Catholics, till it 'shall be clearly proved that if they had the opportunity they 'would not use it to the oppression of the Protestants.'

'I am afraid of Popery,' he writes to Mr. Pitt in 1791, 'because, where it has the power, it assumes the right of persecution, and whilst it believes that in afflicting the body, it saves the soul of a convert, I do not see how it can abandon the idea of the utility of persecution.'

Nevertheless, when the petition of the Roman Catholics in Ireland, was in 1805 taken into consideration, the Bishop, cordially approving of the principle and purport of the petition, signified to Mr. Pitt his conviction of the justice and expediency of granting it, but for his Majesty's conscientious scruples respecting the measure, which he thought ought to be regarded as a sufficient reason for deferring it.

'When I say, that I respect the conscience of the King, I do not mean to say that it is rightly formed; but I applaud his integrity in adhering to it whilst he believes it to be so. I think that it is not rightly formed, because I see no danger occurring to the Church of England from Catholi Emancipation, either in Great Britain or Ireland.'

We can afford no room for any comment on these extracts, but they serve to shew that a friend to what is termed Catholic Emancipation, on the ground of expediency, is not, on that account, justly to be suspected of an indifference to the distinctive character and evils of Popery.

In transcribing the manly expressions of enlightened and patriotic sentiment which abound in this volume, and which place it so favourable a light the intellectual character of the Bishop of Landaff, deep regret has been constantly blended with the feeling of satisfaction, when we have reflected how every such sentiment would have acquired the power of making a tenfold impression, had it been enforced by a life reflecting the glories of true greatness and genuine piety. Bishop Watson is not to be named with the father of modern science, whom Pope styled

'The wisest, greatest, meanest, of mankind;'

but his character suggests the necessity of a similar qualification of our praise. He wanted just that one ingredient of genuine greatness which should have delivered him from the love of this world. To him might our Saviour's address to the amiable young ruler have been with propriety applied: "One 'thing thou lackest." Ambition was, at first, it is evident, his ruling passion, and it was as honourable an ambition as usually prompts the candidates for "earthly things." When repeated

disappointments had shewn him the futility of all expectation of further advancement, he took refuge in the pride of retirement; but retirement was, to a mind like his, an element of peculiar danger. He forsook the world in the disgust produced by defeat, not with the lofty spirit of a conqueror. At every movement on the episcopal bench, the rustling of lawn sleeves seemed to break upon his solitude, with the effect of a distant bugle upon an old hunter, who, though condemned to ignoble rest, has not lost his relish for the chase. By the banks of romantic Windermere, still his dreams were of Lambeth; he could neither forget nor bear to be forgotten.

In this state of seclusion, it was inevitable that the action of his mind should assume a morbid direction. Avarice, which has been termed the passion of age, is but a different modification of the *selfism* (to use his own phrase,) which at another period developed itself in the form of ambition. The life-long complaints of the retired bishop of the poorest diocese, terminated in his leaving behind him, it is said, not much less than a hundred thousand pounds. It is true that this accumulation of property was the fruit of his own honourable exertions; but there was, to say the least, an incongruity in a Regius Professor's driving the trade of an agriculturist, and in his disregarding those Episcopal duties which he had so solemnly pledged himself to discharge, that could not fail to strike even the peasantry of Westmoreland, and all with whom the money-getting Bishop came into contact.

'Who would not laugh, if such a man there be,
'Who would not weep, if Atticus were he.'

Why did he not resign his station in the Establishment, and become respectable by avowing his preference for a secular life? Or why did not the powers of the world to come, seize in that solitude, upon his unoccupied faculties, and render it impossible for him, thenceforth, to stoop to the drudgery of the world, producing a happy blindness to the things which are seen, from the overpowering glory of the visions of eternity? One thing he lacked. That one thing would have made the vacillating theologian a firm believer, the despairing partizan a persevering patriot, 'the retired bishop' a holy and a happy recluse. For want of this one requisite, he subscribed to what he did not believe, undertook duties he never discharged, (as if in religious concerns alone, that bold integrity, which never yielded to the fear or favour of man, might be safely prevaricated away,) retained the care of a diocese in which he never resided, and which he seldom visited, and has bequeathed us only the opinions of a sage, not, alas! the example of a saint;—a name

'Beyond the limits of a vulgar fate,
'Beneath the Good how far—but far above the Great'

ART. XI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige Conductors of the ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

he press, The Fourth and Last of Childe Harold's Pilgrimage; considerable Notes, comprising Observations upon Society, Literature, &c. ed during his travels and residence abroad. By the rt. hon. Lord . 8vo.

he press, A View of the State of during the Middle Ages. By Hallam, Esq. 2 vol. 4to.

he press, the Civil History of to the time of Augustus. By Bankes, Esq. M. P. 2 vols. royal

ie press, the Lord of the Bright a poem. By H. H. Milman, Fellow of Brasen-nose College, l, Author of Fazio. 8vo.

he first of April will be published st Part of Mr. Hakewell's Pictu- Tour of Italy, in illustration of of Addison, Eustace, and For- n imperial 4to: containing three finished, and two outline en- ge.

John Britton is preparing a chro- al illustration of the Ancient Ar- ure of Great Britain, intended to Supplement to the Architectural ities, but it will constitute an inde- t work.

Robert Anderson has in the press, ion of The Sugar Cane and other ; by the late Dr. Granger, with account of his life and literary s.

ard D. Baynes, esq. will soon in octavo, the first volume of a te translation of Ovid's Epistles.

ns, Latin, Greek, and English, account of the administration ernment in England during the minority, by Nicholas Hardinge, llected by his son George Har- esq. will soon appear in an oc- lume.

R. D. Clarke has in the press, in to volume, with numerous en- s, Travels through Denmark, Sweden, &c. with a description of Petersburg, during the tyranny of emperor Paul; being the third and last part of the Author's Travels in Europe, Asia, and Africa.

The Rev. T. F. Dibdin is preparing for publication, in two imperial octavo volumes, Ædes Althorpianæ, or a descriptive catalogue of the pictures, and a portion of the library, of Earl Spencer, at Althorpe.

Arthur Clifford, esq. will soon publish, Collectanea Cliffordiana, containing anecdotes, &c. of the Clifford Family, in an octavo volume. Also, a Description of the Parish of Tixall, in Staffordshire, in a quarto volume, with five engravings.

The Rev. Stephen Weston is preparing some Account of an Excavation of a Roman Town, in Champagne, discovered in 1772; with a Journey by Lausanne to Mont Simplon, and through Geneva to Mont Blanc.

Mr. Keats will publish in the present month, Endymion, a poem.

Mr. Hazlett's Lectures on English Poetry, delivered at the Surry Institution, will appear in a few days.

Mrs. Taylor, of Ongar, has a work in the press, on the Reciprocal Duties of Parents and Children.

The young Authoress of Melancholy Hours has a poem in the press entitled Asmarte.

Antonia, a tale, with other poems, chiefly written in Malta, during the period of the plague in that island, will soon appear.

Mr. W. Hargrove will soon publish, in two octavo volumes, a History of York, comprising the valuable part of Drake's Eboracum, and much new matter.

Dr. Paris is printing, at the request of the Geological Society of Cornwall, a Memoir of the Life and Scientific Labours of the late Rev. Wm. Gregor.

Mr. J. Gwylt, author of a Treatise on

the Equilibrium of Arches, has long been engaged on a translation of Vitruvius, which will shortly appear. He is also preparing Notices of the Buildings and Architects of Italy, arranged for the reference of the traveller and architect.

An English Translation is in the press, of Voyage à l'Embouchure de la Mer Noire, par Lieut. General Comte Andreossy, in an octavo volume, with maps and plates.

Dr. Spier will soon publish, General Views relating to the Stomach, its fabric, functions, &c. in a small volume.

The Rev. John Marriott, of Exeter, has a volume of Sermons nearly ready for publication.

Mr. T. Taylor is engaged on a translation from the Greek of Jamblichus' Life of Pythagoras, and of the Pythagoric Ethical Fragments in the Doric dialect, preserved by Stobæus.

Mr. W. Pybus, author of a Manual of Useful Knowledge, will soon publish, The Amusing Companion, containing philosophical amusements and entertaining recreations for young persons.

A Treatise on Algebra, for the use of schools, upon the plan of Walkingame's Arithmetic, and intended as a sequel to that popular work, will soon appear.

J. C. Tarver, master of the French and Italian languages, at Macclesfield free school, will speedily publish, in an octavo volume, Un Dictionnaire des Verbes Français, indiquant leurs differens regimes.

Shortly will be published, in one volume, foolscap 8vo. a Poem occasioned by the Cessation of Public Mourning for H. R. H. Princess Charlotte, together with Sonnets and other productions. By Mrs. B. Hooper.

In a few days will be published, the Anniversary Oration delivered before the Medical Society of London, on Monday the 9th March, by Dr. Uwins.

In the press, a new Volume on the Diseases of the Eye. By the late Mr. Ware, 8vo.

In the press, an octavo Volume of Sermons. By the Rev. James Bryce of Calcutta.

Nos. III. and IV. of the New and Improved Edition of Stephens's Greek Thesaurus are published. The vacancies yet open have been occasioned by the decease of some of the Subscribers. The price, to such as were not on the original list, has been already raised; and the Editors, according to the advertisement to No. III. mean shortly to raise it again. All Public Libraries, in particular, are recommended to subscribe before the opportunity is lost, as only a sufficient number of copies have been printed to cover the subscription.

Early in April will be published in 8vo. a Ready Reply to an Irish Enquiry, or a convincing and conclusive Confutation of Calvinism. To which is subjoined, Ieropaideia, or the true method of teaching the Clergy of the Established Church, being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England. The peculiar excellence of the above work will consist not only in the ability with which Calvinism is refuted, but in the application of particular given rules, which are illustrated by the writings of the best authors, so as to enable all the young Clergy to refute Calvinism themselves.

An Essay on the best means for promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain. By J. Thornton, Billericay, is in the press.

Lately published, Letters to the Hebrew Nation. By the right hon. the Earl of Crawford and Lindsey.

The Rev. Dr. Lindesay has in the press, a Volume of Sermons on various subjects.

Mr. T. Yeates will shortly publish Indian Church History, or Notices relative to the first planting of the Gospel in Syria, Mesopotamia, and India. Compiled chiefly from the Syrian Chronicles, with an accurate relation of the first Christian missions in China.—The work will develope some interesting facts, hitherto unknown to the ecclesiastical historians of Europe.

The first Number of a General Ecclesiastical Biography, arranged chronologically, to form a connected History of the Christian Church, will be published on the 1st of May, 1818.

The publication of the Regent's Edition of the Latin Classics (somewhat retarded, of late, by the aspect of the times) will henceforward be prosecuted with spirit, industry, and perseverance. Livy and Sallust are now in the press, under the editorial inspection of Dr. J. Carey, to whom the public are already indebted for the Horace, Catullus, Tibullus, Propertius, Martial, Cæsar, Tacitus, and the second edition of the Virgil, with the Opuscula, recently published.

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atin Prosody illustrated, with
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lies quoted from the Latin poets.
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on of the Law relative to the
nd Duties of a Justice of the
s about to publish The Justice
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ion to his own work, as well as
Burn and Williams.
press, Sixty-five Sonnets, with
y remarks on the accordance of
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uage; and some miscellaneous

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are, is about to publish a new
of Arithmetic, the object of
to render general the applica-
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nable youth to comprehend the
hen they are learning the prac-

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issenden.
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Justices of the Peace for the county of Surrey.

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In May, a new edition of President Edwards's Life of David Brainerd will be published, handsomely printed in demy 8vo.

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Mr. S. F. Gray, Apothecary and Teacher of Botany and Materia Medica, has in the press and nearly ready, a Work intended to serve as a Supplement to the several Pharmacopœias, containing the Medical Uses of all such Plants as have been hitherto examined, and an arrangement of them: a Glossary of the Terms and Contractions used by Physicians in their Prescriptions: usual Medical Formulæ Arranged in Classes: Botanical Practice of Medicine, &c. &c.

Early in the month of April will be published in 8vo. the Beauties of Sincerity, or Selections from various printed Sermons, by the Rev. the Lord Bishop of Chester, Drs. Kays, Chalmers, Collyer, Rev. Messrs. Crowther, White, Alley, Bowerbank, Bartlett, Aspland, Cunningham, Fenwick, &c. &c. upon the Death of H.R.H. the Princess Charlotte of Wales. Selected by Robert Huish, Esq.

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THE

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FOR MAY, 1818.

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PERHAPS the reluctance with which we enter upon the discharge of our duties on the present occasion, is unjustifiable. Perhaps we have too long listened to the exaggerations of calumnious rumour. Perhaps we have yielded to a

groundless despondency in imagining that the task to which we address ourselves, is not more irksome than it is hopeless of any beneficial result. We determine then to dismiss from our minds an idea so disheartening to ourselves, and perhaps so injurious to others; nor will we suppose that the parties most directly concerned in the remarks we may offer, have already shut themselves up in the munition of infallibility, and that it would be nothing less than the abandonment of a fundamental principle, were they to give a moment's audience to the humblest suggestion.

But although there were ground for the allegation, with respect to some individuals, that they are even less distinguished by the incoherence and extravagance of their opinions, than by the haughty confidence, the appalling violence, the inaccessible dogmatism, with which they maintain those opinions; were it true of such individuals, that *they* are far gone out of the reach of our feeble expostulations; were we compelled to believe that the leaders and the van have long since made an aberration, which carries them, not only beyond the circle of our influence, but even without the sphere of common sense and argument; yet, surely, we might take courage from the persuasion, that at least the hindermost companies of the camp have not passed the boundary where the mighty voice of truth and soberness ceases to be heard.

But however this may be, while on our part we labour to avoid the feeling as well as the manner of a flippant confidence, we shall not suppose that any one who may give our pages a perusal, will commence that perusal with the insane determination of stopping the ear against every appeal. We shall, on the contrary, suppose our readers to have as thorough, as practical, as humbling a conviction as ourselves, of the fallibility and depraved obscurity of the human understanding.

It is, we know, the distinguishing privilege of the Christian, that he is taught of God. But we cannot forget in how many cases the unfounded presumption of this teaching has become the impregnable bulwark of false opinions. Is then, it may be asked, the serious inquirer abandoned to hopeless distraction amid the jarring pretensions which divide the Christian world? The supposition is inconsistent with the claims and the honours of Revelation. No: while the self-sufficient, the obstinate, the proud, the vain, the presumptuous, the perverse, pursue, each the path of his own choosing, the humble soul holds on *his* way rejoicing; *he* follows the banner which bears that inscription, "The meek will He guide in judgement; "the meek will He teach his law." When the time arrives that the minds of men shall be fixed with the attention it de-

serves upon the sensible criterion of truth, when they shall understand the inseparable connexion between heavenly teaching, and heavenly teachableness, heresy will quickly expire, and the sword, the spear, the shield of controversy, will drop at once from the hands of the defenders of the faith, and of its oppugners.

If a complicated system of opinions is to be considered merely as the result of so much ratiocination as is implied in the proving of the several propositions of which it consists, we imagine it will be very difficult in most cases to discover any clew to the reason of its coherence, or that principle which makes it *one* in a logical sense, and secures the adhesion of its parts in its reception by different minds. But on the other hand, with respect to the various systems which have actually obtained any considerable currency among men, this principle of coherence may readily be found in some one of those impulses to which the moral and intellectual constitution of man is subjected. The reasoning faculty, instead of being considered as the source, or first cause of these systems, will appear only to have discharged the very subordinate office of hunting for pleas by which to reconcile the understanding to the heterogeneous mass. Man is doubtless a reasoning being; but the slightest acquaintance with his history sufficiently evinces that, in his opinions, he is immeasurably less the creature of simple ratiocination, than of impulses derived from his susceptibility to moral sentiment. This view of the subject greatly simplifies the phenomena of opinion. Were systems purely, or chiefly the result of reasoning, true and false propositions, perfect and defective inferences, being capable of infinitely diversified combinations, would give an almost infinite chance against any uniformity in these phenomena: there would be nearly as many persuasions as thinkers, as many creeds as believers. But those impulses which are the true sources of opinion, are few in number, common, though in different degrees, to all men, and perhaps not very difficult to be ascertained and defined. We incline to think that no great violence would be done to any of the apparently multifarious draughts of moral and religious truth which have been published and received in the world, were they all reduced into three or four classes, as they may be traced to the three or four leading impulses of our corrupted nature. On this ground the doctrine of our Lord Jesus Christ stands in striking contrast with all the ugly progeny of Error, whether of Pagan or of Christian name. Considered as a scheme of sentiments for man, Christianity can be traced to none of the inherent propensities of the human mind. And when effectuated by Almighty Power, it plows up for itself a track directly athwart every one of those propen-

sities. Under its sovereign influence they must all be subverted, and buried, and perish in the soil that is to bring forth fruit unto eternal life.

Hence then we derive a test, independent of the direct line of argumentation, to which a system may be fairly submitted. Christianity offers to man nothing less than to make him every whit whole; empiricism, however it may astonish by a partial cure, effects nothing but at the cost of the vital principle. The former rests its success upon the operation of an energy wholly foreign to the subject; the latter borrows all its power from some modification of the inherent forces of the constitution.

The application of a test of this kind consists in an appeal to the conscience rather than to the understanding. And we believe that if the charge against a system, of its originating in a corrupt bias of the mind, can be substantiated by a reference to a variety of particulars, it may succeed in arresting the attention, and in shaking the confidence of belief, where the soundest reasoning would produce no effect.

If then it shall appear, with respect to a debated system, that upon the first view, and considered as a whole, it manifestly tends to defend, to cherish, and to indulge some one of the known impulses of the human mind; that, in examining the details of the said system, those points in which it departs from the asserted standard of Truth, are exactly those in which that standard militates the most directly against the indulgence of the corrupt propensity; that those points of Divine truth which are the most easily accommodated to the sinister designs of the system, and which, superficially considered, give it some appearance of support, are in fact those to which an almost exclusive prominence is given; and that the hypothesis assumed, which serves, as it were, to connect together the system, furnishes a clew to the explanation of those apparently unconnected accidents by which its reception is invariably accompanied—those minor symptoms which are usually the least fallacious criteria of a specific disease: if all this shall appear, we shall think ourselves authorized to urge upon the advocates of the system in question, a very strong presumption against their doctrine, that it is not from Heaven, but of man.

We do then avow our conviction, that those statements of Christian doctrine, which are usually styled *Antinomian*,* arise from an entire corruption of the true design of Religion: we further think, that Antinomianism is not a simple mistake, or a

* We shall not be misunderstood as using this term in the way of bringing "a railing accusation" against a party; we employ it purely for the convenience of avoiding circumlocution, and consider it as comprehending all the various shades of sentiment of the same class.

combination of mere errors in judgement. Contemplated in the aspect it bears to the constitution of human nature, the system appears to possess an unbroken consistency and uniformity of design, and throughout its various details to betray the operation of the same germinating principle. We view it as an attempt of the depraved mind to rescue itself by an artificial process from the inference contained in the facts of our condition, as they are revealed and authenticated by Revelation. It is a *manœuvre* to evade the laws of the moral world, and to gain by a single step that position which can in fact be attained only in the way of subjection to those laws. It seeks to place the truths relating to our moral condition, in that position which shall intercept the direct communication between the understanding, and the affections and active powers; and thus allows of no motive beyond a mere reflection, indirectly derived from the truth. Antinomianism aims to disjoin man from himself, and it is perfected when it has reduced him to the feeling of being the inane spectator of his own immortal destinies.

It is not unusual to charge the scheme of doctrine of which we treat, with being a mere device to cloke the indulgence of depraved appetites and passions. That it does serve in many cases as a plea and a disguise for such indulgence, is a matter of notorious fact, and must be allowed to be a *natural* consequence. But such a result is by no means uniform, and many of the most determined advocates of the system will be able to repel the charge, with a triumphant consciousness of its injustice; and thus, if it be assumed as affording a sufficient clew by which to explain the facts of the case, many of the most characteristic of those facts will be left unaccounted for.

So far from attempting to trace the evil to the grossness of appetite, or the turbulence of the higher passions, we should rather seek for its origination in the closet of the man whose temperament exempts him from the stronger impulses both of the animal and moral faculties; who possesses a constitutional facility of withdrawing himself from the importunity of external objects, and who can derive a sufficiency of happiness from the operations of his own mind. Were we indeed to designate Antinomianism by a single phrase, we should call it the doctrine of *Intellectual Quietism*. It might perhaps be denominated the Stoicism of Christianity. We should not rest the propriety of the allusion, upon the obvious peculiarity of both systems—their distortion and abuse of the doctrine of necessity, but upon their attempting to effect a disjunction between the understanding, and the affections and active powers, and endeavouring to perpetuate this separation, by sinking between them the impassable gulf of unfathomable abstractions,—upon their labouring to wall-up an impregnable Paradise for man,

with the ruin of all his genuine sentiments. The Stoic imagines himself to have gained a point of speculation so elevated, as to enable him to *overlook* the laws and order of the moral world; and having ascertained that the principle upon which the movements of human life are constructed, is nothing but a *fraud*, he descends among the realities of his condition, with the determination no longer to be cheated into a compliance with the primary impulses of his nature. He feels himself released from the burdensome belief in the connexion between the means and the end, at least so far as human agency is concerned; and having wholly abandoned the lower ground of action and passion, he retires to the height from whence he can, undisturbed, contemplate the revolutions of eternal fate. Foolish and cowardly man! To escape from the laws of his being, he has persuaded himself into the perpetration of a suicide upon his moral life: henceforward, he walks the world, the mere spectre of humanity.

In using the phrase *Intellectual* Quietism, we had it in view to advert, in the way of comparison, to the scheme of *Sentimental* Quietism, or *Mysticism*. Both systems are alike opposed to religious indifference. We have not now to do with the opinions of those who have felt nothing of the powers of the world to come, whose devotion is adequately expressed by any formula of external observances, and whose anxieties for the future are easily allayed by a scrupulous attention to such observances. Both systems are, again, alike opposed to that active pride which crushes the incipient alarms of the conscience by abridging Revelation at once of all those facts upon which its efficiency depends.

So far as both systems may be considered as an evasion of realities, and a contrivance for the production of a factitious and inactive happiness, they are, also, alike opposed to the scheme which excites the mind to labour upon the stock of its own resources, and to seek tranquillity in the restlessness of the active powers, and which scheme is accordingly distinguished, in a theological view, by its *deficiencies* in those points which are erroneously supposed to abate the stimulating influence of more favourite positions.

It is the uniform characteristic of error, that, in some direction, it protects the present condition of human nature, and under the pretence of restoration, presents a distorted image of its original glory.

With the Mystic, the active powers, and the affections which are the springs of those powers, become gradually enfeebled by the overgrowth of the imagination, and the luxuriancy of those sensibilities that are the most immediately within its influence. With the Antinomian, these active powers are palsied at once

under the touch of withering speculation. The passiveness of the Mystic, is that of expectancy and settled desire; that of the Antinomian, is the hopeless, fearless resting upon the validity of a reversion: besides, the latter is jealous of desire, of hope, of fear, lest they should dissolve the charm upon which depends his tranquillity. The eye of the Mystic is directed upward; he loses the recollection of himself in gazing upon the objects which have engrossed his imagination. The Antinomian, pitched, in his own conceit, upon the very pinnacle of contemplation, looks down, and looks around; he blesses himself, and admires his good fortune; and the unvaried recurrence to this survey, is that part alone of his experience, which he can allow to be reasonable. The Mystic is more separated from his fellows in fact, than in feeling; he is seduced to retire from the haunts of men, by the engrossing influence of self-pleasing habits, as well as by the morbid refinement of his tastes. The Antinomian is more isolated in feeling than in fact: while he dives among men, he is disjoined from them by the paralysis of the expansive affections. It might be added, that Mysticism is the dream of the twilight of evangelical truth; Antinomianism is the rioting in the broad day-light of that truth: the former has constituted the redeeming article of Popery; the latter is the damning sin of Protestantism.

We design presently to direct the attention of our readers, to some of the many secondary and extrinsic causes, the operation of which may be traced in the production of Antinomianism; but we must add something by way of illustrating the uniformity and consistency of its details as a system of evasion.

When Divine revelation has produced its first effect, that of instructing man in the real nature of his present condition; when he perceives himself to be standing upon a mere shelf, which the tides of time are ceaselessly undermining, and from which, when at length it fails, he must plunge into the ocean of immortal ruin; that primary law, the desire of well-being, agitates him with emotions under whose operation it is impossible he should rest. The voice from above calls to him to leave without delay his perilous position, and it points to a way of escape; the suggestion of his own breast is, to remain where he stands, and to seek for pleas by which to allay his first apprehensions. The more nearly these pleas are assimilated to the light he has obtained, the more certain will be their success in producing a fatal tranquillity.

What, then, are those points of Divine truth, which Antinomianism selects, and to which it gives an exclusive prominence? It is hardly necessary to reply, that they are those in which man is, immediately, but the spectator of movements to which his own agency is related by a more remote implication,—

points, which it is easy so to present, as to keep entirely out of sight even that implication. Grant, for the sake of argument, that the secret of Antinomianism is the endeavour to cheat men into a forgetfulness of their own moral condition, and what more probable means could it adopt, than the engrossing of the attention with these sublime but remote objects? The system moves, indeed, upon a narrow line; to secure its object, it must present the truths of religion with exactly that degree of force, which shall sufficiently interest and stimulate the intellect, and detain the faculties in a state of luxurious abstraction, and at the same time, provide such counter-working principles as shall arrest the progress of those truths, when they would touch upon the springs of the active powers.

The economic relations and engagements of the Divine Persons, in the scheme of human redemption, the eternity, sovereignty, and infallibility of the Divine counsels, the vicarious work of the Redeemer, the mystical union of believers with Him; these are the glorious and precious truths which are too often employed to open a way into the hearts of pious but ill-instructed persons, for the dotings of Antinomianism; while, perverted from their true design, in a deranged and distorted form, they are detained before the intellectual sight, as the apparatus of a vast and pleasing spectacle. With respect to some of these doctrines it may be observed, that since they are but hinted to us by the inspired writers, in the style of reserved intimation, and only so far as they stand related to Christian experience, the mere circumstance of their being made the topics of disproportionate and exclusive expatiation, sufficiently betrays the presence of some sinister influence, while the nature of the truths so selected and distinguished, suggests the specific character of that influence. As to those of the above mentioned truths to which this remark does not apply, we are forward to acknowledge that they contain the very essence of the Gospel, and that so long as they are stated with the unsystematic simplicity of Scripture, it is not possible they should occupy too prominent a place in the regards of the Christian, or the instructions of the Pulpit. Such are the glory and the excellency of these doctrines, such is their adaptation to the spiritual wants of men, such their almighty efficacy, through the teachings of the Spirit, to renovate the heart, that, though they be loaded with the frightful productions of ignorance, extravagance, and fanaticism, they are still accompanied, to a greater or less extent, by those genuine and excellent fruits which the most laboured and plausible schemes of human devising have ever failed to imitate. Indeed, we think cases might be adduced, in which effects more fatal to the interests of genuine piety, have followed a scarcely palpable deficiency and falling off in the prominence given to these truths,

han from the prevalence, to some extent, of the incoherent additions and dangerous perversions of Antinomianism. But we proceed to advert to some of these additions and perversions.

It will not be imagined, that within the limits to which we are confined, we should attempt any formal refutation of the positions to which we may advert; our aim includes merely such a reference to them, as shall illustrate their uniform tendency to counteract the design of Christianity as a system of excitements, addressed ultimately, not to the imagination, or the understanding, but to the springs of the moral life, with a view to its renovation, in the place of which renovation Antinomianism is adapted to substitute a simple change in the apprehensions of the mind.

They are powerful and quickening emotions which accompany the Christian's retrospection of his recent condition as an enemy to the Divine Majesty, a subject of the curse, exposed to his righteous displeasure; in a word, "a child of wrath *even as others.*" They are, in fact, emotions quite inconsistent with a state of supine complacency and indulgent abstraction. In proportion to the sense he entertains of the happiness of being brought nigh to God, and justified freely by his grace, will be the trembling gratitude with which he looks back upon the danger he has escaped, and the anxiety with which he will shun whatever might cast a doubt upon the evidence of his safety. But if the Christian be prohibited from contemplating himself in any other light than in that of the eternal purpose of Sovereign Grace,—if he can forget that a *relation* can have no actual existence independent of both its objects,—that whatever relates to a creature, must, exactly so far as that relation extends, belong also to Time,—if he can imagine that the purpose of bestowing eternal life obliterates in the Divine apprehension the very distinction between sin and holiness,—if, in a word, he can persuade himself that an intelligible idea, answering to some reality, is conveyed by the term *Eternal Justification*,—if, we say, the Christian can do all this, and think of himself as in the same sense, and degree, the object of the Divine complacency, before as after his conversion, he is at once relieved from all the troublesome and stimulating emotions above referred to. He is indeed saved, but he was never lost; rescued, but he was never in danger.

How can he mock his convictions by attempting or professing to derive any considerable motive or sentiment from the recollection of a transient, an insignificant, an inconsequential *accident* of which he has been the subject?

But further: Transactions which we can attach in idea to eternity, though they may acquire a nominal increase of importance from the association, will ever excite an interest less *sensible* than those which belong to the kind of duration with

which our feelings are familiar. If the idea of an Eternity to come, has the power of producing a profound impression, it acquires it in proportion as we indulge ourselves in thinking of Eternity as the perpetual repetition of Time. But of an Eternity past, (if we may use an expression so improper,) we are absolutely incapable of forming any conception. No human mind, we imagine, ever rests upon the idea beyond the duration of a glance. The understanding feels itself touching painfully upon the boundary of its powers, and an involuntary revulsion takes place. It is true, that the great truths of the Christian scheme rest their foundations in this unfathomable abyss. The Christian gazes downward for a moment, to ascertain the stability of his hopes; it is with the bare inference alone which he thence derives, that his feelings are concerned. It appears then, that in transferring the interesting fact of our being justified before God, from its place in time, (and that a time quite within reach of our feelings,) to a gone-by eternity, we at once remove it beyond the distance at which it can excite any emotion inconsistent with that artificial tranquillity which it is the object of Antinomianism to secure. To this vast and vague idea is, as it were, committed the custody of every object whose propinquity might disturb the musings of the religious Intellectualist.

But the main and central article of Antinomianism, is certainly the doctrine of Imputed Sanctification, in opposition to inherent holiness, and progressive renovation. We might, indeed, very justly abstain from dignifying this assumption, with the title of a doctrine, at least if this term be supposed to imply a proposition susceptible of some intelligible explication, and supported by some legitimate evidence. It does not enter into our present design, to dwell upon the open and fearless contrariety of this position to the obvious design of Revelation, to the uniform tenour and to the express declarations of Scripture, nor upon its entire want of even the colour of support from a single passage of the Divine word. Neither shall we insist upon its manifest adaptation to the wishes and the fears of the licentious, standing, as it does, surrounded with the sanctions of Religion, proffering the right hand of aid to every abomination, while with the left it stretches forth the shield of impunity. We pass all these topics, and having granted, what we think the facts of the case demand, namely, that a view to this practical abuse is *not* the true source of the principle, we ask, Whence, but from the determination to cut off from religion all connexion and interference with realities, can arise this monstrous violence against Scripture, reason, and conscience; this outraging of common sense, and Christian feeling, up to a point which it actually stagnates the faculties to contemplate? Is there not here most satisfactorily betrayed the operation of some sovereign

law of System? Is it possible to believe, that a plain and humble reader of the Bible should stumble into this pit, through the mere liability of even the most upright minds to err? Indeed, in the present instance, there appears as little of the feeble inconsistency of a *mere mistake*, as of the harmony and pleasing proportions of Truth. The field strewed with the ruins of all things sacred and precious, bears the foot-marks of a Giant-Destroyer.

But what is the plain state of the case? Man loves the creature more than the Creator: he worships the creature; he hates the Creator. This is the very essence of his misery. But the Gospel provides the means of reversing this condition; and so far, and no further, as it is actually reversed, is man restored to happiness. Now, as this his condition is not a relative state, but an actual and independent reality, the reversing of it must be a *real* and not a *relative* change. His state of guilt and condemnation, is, indeed, relative; the passing out of it, therefore, is a transaction of a relative kind, and perfected at once, and is such as allows room, in the nature of the case, for imputation and substitution. Here, then, rests the very centre of the dispute between Antinomianism and Christianity. The former tolerates nothing in religion, subjectively considered, but the contemplation of *extrinsic and unchangeable relations*. The latter reveals these relations solely as affording the ground upon which to carry on the process of renovation, or the reversing of the actual state. The former begs an artificial peace from the underived assumption of these relations actually existing. The peace of the latter, though it is capable of being derived from the legitimate proof of the existence of these relations, is in fact rather the natural and direct effect of an intrinsic change. The peace of the Antinomian is procured by evading the fight; that of the Christian, crowns the victorious conduct of his warfare.

Were we to suppose ourselves addressing the advocates of the principle in question, we would beg them to realize for a moment in imagination, the circumstance of their being convinced, that the doctrine of Imputed Sanctification is a mere delusion; we would then request them to inquire of their own hearts, whether they would not experience something like the instantaneous dissolution of a spell which had held all the energies of the soul, and the genuine workings of the affections, in a state of torpor; whether they would not feel themselves, from the height of a factitious humility produced by the annihilation of the moral being, suddenly falling down into the unfeigned sentiment of a thorough self-abasement and self-loathing; whether they would not at once enter into the meaning of a thousand texts of Scripture, which at present seem but to obscure that light

in which they imagine themselves to be walking. Would not the unvarying assurance of indemnity, and the underived notion of being the objects of the Divine favour, give place to an earnest and incessant application for the sprinkling of that blood that cleanseth from all sin? Would not, in a word, the whole of their sensations resemble those of a man, who is aroused from a pleasing dream, to the hopes, the fears, the business of the real world? Is there then no ground for the suspicion, that this doctrine is from the great deceiver, the Father of lies, the Prince of this present age, whose godlike energies are restlessly employed to deepen and to defend that death-sleep which holds his captives in his power? Some of them, indeed, are dreaming of present bliss, and others of bliss to come; but both alike are dreaming: all slumber till they shall awake to sleep no more. But the Christian—he does not dream; he has heard from above the voice of those words: 'Awake, thou that sleepest.' To him it has been given to perceive the reflection of those fires that are even now kindling upon this great Prison House, with all its slumbering tenants. Can he then lie down again in his place, and say, "Yet a little more folding of the arms to sleep?" But surely they *do* sleep, with whom a total suspension has taken place of the active powers; who, though not unconscious, are unmoved; whose perceptions are not occupied by the objects with which they are actually surrounded, but are idly fixed upon the phantasms of things past, and things to come.

'That the Moral Law is not a rule of life to believers,' is an assertion which might be passed as a mere variation of the position which denies inherent and progressive sanctification; but we may be allowed a further remark.

The Moral Law is the expression of the Divine idea of human nature, as it regards the actings of the will towards the objects with which man is surrounded, summarily—God, himself, and his fellows. The Law, then, having respect to nothing but the moral life, of the perfection of which it is the draught or abstract, if it be allowed to have a claim of any kind to the regards of the Christian, must, to the extent of this claim, implicate the will, and the affections, (which are the *habits of the will,*) in the concern of religion. And this implication, be it ever so much qualified, is wholly incompatible with the object of the Antinomian system. If it be asserted, that the same good and excellent effects are produced in the life, by the holding of this Antinomian tenet, as could result from the most scrupulous regard to the Law, this is to allow that a coincidence of the life with the Law, is something *good* and *excellent*; the want of this coincidence is of necessity something *bad*. Here, then, is a consenting to the Law, that

it is good, and a virtual acknowledgement of its sanction, which is contained in its very nature as *the Divine expression of what is good for man.* But the case is, that though the Law makes no claim to the character of a charter of conditions for obtaining the favour of God, its reference under any view, is to the *will*; on this account, the Antinomian feels himself under the necessity of maintaining, that the Law has no place, part, or office in the Christian scheme.* But *he* too has his rules of life; they consist of certain metaphysical recipes and practical directions for the application of those considerations which may quell the risings of salutary fear, interdict self-examination, stupify the conscience, deaden the affections, and hold the mind in its state of quiescent apprehension of truth. Were he to permit himself a reference to the *Law of God,* it would instantly bring him down upon the ground of common humanity. The "chief of the publicans," when he climbed into the sycamore tree, sought only to "see Jesus, who he was;" but Zaccheus was to become a Christian indeed; the Lord therefore brings him at once from his height of idle speculation: "Zaccheus, make "haste and come down, for to-day I must abide at thy house."

'That sin can do a believer no harm,' is a consequence contained in the preceding notion; but besides its logical connexion, it has an obvious derivation from the same principle. It exhibits its corrupt origination, first, as it shews that something confined to the understanding—a simple perception of the mind, wholly unconnected with the moral being,—is considered as the only *reality* in personal religion. Sin is nothing else than the derangement of the moral system; if, therefore, the rectification of this system were held to be at all implied in the nature of religion, it would be a plain contradiction in terms to say, that sin can do the believer no harm. But if, on the contrary, the desired object be the instantaneous attainment and the inviolable preservation of an immaculate complacency, then, nothing is wanted but this persuasion; the mere holding of it will make it true: believe that sin can do no harm, and it *will* do no harm, for it will not disturb this complacency.

Again: It is apparent how essential is this monstrous tenet, to the daily experience of the Antinomian, even where it is by no means adopted with the view of being made the apology of licentiousness. We can never be perfectly at ease under the consciousness of suffering a loss, or sustaining an injury, even

* We are aware that the Law is allowed to have its use in magnifying our ideas of the work of Christ. It seems we may 'magnify 'our ideas' as much as we please; but to talk of "keeping the heart "with all diligence," because that "out of it are the issues of life," is unquestionable *legality*, seeing it implies respect to a *law!*

of the most trifling or transient kind. There can be no *rest* in the presence of an acknowledged enemy; he must be vanquished, or we must withdraw ourselves from the disputed ground. The Antinomian adopts the latter course. The conflict would bring him among strenuous realities. Sin is an evil, but he has withdrawn from the region over which its influence extends, and therefore it is no longer an evil to him. Besides, it would be not merely gratuitous, but presumptuous, to engage in a warfare whose issue could in no way be affected by our interference. Thus, while Christianity calls us to fight the good fight of Faith, Antinomianism professes to lead us in a more excellent way, having discovered that the enemy is but a friend in disguise.

At first sight, it may excite surprise to see so frequently the most zealous advocates of this doctrine, exhibiting in their own conduct, little or no apparent disposition to avail themselves of the liberty to which it introduces them, and leaving it to their disciples to reap alone the *solid advantages* of their instructions. This fact leads us to the conclusion hinted at before, that the primary cause of Antinomianism is a principle far less gross than the attempt to attach the sanction of religion to the gratification of vulgar appetites and passions; it is a principle which, when it becomes predominant, may communicate to the character a factitious refinement, an abstractedness from lower impulses, and even an elevation, which perhaps no human eye can distinguish from the genuine productions of true religion. It may have happened to some of our readers, to have been startled, or even shaken in their principles, by observing the unblamable conduct, the serious deportment, the almost spirituality of individuals professing Socinian or Deistical infidelity. But a moderate knowledge of man suffices to teach us, that in the case of persons constitutionally so disposed, all this is quite within the resources of unsanctified human nature. When any system of *Intellectualism*, no matter what may be the *opinions* of which it consists, has taken entire possession of the mind, it drinks up, as it were, the sources of the passions, and nearly suspends the movements of the moral life; the man is harmless, blameless, irreproachable, not because he is good, but because he is dead.

The understanding must have been long clouded, and the conscience seared by the dominion of error, before the mind is reconciled to its extreme consequences, though they be never so infallibly contained in the premises. Extravagance and perverseness commonly lay the foundations of false opinions, in silence and obscurity. The structure rises into notice by imperceptible additions; but the work not unfrequently seems at a stand when nearly finished: to place the top-stone requires a

courage which the mind does not acquire till it has been long familiarized to the giddy height.

Prayer must ever be a wearisome or a hypocritical service to the man who does not feel that he has a *real business* to transact at the throne of grace. But he who has been taught to estimate justly the value of spiritual blessings, and who rests upon the fidelity of the declaration, "He that asketh receiveth," enters his closet with the same intentness of pursuit, the same animation of hope, which stimulate the children of this world, in their efforts to attain the object of their sordid choice. He asks for nothing short of eternal life, and all its precursive blessings; and while he contemplates the freeness of the promise, the greatness of the boon, and the infallible attachment of the end to the means, he is impressed with a sense of the *reality* of the engagement he enters upon, which the affairs of the world, with all the advantages they possess, can never excite. Thus, holy men in all ages have wrestled in mighty prayer, and have prevailed.

It is obvious that the principles of Antinomianism, theologically considered, directly deprive prayer of its character as a reasonable service; and, on the other hand, viewing the system in the light in which we have here endeavoured to place it, it is not less evident, that earnest and impassioned supplication—the eloquence of importunity, when the mouth is filled with arguments, and the heart bounds with the swellings of holy desire, is altogether uncongenial with the Antinomian temper, the motionless speculation, the quiescence of invariable assurance. To the thoroughly initiated Antinomian, all things are finished; all things are contained in the naked persuasion that they are his. He can pray—only when he forgets his system, and when he passes out of the feeling which it generates. We might challenge him to produce a single petition for spiritual blessings, which, in consistency, simplicity, and sincerity, he could dare present to the Searcher of hearts; or, were it allowed that such a petition might be found, we appeal to his conscience, if he would not experience a sort of contempt for the childishness that would allow it to be urged beyond a single enunciation. Does he not indeed suppose himself to *know better* than to clog the movements of omnipotent designs, by the interjection of impertinent request? What, in fact, is the character of the prayers of those Antinomians who yet yield so far to the prejudices of ordinary Christians, as to engage in the exercise? Are they not commonly marked by a constrained avoidance of direct petition? Is not the ear offended, and the heart disappointed, by the utterance of an awkward monologue with the Almighty, cramped, on the one side, by the fear of trenching upon *system*; on the other, by the attempt to force the retailing of certain dogmas into something like the mould of prayer? When the

appearance of supplication is dropped, and the style of thanksgiving is adopted, do we hear the lively and natural tones of that genuine gratitude which grows upon genuine humility, and which receives a higher animation from the suppressed desire of yet further benefits? Rather, is not Antinomian thanksgiving, with the change of some terms, very much the vapid—"Lord I "thank thee," of the complacent Pharisee? In truth, if the bending knee still mocks the Majesty of Heaven, the only sentiment which survives the blasting of this miserable delusion, is this gratulation: "I am not as other men."

There are not wanting, however, altogether consistent professors of Antinomianism. In the day in which we live, there are to be found men, who, pretending to receive the Bible under the character to which it lays claims, in the face of injunctions, directions, encouragements, examples, a thousand times repeated, centering in this conclusion, that "men ought always to pray "and not to faint," openly avow their having cast off the fear of God's most holy word and "restrained prayer before him," announcing that they have attained to a state beyond the need of prayer, or the other appointed means of grace. We would not have it imagined that we are such novices in the history of human nature, as to think of addressing the language of expostulation to the unhappy individuals who have advanced to this stage of terrific impiety; or that we imagine any thing previous to the tremendous revelations of the world to come, is likely to awaken them from the infatuation to which they are abandoned. But, in these perilous times, many simple souls, to whom prayer is yet precious, are in extreme danger of being led away by the error of the wicked. They would not, we are confident, against all the delights of time, exchange one happy closet hour; let them then pause and contemplate the end of that course upon which they have perhaps already made some steps. They may imagine they shall never proceed to this extreme; but let them inquire if they cannot even now trace in their incipient initiation, a tendency to the same result. Has not the unqualified, unconstrained surrendering of the soul to the current of holy desire, already yielded in some degree to a counteracting influence? Has not, at times, the sudden recollection of their new principles fallen upon the heart, like the very hand of Death? May they not find room for regret, in looking down from that cold, silent, giddy height to which these principles would conduct them, upon the plain below? *There* they have left all the warmth of their feelings, all their child-like simplicity and humbleness of mind, all their genuine comfort, all the happy opportunities of shewing forth the love of their hearts. *There* is the Tabernacle of the Lord; there, the Mercy Seat; there, the Ark of the Testimony. From this elevation, indeed, they fancy

they can scan all the valley through, even to the bounds of the Everlasting Hills: but was it not better with them when they were content to follow the leadings of the Cloud by day, and of the Fire by night?

We must advert to one other point in which the Antinomian System exhibits the uniformity of its construction with the view of withdrawing the mind from the direct line of genuine sentiment, evading the sense of responsibility, and securing a state of selfish abstraction. We refer to the view which it gives of the condition of unregenerate men, and the conduct incumbent upon Christians as the lights of the world.

Even were the Christian altogether exempt from the inquietudes that spring out of his own evil heart, and were he able at all times to rejoice in an unclouded assurance, so long as he lives in an ungodly world, he must, like his Divine Master, be a man of sorrows. Can he look round with composure upon the sharers with himself in sin and immortality, who are living without hope, and without God in the world? Can he bless himself, and rest in his own security? No; apathy, selfishness, and unnatural abstraction, are not the foundations of that Peace which the Lord bequeathed to his followers. Besides, He who declares that "He has no pleasure in the death of the wicked, "but that the wicked turn from his way, and live," has charged his servants, to the extent of their opportunities, with the immortal interests of those who care not for themselves. But independently of his responsibility, the Christian *loves* his fellow men. As Christ loved *sinners*, and died for them, so he, in his degree, loves sinners, and is ready to expend the mite of his personal ease, so that he might by any means save some. These, we are bold to say, are Scriptural sentiments. Thus Paul felt, thus he acted. That he might announce Redemption to as many as were afar off, he dragged a body enfeebled by toil, privation, and tortures, again and again, from boundary to boundary of the Roman world. If a systematized theology which checks the energies, mocks at means, neutralizes the sense of responsibility, and quenches the compassions of the soul, is a good thing, it is unquestionably one in which Paul was deficient; it must be reckoned among the number of those perfections to which he did not count himself to have attained. But Paul was a *Man*; he had a heart, and a tongue; he had hands, and feet. *His* knowledge in the mystery of Christ, his abundant revelations, taught him nothing that could abate the ardour with which he prosecuted the end through the means. How perfectly unlike was he to the ghastly apparition which affrights us at once by its likeness to humanity, and by its insubordination to the laws of this lower world!

It is a case, not, we believe, of very rare occurrence, for men

whose hearts are warmed with a truly apostolic zeal for the salvation of their fellow men, to suffer much in their comfort, consistency, and usefulness, from the influence of *ill-directed* attempts to bring the free, frank, unsolicitous character of revealed truth, under the training of scientific forms. Such persons are in part to be pitied, in as much as they are perfectly well-intentioned: but they are also to be blamed. Why do they not commence with the principle, that there *must* be a fallacy, however it may elude the grasp of their understandings, in that reasoning which induces feelings, and tends to practices, which are in manifest contrariety to the feelings and practices of the Apostles? But neither this pity, nor *this* blame, belongs to the thorough Antinomian. While the unsophisticated Christian is ready to wish himself "accursed from Christ" for the sake of his brethren of mankind, and while the honest, but mistaken theorist, is distracted by meeting on every side some perplexing and preposterous consequence of his crude assumptions, rending his system if he moves, and rending his conscience if he rests, the Antinomian suffers under no embarrassment, he betrays no hesitation, he is disturbed by no compunctions. In having severed himself from all concernment with his own real interests, he is of course removed from all contact of causation with the well being of others. He is his own universe; and that universe is contained in the compass of a point, even in an invariable and indivisible perception of the mind.

Now let the reader observe, under its determined consistency of aim, the complete doctrinal incoherence of Antinomianism in this matter. That the believer may be effectually relieved from all burden, care, responsibility, endeavour, or regret, on the score of the unbelieving world, except just so much of either as it may please him freely to *resume*, he is taught to hold, that moral obligation is co-extensive with *moral* ability; in other words, that man is bound, just so far as he wills; that he alone is obliged to holiness, who is willing to be holy; and its companion maxim, The more *wicked*, the less *guilty*. If we overlook the absurdity and impiety of asserting condemnation without obligation, this doctrine so far answers completely its end, in nullifying the reason of suasive means, and in destroying horror at sin, and active pity towards the persons of sinners. But the terms of this doctrine are susceptible of no imaginable explications; indeed, they mean really nothing, unless the converse proposition be true, namely, that where there *is* moral ability, there *is* obligation; at least, that there are such things somewhere as obligation, holiness, and a will to holiness. But admissions such as these are even less compatible with the design of the system, than the position to intelligibility they are essential. We are not, it seems, to c ern ourselves with men in a state of unbelief, or urge th be reconciled

with their adversary while they are yet in the way, not only because we do not *know* that they are elect, but because, as they are not *willing* to believe and repent, they are not obliged to believe and repent; notwithstanding that God does command men every where to repent. But then, when men do believe, they are not obliged, because there is no such thing as obligation! While sinners, men are excused because they cannot will to be holy; when they become saints, they are excused because there is in reality neither law, nor rule, nor holiness!

In the case of persons wholly illiterate, and whose minds are altogether unaccustomed to the operation of thinking, we should certainly deem it right to descend to explanations, with the view of pointing out the absurdity of such positions; but were we face to face with men who have passed through a College, we think our feelings would hardly permit us to go so far towards flatly charging them with *dishonesty*, as to make a reference of any kind to these gross contradictions.

Are we guilty of an uncharitable surmise in supposing that the secret consciousness of this, and many such like bald solecisms in their doctrine, is the real influence which maintains certain teachers in their resolution to avoid the fiery ordeal of the Press?

But to this topic we may have occasion again to advert, among the remarks which we have further to offer on the subject of Antinomianism.

(To be continued.)

Art. II. *A Voyage round Great Britain*, undertaken in the Summer of the Year 1813, and commencing from the Land's End, Cornwall: by Richard Ayton. With a Series of Views, illustrative of the Character and prominent Features of the Coast, drawn and engraved by William Daniell, A.R.A. Imperial 4to. Vols. I. and II. pp. 440. Price half-bound, £15. 1814, 15, 16. [Fifty-five Views, coloured, and a Vignette.]

(Concluded from page 380.)

FROM Harlech, where the only object to detain attention, is that exceedingly commanding antiquity, its castle, the explorers went across, without seeing Mr. Madocks's grand embankment at the Traeth Mawr, to the peninsula of Llyn, which forms the great northern horn of Cardigan Bay. The plenty and luxury which at Pwlheli was sufficient for coarse excess and drunken riot, would seem to have been brought thither at the expense of the whole extensive tract below this town. The travellers had been warned not to venture any further to the south, on pain of encountering all the inconveniences of a state of utter barbarism. The adventure, however, was to be made, and a very 'poor and ill-favoured' tract they had to traverse.

'The south-western half of Llyn lies like an outcast district, not communicating with any of the frequented roads of the country, and containing very little within itself to tempt the intrusion of strangers. Its inhabitants are therefore left without disturbance in a little world of their own, where they quietly rest under the despotism of ignorance and prejudice, entirely shut out from all the common stimulants to exertion and improvement. They have no fear of being surprised in an undress by company, and sink into sloth and slovenliness, with the same comfortable apology transmitted from generation to generation ——there is nobody here but ourselves'

Such a state as our Author describes, may justly excite commiseration for the people; but as to himself, he must not have much licence to complain. His whole enterprise had for its final object the descriptive portion of a picturesque book; and it was worth while to undergo some privations and disgusts for the sake of having to relate how, at one village, a company of what looked like half-savages, rushed out of their 'wigwams', to gaze with wonder on the two foreigners, to examine, with inquisitive experiments, that to them utterly strange article, an umbrella; and at the departure of the tourists with their umbrellas over their heads, to 'follow them some distance with 'as much interest and curiosity as if they had been going off in 'a balloon.' And since he has no dislike to giving, in much breadth and detail, delineations in the style of Hogarth, he could not think himself in any great degree unfortunate in finding at Aberdaron no other inn than that which gave occasion for the following description of the dormitory.

'As we entered by a dim light, we could just perceive that it was crowded with lumber, and had to grope our way to our bed through rows of wooden stools and spinning-wheels. After what I have said regarding the general state of the household, it is unnecessary to mention the style of the beds: sleep was necessary, and we were fortunately quite prepared by fatigue to sink into immediate unconsciousness of all external circumstances. I awoke in the night, and, with some surprise, found that the room was alive in every corner: on the return of light I discovered that the whole family had shared it with us,' [seven or eight persons apparently.] It may be expected, perhaps, that there was some little hesitation as to who should get up first, but there was no such thing: the landlord woke first, and with a prodigious yawn, which roused the whole room, jumped out of bed, followed in a moment by the women and children, who all bustled into their clothes in a few seconds, and then left us to ourselves.'

He complains loudly and justly that it should be the women always in this and other parts of Wales, that go without shoes and stockings, a habit in which they have not the men for an example.

From the extreme and elevated point of the peninsula, they had a near and commanding view of the island of Bardsey, the

asylum, in early ages, of many reputed, and possibly many real saints; though our Author has fair game enough for his sarcasms in the tradition that it contains in its soil the mouldering remains of twenty thousand persons that have at some time or other adorned it with an eminence of living sanctity. He judges it capable of accommodating at most, about a hundred inhabitants at a time.

Superstition is a bad thing, and barbarous ignorance is another, and dirtiness in the whole economy of life is still another; but it seems that a plague infinitely worse than all these in their worst form and degree, has found its way into even this so out-of-the world a tract; a plague on which, at this stage of the narrative, several tragical pages of imperial quarto are employed in fervent imprecation, and of which the indignant horror is revived on other later occasions of witnessing its ravages. This horror is naturally aggravated by the despair which we think we descry in our Author, that any availing expedient can be found against the evil. The portentous name of that evil is—Methodism; but he does not tell us *which* of the divers modes of doctrine to which this comprehensive term has been applied, is beginning to operate the destruction of sense and morals in this 'outcast 'district of Llyn,' where he passed a recently erected Methodist meeting-house, with sensations, it would seem, much like those which a Christian philanthropist might have felt at sight of one of the Mexican temples in which human hearts were offered on chafing dishes. Perhaps it is meant as the chief characteristic of this formidable pest, that its propagators, instead of 'telling 'us,' he says, 'to be sober and honest, and to love one another' 'rave about *inward grace*, and other mysterious emotions;' but it is not quite clear that their 'leathern aprons' are not meant to be represented as an equally distinctive feature of their theology, and that it is not of the very essence of their heresy, that some of them perchance are 'coblers and tinkers.' There are, however, very many other counts in the indictment; as, for instance, that 'with daring impiety they declare that they have 'received a *call*, or a divine monition to become preachers;' that 'truth, honesty, and plain-dealing they talk very little about; 'straight hair, and a long, sneaking, condemned face, they think 'are surer passports to heaven;' that they 'rant, and jump, and 'groan, and sanctify their harlequinade by a few scraps from the 'Scriptures;' that by 'frantic exhortations and furious gestures 'they move their audience to groans and tears;' and so forth. On second thoughts, we begin to perceive good policy in what we at first attributed to blundering ignorance,—that is, the indefinite manner in which this complication of charges is thrown upon the criminals. It is good management on the part of the calumniator to make it nobody's business to answer him. At

one time, (Vol. I. p. 196) it would appear that they might be 'the sect of Anabaptists, vulgarly called *Dippers*;' at another they seem to include (p. 173) the devotees of Joanna Southcote; and it may not be unlikely that various other sects, too many for our Author to take the trouble to assign or to learn their denominations, are jumbled together under the charge. Now, it is obvious that no one of these diversified sects will think it has any business to answer for all the rest, or deem it either worth while or practicable to make out its own intended share of the abuse thus flung over the wide promiscuous assemblage. Which of them should feel itself called upon so far to appropriate his furious invective, as to think it worth while to tell him, to his beard, that it is directly and wilfully false, if he means to affirm of *them* that they make no account, for instance, of moral duties, and that they think 'straight hair, &c. &c.' a 'passport 'to heaven?' Will any of them recognise, in the deep emotion with which they may be contemplating, and the earnestness with which they may be enforcing, the solemnities of religion, an obligation to come forward with an humble defensive pleading, in answer to a most virulent, vulgar rant, about 'rant, cant, jumping, 'capering, groaning, dismal looks, torrent of fanaticism,' and the like?—or to represent to such an abusive judge, that the reality of such a thing as 'inward grace,' would be a fact exceedingly compatible with his knowing nothing about it? As to the matter of combining some social and public efforts for religion, with 'tinkering,' 'cobling,' and 'leathern aprons,' the persons convicted under this charge, are quite at liberty to question the competence of an authority of such vulgar judgement, as to take an humble occupation and garb, for an infallible proof of want of faculty. Nor, finally, is it to such a blustering railer as this, that the persons or classes usually named Methodists, are called upon to make the admission, and express the regret, which they would to a reasonable and candid judge, that there *may* be defects in their economy, that there *may* sometimes be ill-judged language heard in their assemblies, and that it *is* a very difficult thing, to mortals, to combine great zeal, and the zeal of great numbers, with invariable discretion. If the Southcote people are at last, and for the first time, to be brought within the denomination, we think that perhaps from *these* Methodists, this explosion of coarse and ignorant fury may deserve some notice and re-action, its moral merits being about on a par with their intellectual ones; but as to any other class that we can guess to be comprehended under the term and the scurrility, they will, if they should ever hear it, regard it in much the same way as they would the wrathful clamour of the chained quadruped savage of the kennel, and pass on about their business.*

* On turning the book over again, to the several places in which

The writer seems, as we have already hinted, rather despondent of the success of any measure devised for alleviating the calamity. And well he may, when one of the best he can think of, is that of mending (and who is to do it?) the external condition of the Welsh clergy of the Establishment, whose general poverty, and consequent subjection to undignified necessities and employments, tend to destroy the veneration of the people for that rational religion of which they are the ministers, and place these ministers on a ground so little in a secular respect above the level of the ranters in leathern aprons, that they have not the smallest chance in the competition, against the vast advantage which these latter possess in their own and the people's fanaticism. Well may he despond if this is the best expedient; for how much better, as to success in this competition, does it fare with the well fed, well clad, and well housed beneficiaries, than with the poor curates? And what becomes of us if some of these beneficiaries themselves should become traitors in the war? if a prelate of St. David's, for instance, should, by preaching about 'inward grace,' become substantially the ally of the 'Apostles in leathern aprons?' But indeed, in a later chapter of his commentaries on Methodism, Mr. Ayton does plainly confess that he has very little hope from the clergy, under any condition of their exertions, and none at all from any attempts to reason with the fanatics: the only resource, he thinks, is ridicule, and he is not sanguine as to the efficacy of even that.

We must cast a slight and rapid glance over the continuation of the narrative. There are many curious notices and strongly marked descriptions, of the antiquities and scenery of Caernarvon and its vicinity, and of some points of the generally very unpicturesque Isle of Anglesey, with interspersed historical references and researches; a plausible discourse on the numerous reputed Druidical remains, concluding in an arrogant confidence of decision, that the cromlechs had nothing to do with the Druids; some very allowable ridicule of the antiquarian credulity of the Author of Mona Antiqua; a very particular and interesting account of the tides and currents in the strait of Menai; and an

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this enlightened censor reverts to the subject, we have to acknowledge that he becomes afterwards less discreetly vague as to the several sects comprehended in the genus—Methodist. He ventures to specify, in a sample of classification never to be surpassed in its kind. 'There are four denominations of Methodists here, Calvinists, Anabaptists, Wesleyans, and *Dissenters*.' (V. II. p. 71.) We quote with scrupulous accuracy. It is not unlikely he may be engaged in some other literary work in which he will have occasion to inform the public that there are four leading classes of religionists in Great Britain, the Orthodox, the members of the Church of England, the members of the Church of Scotland, and the Protestants.

idle story, avowedly disbelieved while related, of a Mr. Roberts having become, as he had the effrontery to affirm, acquainted in America with a chief of a tribe of Indians, who talked to the syllable and the letter, the most perfect classical Welsh.

The grand western promontory of the island, at Holyhead, presented much to entertain the travellers and their readers, in the form of vast precipices, extensive caverns, lighthouses, and a rope-bridge, the means of communication, over an arm of the sea, between the mainland and the South Stack, a lofty narrow island of rock, the site of an elevated lighthouse. The bridge is described as,

'a light and airy structure, fixed to the face of a huge precipice, and suspended over a horrid chasm, high above the sea, which, fretted by rocks and a boiling current, was foaming beneath it. The whole imagery was so novel and strange; there was something so surprising in this combination of art with forms of nature so wild and rude, that the scene struck us like a creation of romance.'

'It is made of strong net-work, with sides about four feet high, and with a flooring of deal planks, somewhat more than a yard in width. The ends are fastened to the rocks by means of iron bolts, and at intervals are several stays, to prevent it from swinging in the wind. As these, however, whether attached to the island or the Head, lead from it in oblique lines, they are but of little use. The bridge sinks considerably in the centre, and hangs in the form of an inverted arch: the length is eighty feet, and the lowest part seventy feet above the sea. It is very well secured, I have no doubt, but it bends and cracks as you walk over it; and such intimations might be construed, by a nervous man, into signs of instability. I believe that few persons, on a first trial, would feel themselves dancing along this elastic path, without some little quickening of the pulse; though I do not mean to magnify the matter, or insinuate that there are any reasonable pretences for apprehension. We made several visits to the spot, and, on one occasion, crossed the bridge when a strong wind was blowing, and the passage, nerves out of the question, was really frightful. In very violent gales it is quite impracticable, not only from the force of the wind, but the spray of the sea. Before the bridge was constructed there was a mode of conveyance across the gulph of a far more petrifying description. A single rope was attached to the rocks on each side, and on this was slung a wooden cradle, in which the passenger sat and hauled himself over by means of a rope and blocks.'

The account of a visit to the Skerries, small rocky islands a mile and a half from land, on the principal one of which is a lighthouse, describes a truly melancholy human allotment, in the case of a poor man and his wife, grown prematurely old in a residence of more than thirty years in this lighthouse; and the Author has done well to expose, with indignant censure, the unfeeling meanness of its wealthy proprietor, or his agent, or

both, as shewn in the wretchedly parsimonious pittance by which these servants, in so dreary a place, have been kept in the constant misery of a most extreme difficulty to preserve mere life, especially since the wreck of a vessel laden with copper ore, has driven away all fish from the sea immediately round the island. The writer took pains to ascertain the truth of the unfortunate man's story, and he charitably withholds the names to which his reprobation points.

A scene of wretchedness on an immensely larger scale, was presented at Amlwch, where, within about the last half century, a village of six cottages had swelled into a town of nearly five thousand inhabitants, in consequence of the opening and working of a vast copper-mine in its neighbourhood, but was now found declining fast, and through a process of extreme misery to this artificial population, from the rapidly diminishing produce and dwindling operations of that mine. Many of the inhabitants had quitted the place to avoid absolute starvation, and many of those that remained appeared to be within one small and precarious degree of it; while both health and morals had been made a sacrifice to the employment and the association. The place 'now presents,' says the Author, 'the most melancholy view of human society, that I have ever 'witnessed.' Even inanimate nature has been a victim: 'here 'all vegetation is blighted by the poisonous fumes from the 'copper-works, and in the immediate neighbourhood of the 'town, and on the ridges of the Parys Mountain, the land is 'utterly bare and reduced to a frightful desert. The country 'round looks as if it had been blasted by a horrid pestilence, 'and raises in the mind no images but of misery and famine.' In the striking relation of the visit to this mountain, the locality of the grand mining achievements, the images of desolation are repeated, in conjunction with a still more deplorable picture of the human condition, and a magnificent display of the effects of human agency.

'On every part of its surface the hill is as bare as the public road. No kind of vegetation can live in this sulphureous atmosphere; not a weed, not a lichen on the rocks has been spared.—On reaching the summit, our attention was first attracted by a little cluster of women, who, with handkerchiefs bound round their mouths, and armed with iron gloves, were hammering the ore into small pieces for the kilns. Here they sit for eight or ten hours in a day, often exposed to wet and cold, and, in spite of all their precautions, suffering in their health from the particles of metallic dust which they inhale, but still, according to the common scale by which the industry of women is appretiated, they earn barely sufficient to keep them alive.'

'We were amazingly struck with the first view of the mine, which is truly an astonishing monument of human industry. It is quite distinct from all other mines that I have ever seen, in the vastness of

the excavation which has been laid open to the day; the great body of the mountain being ore, the mine has been worked like a stone-quarry, and an immense crater has been formed nearly a mile in circumference; and, in many parts, three hundred feet in depth. As we stood upon the verge of this tremendous chasm, it appeared to us like a mighty work of nature, produced by some great convulsion, but, certainly, suggested to our minds nothing so mean as the pick-axe and the spade. There were but few people at work, and their figures, discovered here and there among the huge rocks, looked merely as flies upon a wall, and one could scarcely imagine that, by these little creatures, each picking its little hole, the mountain had been thus demolished. The sides of the mine are mostly perpendicular, but the bottom is broken and irregular, and penetrated in various parts, by wide and deep hollows, in which veins of peculiar richness have been followed. There are numerous caverns also at various elevations in the sides, which are exceedingly grand. In another part of the mine there is an excavation, a hundred and twenty feet in length, forty-five feet in width, and a hundred and twenty feet high, in one entire arch.'

It is stated that the parties who have prosecuted this vast adventure, have grown rich by its long success: it is not stated whether they have in any manner studied to alleviate the lot of the multitudes left so poor and forlorn by its decline.

The ungracious aspect of so much of the Anglesey coast, sterile and yet not grand; the vexatious and obstinate stupidity of guides, a grievance not incident to one stage alone of a Cambrian tour; the chagrin of our Author at the difficulty of distinguishing between churches and barns; and the dead flat inland, where a miserable agriculture, faithfully adhering to the forefathers' practice, does not know, and will not be taught, how to avail itself of the favourable capabilities of the soil, which might afford the people something more than their present general fare, of barley-bread,—prepared the tourists for the full effect of a sudden near view of the delightful site and vicinity of Beaumaris, of which we have a lively description, with amusing military anecdotes of its spacious castle. The enormous multitude of the singular species of aquatic fowls of passage, known by the name of puffin, of which some curious characteristic facts are mentioned in an earlier part of the narrative, gave a striking character to the otherwise dull island of Priestholm. It is one of the most remarkable circumstances in the account of this fowl, that, while exceedingly daring and resolute in defence of its young, it abandons to famine and birds of prey, all such of them as have not attained the requisite maturity to fly away on the appointed day of general emigration, which day the people affirmed, but did not quite make our Author believe, to be precisely and invariably the thirteenth of August.

Bangor, Aber, of which he penetrated the most romantic glen, to the great cascade, Penmaen Mawr, of which he ascended to the summit, and Conway, formed a noble and delightful stage of the expedition, in the progress toward the last of the grand localities of North Wales, the Great Orme's Head, the termination in a disconnected mountain of the peninsula of Llandudno.

'We proceeded to the extreme point of the promontory, which opposes a most awful front to the sea, and very singularly broken. The face of the cliff, which is of solid rock, appears to have been violently rent asunder; and in front of the chasm a sloping bank shelves down to the sea, with a very rapid descent, perhaps at an angle of sixty with the plane of the horizon. On each side of it is a tremendous precipice, striking to the sea in three or four vast steps of rock, the face of each step smooth and quite perpendicular, and the highest at least six hundred feet above the level of the sea. On the summit of each of these grand terraces, excepting the lowest, there is a level space, broad enough to walk upon with security, where without more alarm than is sufficient to give interest to the situation, you may look about upon the great expanse of the ocean. The summit of the last step, which is about three hundred feet perpendicular, is only a narrow ledge, not more than a yard wide, but, singularly enough, covered with a fine green turf. To this frightful path some sheep, alarmed at our voices, had fled for safety. We had a guide with us who proposed to prove himself not less fearless than the sheep by following their steps; but we dissuaded him from the enterprise, feeling less interest in the strength of his nerves than the weakness of our own.

'Our views from this eminence were inexpressibly fine.'

At Holywell and Flint a final leave was taken of Wales; on which occasion the Writer appears to have been intending something of the nature of a general estimate of the character and condition of the people; an undertaking commenced, however, in such a coarse, superficial, flippant manner, that we are disposed to think there is perhaps no great loss from its being soon baffled by his rage against Methodism, against which he goes off into another long and vulgar rant, maintained and diversified with large resources of abusive lingo, and inspirited with volleys of quips which would in many a tavern company (perhaps he has made the experiment) be accounted excellent fun, and gain the emitter the reputation of a clever fellow. In this discharge of combined malevolence, jocularity, and irreligion, he takes advantage, as might be expected, of that unseemly practice of *jumping*, which sometimes invades religious meetings in some parts of Wales, but as we are informed, with decreasing frequency. What should be thought of the honesty of a man, from whose representation it would be concluded that more than two thirds (for he as-

serts that 'more than two thirds of the inhabitants of the country are sectaries, who are content to receive all their religious instruction from the same people who mend their shoes')—that more than two thirds of the persons meeting for religious worship, are in the practice, not indeed habitually, but on occasions of no very rare or extraordinary occurrence, of dancing and shouting, *en masse*, to physical exhaustion, as a solemn exercise of religion? We doubt not, however, that if the fact were even so, all this might be forgiven them, if they did not talk of 'conversion and inward grace.' And therefore, while we wish they would with one accord forswear and interdict this monstrous folly, we could not advise them to make one spring or acclamation the less, with any view merely of disarming or conciliating this assailant, unless they can also make a sacrifice of those principles of religious faith, which would continue the objects of unappeasable antipathy and scorn, though these outward extravagancies were annihilated.

The persons who, like ourselves, feel curiosity enough to follow throughout a strongly marked description of the coast of our island, in spite of such offensive digressions, must make up their minds to that sort of cool hardihood under temporary circumstances of disgust, which he describes himself to have had to exert amidst the rude noisy ribaldry and intemperance of some of the inns on the Lancashire coast.

The loss of Wales is very sensibly felt in the description, in a diminution of the interest which nothing to the southward of the gloomy magnificence of some parts of the Scottish shores can fully revive. For one thing, in the tamer intermediate tracts, we seem much more left to the mere company of our guide, and we are the worse for that. Matters, however, of considerable entertainment occur, and some that are of value as information. There is an extended account of Liverpool, and a very curious one of the habits and accommodations of the sea-bathers at Blackpool. At Lancaster he fell in just on the eve of the assizes, to witness the lively bustle of preparation for 'the 'general festival out of prison, which, according to custom, 'takes place on the trial of the wretches within.'

'It is not worth while,' he observes, 'to draw any heavy moral deductions from such a custom; but it is rather too much to see the ladies putting on their bonnets in the morning, to look at the judges, and hear the prisoners condemned to death; and then take them off again to prepare for the dance at night. One would not expect that they should return home to eat no dinner, but, without incurring the charge of any mawkish sentimentality, one may be permitted to feel something revolting in the very name of an *Assize Ball*.'

His estimate of the Lancashire people, so far as an estimate might be formed upon a transient view of the inhabitants of the

coast, and of the crowds of people from the interior, just at that season indulging their inclinations and displaying their manners on the coast, represents them as a peculiarly coarse and vicious race, intemperate in the extreme, and uncivil in deportment, beyond all example of any part of the nation previously beheld; but withal, bold, independent, and acute; he was strongly impressed with the prevalence of this last quality; which, together with the low profligacy, he refers to the operation of the manufacturing system.

A very striking part of the narration is that which describes the economy of the prodigious colliery of Lord Lonsdale, at Whitehaven. The extent and depth of the mines, and the gigantic scale of the whole system of machinery and operations, really seem to make no small approximation to sublimity. The travellers descended one shaft between six and seven hundred feet deep, and on the level of that depth walked through passages and works of the extent of several miles, partly under the sea, without having seen any thing near the whole of the subterraneous territory or its inhabitants,—a scene not more dark and gloomy than, by the describer's statement, the morals and the condition of the inhabitants are depraved and miserable. Some forms of this depravity, of which he says he cannot doubt the evidence, are quite hideous. The doom of so many young children, too, to be immured in these dark gulfs, in individual solitary occupations, justly excites his loudest and fiercest invective. Numerous females are employed, and they are described as rendered by the system not only rough and unamiable, but outrageously profligate. He is justly indignant that nothing, nothing at all in any shape or mode, should be attempted or ever thought of, to lessen the frightful sacrifice of morals and happiness systematically made in such a community, to the convenience of the public and the enrichment of individuals. It is not hinted that such an idea ever occurred in the quarter where the power would be to try some preventive and remedial expedient. The whole vast establishment is maintained upon the principle, most simply and directly applied, of estimating men, women, and children, as purely so much machinery.

The quantity of coals annually exported from Whitehaven, is stated to amount, on an average, to 400,000 tons. They are taken principally to the east coast of Ireland, and the south of Scotland. The whole of this immense business is in the hands, and supported by the capital, of one individual.

Mr. Curwen's collieries, commencing north of Moresby, are said to be almost as extensive as those of Lord Lonsdale. He is the sole shipper of coals from the ports of Harrington and Workington. The traveller did not stop to qualify himself to report on the moral condition of the people of these works.

The range of the coast, from the scene of these black and subterraneous operations, to the entrance on the Caledonian territories, was not found marked by many points and appearances of striking interest. The dulness of the route was at length compensated by the fine view of the southern coast of Scotland, seen across the expanse of the Solway Frith. At Bowness the remains of Severus's wall afforded a high gratification to curiosity, which, a little way further on, found another spot of no small note of the name of Gretna, the fame acquired by which, however, belongs of right to a neighbouring village, called Springfield.

'There is no such person as the *blacksmith* now in existence, nor could I ascertain that there ever was, though the business has been performed, and still continues to be, by dignitaries of equally humble callings. The trade is now in the hands of two people, hedgers and ditchers; one of whom, as I heard, is a very profligate fellow, ready to do worse things for a guinea than cheat the clergy of their dues. These are the regular traders; but in case they should be out of the way, there are plenty of jobbers prepared to supply their places. They are very exorbitant in their demands, raising them according to the number of horses in a chaise, which are signs of the wealth or haste of the parties—both good grounds of extortion.'

In the first towns on the Scottish coast, our Author was much displeased with the miserable structure of the dwellings, the rude, scanty, littered state of the interior economy, and the squalid barbarian appearance of the people, young and old. The wretchedness of the abodes for the honest persons seemed to be carried down in the due proportion for the rogues and vagrants; and he would have been justly most indignant at the internal state of the jail at Annan, but for the circumstance that he was informed it was so little occupied, as to be hardly to be regarded in the character of a habitation.

The effect of these offensive aspects of the country, was overpowered by that of one prominent transcendent distinction of the people, of which he was made sensible almost as soon as he breathed the air of the country. The intelligence, the decorum, the cast of moral dignity, prevailing in even the lowest class, struck him with the power of a most signal novelty, and as wonderfully contrasted with any thing he had ever witnessed before. He dwells and enlarges on this subject with great emphasis and gratification, verifying his estimate by illustrative facts and representations. After describing in a high style of the ludicrously picturesque the wretched mud huts composing the village of Powhellin, he adds,

'Yet in these miserable hovels I found the people exceedingly decent in their manners, with their minds improved and refined by education,—sunk into a state of the profoundest piggishness in all

eir forms of living, yet highly civilized, intelligent, and moral. here was not a man or woman in the village that could not read and rite, nor a single house without a book. A little boy not more than ine years old, without shoes or shirt, and only half a sleeve to his cket, and not a button or button-hole about him, came running up me with some shells for sale: I offered to buy his whole stock if he uld read a page in my itinerary, and he fulfilled the condition with e utmost facility.

'This general diffusion of knowledge amongst the lowest classes of e people is really quite delightful, and gives a redeeming grace to em, which shines like a gem amidst all the poverty and wretchedness d squalidness of their condition. I am not prone to enthusiastic exggeration, and am not stating as facts the mere fanciful results of speulative opinions. It is impossible for any man with any degree of bservation and discrimination, to pass through this country without rceiving the marked and happy effects produced on the character f the poor by education, without noting an evident distinction etween them and the same rank in England, in their general civility, the uniform decency of their moral conduct, and the extent of eir intellectual advancement. Travelling through obscure villages, nd holding conversations continually with their humble inhabitants, had a good opportunity of discovering how impartially education ad extended its benefits, even to the poorest, and of observing how uch of real cultivation and improvement there is in those whom, om their apparent poverty and the unaccountable wretchedness of eir habitations, a hasty traveller might have supposed to have lived uite despised and neglected. Wherever I went, I met with the me civility and intelligence. If I took a guide from a mud hut, I as sure to find him a man of some information, understanding adily the objects of my pursuit, not receiving my questions with a lly slyness and suspicion, or a stupid stare of insuperable incapacity; ut stirring himself to satisfy my inquiries, and acquainting me with any little facts concerning his native place, and the nature and conition of the country about him, that would certainly not have occurred as of any importance, if they had occurred at all, to one whose ind had not been in some degree enlarged by instruction. And yet ith all this intelligence they combine no absurd pride and self-imortance, and none of that insolence and impertinent assumption hich many imagine to be the unavoidable results of education in the or. On the contrary, they are remarkable for the respectfulness f their behaviour, and do not more excel the people of the south in cuteness and knowledge, than in courtesy and amenity of manners.'

It is quite natural to ask why the English populace exhibits o miserable a contrast to all this; from what cause it is that he vast majority of the lower order are in a state of the grossest gnorance and stupidity, accompanied, in a very great degree, ith an offensive rudeness and coarseness of manners. And what ave been the efforts to reverse this state of things, so hideous in he view of a philanthropist, during a century in which the state as afforded to expend *thousands of millions* in war!

Here we must come to a close. The remainder of the second volume carries the adventure s[illegible] stay beyond the Solway Frith, but not to any localities of peculiarly commanding interest on the Scottish coast; and this series of notices and extracts has already grown to a length inexcusable, but in consideration of the costliness of the work, and the novelty of the route which it so minutely describes. On the narration, or its Author, we do not need to make any additional remarks. His concern in the undertaking terminates with the second volume; and we are glad of it; for though he evinces very considerable ability, describes often with much force, and clearness, and compression, deserves much praise for the active inquisitiveness maintained throughout the adventure, and displays a good deal of shrewdness frequently in his observations, yet the vulgarity of his taste, the perpetual affectation of something smart, comic, and dashing, and those occasional eruptions of rude virulence on which we have animadverted with much less severity than they deserve, because they are of too palpably ignorant and ranting a cast to do much harm, make us regret that he happened to be, thus far, associated in so splendid a work. It is not improbable that some manifestation of a sentiment similar to our own, on the part of many of the readers, may have become with the proprietors, an inducement to change the plan. It was felt besides, that the leading design of the project, that of producing a work of which the picturesque should be the predominant character, would be better realized by a reduced proportion of the letter-press to the plates. On the whole, therefore, it will be acknowledged a great improvement to have appointed Mr. Daniell himself to write a brief itinerary to accompany his drawings; especially when it is observed, as throughout the third volume now about completed, that he writes extremely well. In the first two volumes the letter-press is in the proportion of eight pages to each print; in the altered plan it is in that of two pages to each plate, of which the volume comprises forty-two instead of twenty-eight.

We have not observed any intimation of the probable extent, in point of number, to which the series may be carried; but it is obvious that three more volumes are the least that can be required to complete the work upon its present scale. We need say but very few words of the series of prints; nothing in contemporary British art being better known than the consummate excellence attained by Mr. Daniell in aqua-tinta engraving, and the beauty and truth with which his works of prints are coloured. The present work is fully equal to any of his preceding. The engraving is exquisitely fine, and the tinting as delicate as rich. The effects of light and shade, the attenuation and yet distinctness of the forms of the scene in the distance, and especially the

derful diversity and striking truth of the appearances of
y (every print including some portion of sea,) and the very
ious selection of subjects evinced throughout, render the
rmance every way worthy of the companionship of the
ntal Scenery, and the Voyage to India. It appears fully
l to this latter in the delicacy of the aqua tinta, though of
derably larger dimensions. At one stage of the work,
D. made an offer, with a specimen, to accompany it with a
erous series of slight sketches, of the many remarkable views
lisplayed in finished plates. We are extremely sorry that
proposal was not realized: these imitations, from the sketch-
of such a hand, would have been very valuable, both as
s and studies. We should be gratified to find that they, or
portion of them, are yet to be produced.

III. *The Private Correspondence of Benjamin Franklin, LL.D. F.R.S. &c* Minister Plenipotentiary from the United States of merica at the Court of France, and for the Treaty of Peace and lependence with Great Britain, &c. &c. Comprising a Series of tters on Miscellaneous, Literary, and Political Subjects, written ween the Years 1753 and 1790: illustrating the Memoirs of his blic and private Life; and developing the Secret History of his itical Transactions and Negotiations. Now first published from Originals, by his Grandson William Temple Franklin. 4to. pp. . Price 2l. 2s. (Second Edition, 2 Vols. 8vo. Price 1l. 8s. 1817.)

HIS ample assemblage of Letters is intended as a sequel to he Memoirs of Dr. Franklin, written by himself. Or r, it appears as constituting the latter half of that work, s designated as the second volume, though preceding by a derable interval of time the publication of the regular itive.

e reader will feel little disposition to complain of the with- ng of all information relative to the manner in which these s could have been collected, the repository where many of must long have lain, the proportion, in number, of those that been suppressed, to that of these which are produced, or the ion whether any considerable liberties have been taken in ressing parts and passages of these. He will acknowledge quite a sufficient number, and perhaps somewhat more, are , that they embrace a considerable diversity of subjects, hey afford decisive internal evidence of authenticity, and that very effectually display the talents and character of the writer. e collection is distributed into three parts,—letters on ellaneous subjects—letters on American politics—and let- on the negotiations for peace. In each part they are put ronological series, and therefore they are placed as far e shorter series extend back in time, in three parallel es, thus bringing the writer thrice through the same stages

of his life and employme[illegible] reader may be presumed to have p[illegible] thro[illegible] a[illegible]y in the narrative. This is the b[illegible] ar[illegible] nt for facilitating the reader's acquisition of the histori[illegible] mion[illegible]tion to be derived from the political portions of the correspondence; but it less comports with a strictly biographical purpose, since, instead of our beholding, during the progress, the *whole* character and the diversified agency of the man, we are shewn only one section or side, if we may so express it, of that character and agency at once, and are brought back to go with him again, and yet again, through the same periods of his life, in order to have another and still another view of the same person. We would rather, if we conveniently might, take our whole view of the man in one progress, beholding him exhibited, at each step and stage, in each and all of his capacities, characteristics, and occupations.

Perhaps, however, when a large portion of a man's letters relate solely to a grand national affair, which they very greatly elucidate, it may, after all, be as well to let the biographical purpose and interest become sec[illegible]dary, and make such a disposition of them as will be most advantageous for understanding that affair of history. Indeed, if the display of the man were to be regarded as the chief object in this part of the correspondence, we are apprehensive that most readers might wish it retrenched, as less than one half the number of letters would have sufficed for that; but let the object be a disclosure of the secret history of the American Revolution, and nearly all of them may be found to have their pertinence and value.

Taken all together, this collection of letters would, we think, in the absence of all other documents and representations, afford sufficient means for a competent estimate of the writer. The character displayed by them is an unusual combination of elements. The main substance of the intellectual part of it, is a superlative good sense, evinced and acting in all the modes of that high endowment; such as,—an intuitively prompt and perfect, and steadily continuing apprehension; a sagacity which with admirable ease strikes through all superficial and delusive appearances of things, to the essence and the true relations; a faculty of reasoning in a manner marvellously simple, direct, and decisive; a power of reducing a subject or question to its plainest principles; an unaffected daring to meet whatever is to be opposed, in an explicit, direct manner, and in the point of its main strength; a facility of applyi[illegible]; familiar truths and self-evident propositions, for resolving t[illegible] most uncommon difficulties; and a happy adroitness of illustration by parallel cases, supposed or real, the real ones being copiously supplied by a large and most observant acquaintance with the world. It is obvious how much this same accurate observation of [illegible] would contribute to that power of interpreting the invo[illegible]y indications

character, and of detecting motives and designs in all sorts persons he had to deal with, and to that foresight of consequences in all practical concerns, in which he was probably ever surpassed. It is gratifying to observe how soon he would e to the very bottom of the characters and schemes of plausible pocrites and veteran statesmen, proud as they might be of the collected number of their stratagems and their dupes, and so nfident of their talents for undermining and overreaching, that took some of them a considerable time to become fully aware of e hazard of attempting their practice upon the republican. ot one of their inadvertencies, or of their over-done profesns, or of the inconsistencies into which the most systematic ft is liable to be sometimes betrayed, was ever lost upon him. ere are in the course of these letters, curious and striking inances of personages of great pretension, and of other personages, king to effect their purposes, under the guise of making no tension, putting him in full possession of their principles and signs, by means of circumstances which they little suspected be betraying them, and for which he, if it was necessary, could discreet enough to appear never the wiser. In process of e, however, courtiers, ministers, intriguers, and the diplomagentry, had the mist cleared from their faculties sufficiently understand what kind of man it was they had to do with.

There is one thing deficient in this collection, for the perfect istration of the independence of Dr. Franklin's judgement. resided a long course of years in France, in the exercise of most important official functions for the American States, h during and after the war, and a great majority of the letters e dated at Passy, near Paris. As the French government was ost efficient friend to America in that momentous and perilous ison, and her minister at the French Court experienced there manner of respect and complaisance, it was natural enough should speak in terms of considerable favour of that people d their governors,—of favour to certain extent—*quoad hoc.* t we are in vain curious to know whether this complacency s any thing like limited by justice. We are compelled to ubt it, from observing the many unqualified expressions of parlity to the French and their rulers, and from nowhere finding y terms appropriate to the frivolity of the nation, and the desism and ambition of the government. Why do we find ne such? Are there no preserved letters manifesting that the ublican philosopher maintained a clear perception and a ndemnatory judgement of such things, in spite of the Parisian ulation to himself, and the aid given to the rising republic by tyrannic monar ? And as to that aid itself, it would be e of the most orable examples of the weakness of strong ds, if Frankun c ld ever for a moment mistake, or estimate

otherwise than with contempt, the motive that prompted it; a motive which, in any case in which he had not been interested, would have placed the whole affair of this alliance and assistance in a quite different light from that in which he seemed so gratified to regard it.—A profligate and tyrannic Court a disinterested friend to a people asserting their freedom, and in the form of a republic! And could the American ambassador, though gratified, of course, by the fact of powerful assistance, affect to accept from that Court, without a great struggle with his rising indignant scorn, the hypocritical cant and cajolery about co-operation against oppression, respect for the virtuous and interesting patriots of the new world, and the like, as expressive of its true principles in seizing so favourable an occasion for giving effect to its hatred against England? And could he, into the bargain, contemplate an enslaved and debased people, pass in the front of the Bastile, and behold the ruinous extravagance and monstrous depravity of that Court, with feelings which required nothing to keep them in the indulgent tone, but the recollection of French troops and French money employed in America?

If the Editor had in his possession any letters or other manuscripts tending to prove that no such beguilement took effect upon a judgement on which so many other kinds of persons and things attempted in vain to impose, it was due to Franklin's reputation for independence of judgement, to have given them, even though they should have brought some impeachment upon his sincerity in the grateful and laudatory expressions repeatedly here employed respecting France, and its interference in the contest.

In a general moral estimate of his qualities, insincerity would seem to find very little place. His principles appear to have borne a striking correspondence, in simplicity, directness, and decision, to the character of his understanding. Credit may be given him for having, through life, very rarely prosecuted any purpose which he did not deliberately approve; and his manner of prosecution was distinguished, as far as appears, by a plain honesty in the choice of means, by a contempt of artifice and petty devices, by a calm inflexibility, and by a greater confidence of success than is usually combined with so clear and extended a foresight of the difficulties;—but indeed that foresight of the difficulties, might justify his confidence of the adaptation of his measures for encountering them.

He appears to have possessed an almost invincible self-command, which bore him through all the negotiations, strife with ignorance, obstinacy, duplicity, a opposing interest, and through tiresome delays and vard incidents, with a sustained firmness, which preserved to him in all cases the most advantageous exercise of his fa es, and with

prudence of deportment beyond the attainment of the most disciplined adepts in mere political intrigue and court-practice. He was capable, indeed, of feeling an intense indignation, which comes out in full expression in some of the letters, relating to the character of the English government, as displayed in its policy toward America. This bitter detestation is the most unreservedly disclosed in some of his confidential correspondence with David Hartley, an English member of parliament, a personal friend of Franklin, a constant advocate to a measured extent, of the Americans, and a sort of self-offered, clandestine, but tacitly recognised medium for a kind of understanding, at some critical periods, between the English government and Dr. Franklin, without costing the Ministers the condescension of official intercourse and inquiry. These vituperative passages have a corrosive energy, by virtue of force of mind and of justice, which perfectly precludes all appearance of litleness and mere temper in the indignation. It is the dignified anger of Cato or Aristides. And if a manifestation of it in similar terms ever took place in personal conference with such men as were its objects, it must have appeared any thing rather than an ungoverned irritability; nor would it have been possible to despise the indignant tone in which contempt was mingled with anger, as far as the two sentiments are compatible. Believing that the men who provoked these caustic sentences, did for the most part deserve them, we confess we have read them with that sort of pleasure which is felt in seeing justice made to strike, by vindictive power of mind, on the characters of men whose stations defended their persons and fortunes from the most direct modes of retribution.'

When, at length, all was accomplished that, with long and earnest expostulation, he had predicted, and been ridiculed for predicting, to the English statesmen, as the certain consequence of persisting in their infatuated course, we find no rancorous recollection, no language of extravagant triumph at the splendid result, nor of excessive self-complacency in the retrospect of his own important share in conducting the great undertaking to such a consummation. His feelings do not seem to have been elated above the pitch of a calm satisfaction at having materially contributed to the success of a righteous cause, a success in which he was convinced he saw not simply the vindication of American rights, but the prospect of unlimited benefit to mankind.

And here it may be remarked, that his predominant passion appears to have been a love of the useful. The useful was to him the *summum bonum*, the supreme fair, the sublime and beautiful, which it may not perhaps be extravagant to believe he was in quest of every week for half a century, in whatever place, or study, or practical undertaking. No department was too

plain or humble for him to occupy himself in for this purpose; and in affairs of the most ambitious order this was still systematically his object. Whether in directing the construction of chimneys or of constitutions, lecturing on the saving of candles or on the economy of national revenues, he was still intent on the same end, the question always being how to obtain the most of solid tangible advantage by the plainest and easiest means. There has rarely been a mortal, of high intelligence and flattering fame, on whom the pomps of life were so powerless. On him were completely thrown away the oratorical and poetical heroics about glory, of which heroics it was enough that he easily perceived the intention or effect to be, to explode all sober truth and substantial good, and to impel men, at the very best of the matter, through some career of vanity, but commonly through mischief, slaughter, and devastation, in mad pursuit of what amounts at last, if attained, to some certain quantity of noise, and empty shew, and intoxicated transient elation. He was so far an admirable spirit for acting the Mentor to a young republic. It will not be his fault if the citizens of America shall ever become so servile to European example, as to think a multitude of supernumerary places, enormous salaries, and a factitious economy of society, a necessary security or decoration of that political liberty which they enjoy in pre-eminence above every nation on earth. In these letters of their patriarch and philosopher, they will be amply warned, by repeated and emphatical representations, of the desperate mischief of a political system in which the public resources shall be expended in a way to give the government both the interest and the means to corrupt the people. Of such representations the following passages will afford a tolerably fair specimen.

'Her' (England's) 'great disease at present is the number and enormous salaries and emoluments of office. Avarice and ambition are strong passions, and separately act with great force on the human mind; but when both are united and may be gratified in the same object, their violence is almost irresistible, and they hurry men headlong into factions and contentions destructive of all good government. As long therefore as these great emoluments subsist, your parliament will be a stormy sea, and your public counsels confounded by private interests.'

'When I think of your present crazy constitution and its diseases, I imagine the enormous emoluments of place to be among the greatest.' 'As it seems to be a settled point at present that the minister must govern the parliament, who are to do every thing he would have done, and he is to bribe them to do this, and the people are to furnish the money to pay these bribes, the parliament appears to me a very expensive machine for government, and I apprehend the people will find out in time that they may as well be governed, and that it will be much cheaper to be governed, by the minister alone.'

'As long as the immense profits of these officers subsist, members of the shortest and most equally chosen parliaments will have them in view, and contend for them, and their contests will have all the same ruinous consequences. To me there appears to be but one effectual remedy, and that not likely to be adopted by so corrupt a nation; which is to abolish these profits, and make every place of *honour* a place of *burden*. By that means the effect of one of the passions above mentioned would be taken away, and something would be added to counteract the other.'

'The parliament have of late been acting an egregious farce, calling before them the Mayor and Aldermen of Oxford, for proposing a sum to be paid by their old members on being re-chosen at the next election; and sundry printers and brokers for advertising and dealings in Boroughs, &c. The Oxford people were sent to Newgate, and discharged after some days, on humble petition, and receiving the speaker's reprimand upon their knees. The house could scarcely keep countenance, knowing as they all do, that the practice is general. People say they mean nothing more than to beat down the price by a little discouragement of borough jobbing, now that their own elections are all coming on. The price indeed is grown exorbitant, no less than 4000l. for a member. Mr. Beckford has brought in a bill for preventing bribery and corruption in elections, wherein was a clause to oblige every member to swear, on admission into the house, that he had not directly or indirectly given any bribe to any elector, &c. but this was so universally exclaimed against as answering no end but perjuring the members, that he has been obliged to withdraw that clause. It was indeed a cruel contrivance of his, worse than the gunpowder-plot. Mr. Thurlow opposed his bill by a long speech. Beckford in reply gave a dry hit to the house, that is repeated every where: "The honourable gentleman, in his learned "discourse, gave us first one definition of corruption, and then ano-"ther definition of corruption, and I think he was about to give us a "third. Pray does that gentleman imagine *there is any member of "this house that does not KNOW what* corruption is?" which occasioned only a roar of laughter, for they are so hardened in their practice that they are very little ashamed of it.'

'The parliament is up and the nation in a ferment with the new elections. Great complaints are made that the natural interests of country gentlemen in their neighbouring boroughs, is overborne by the monied interests of the new people who have got sudden fortunes in the Indies, or as contractors, &c. 4000l. is now the market price for a borough. In short this whole venal nation is now at market, will be sold for about Two Millions, and might be bought out of the hands of the present bidders (if he would offer half a million more) by the very devil himself.'

It would, however, have been but fair to have acknowledged how inconsiderable a portion of the nation they are whose venality it is that, on these occasions, has the *effect* of selling the whole people; and that, the case being so, the fact of the

nation's being sold does not prove its general venality. How perverse is its fortune! that in such a state of its representation it might be sold, though a vast majority of its people were of the sternest integrity; whereas, in an enlarged and more equalized state of its representation, with a more frequent return of elections, it could not be sold, though every living thing in the land were venal, for the plain reason that the buyers could not come into such a market. They could not afford to purchase such a number of articles miscalled consciences, even at the low rate a-piece which is the utmost worth of most of them, upon any calculation of three years' chances of indemnification by obtaining some moderately remunerated office, with the additional chances as to the duration of their occupancy. And, by the way, is not this obvious view of the matter, more than an answer to all that sophistry and corruption can say for things as they are? Can there be any more decisive test of a bad or a good construction of political institutions, than that they appear framed expressly to promote corruption and venality, and to avail themselves of them, like our present system of representation; or that they disappoint and discourage corruption, by being of a constitution the least capable that human wisdom can contrive, of finding their advantage in that corruption?

The political portion (the larger portion) of this correspondence, will be a valuable addition to the mass of lessons and documents which might have been supposed long since sufficient to disenchant all thinking men of their awful reverence for state-mystery, and cabinet-wisdom, and ministerial integrity, and senatorial independence. We would hope, in spite of all appearances, that the times may not be very far off, when the infatuation of accepting the will of the persons that happen to be in power, as the evidence of wisdom and right, will no longer bereave nations of their sense, and their peace, and the fruits of their industry and improvements; no longer render worse than useless, for the public interests, the very consciences of men whose conduct relative to their individual concerns bears a fair appearance of sound principle and understanding. We will hope for a time when no secret history of important events will display the odious spectacle of a great nation's energies and resources, and the quiet of the world, surrendered without reserve, to the mercy, and that mercy 'cruel,' of such men as Franklin had to warn in vain of the consequences of their policy respecting America.

The correspondence gives an exhibition of almost every thing that ought to enforce on a nation the duty of exercising a constitutional jealousy of the executive. English readers may here see how worthily were confided the public interests of their

forefathers, involving to an incalculable extent their own. They may see how, while those forefathers looked on, many of them for a great while too infatuated with what they called their loyalty, to dare even a thought of disapprobation, those interests were sported with and sacrificed by men who cared not *what* they sacrificed, so long as their own pride, and resentment, and emolument, could stand exempted. They may see how fatally too late those forefathers were in discovering, that their public managers had begun their career in the madness of presumption, and that warning, and time, and disastrous experiments, and national suffering, had done nothing towards curing it. They will see how, while a show of dignity, and a talk of justice, national honour, and so forth, were kept up before the people, there were no expedients and tricks too mean, no corruptions too gross, no cabals and compromises of disagreeing selfishnesses too degrading, to have their share in the state-machinery which was working behind this state-exhibition. What is the instruction resulting from all this, but the very reverse of what we have so often heard inculcated on the one hand by interested and corrupt advocates, and on the other by good men of the quietist school? What should it be but that nations ought to maintain a systematic habitual jealousy and examination relative to the principles and schemes of their rulers; that especially all movements toward a *war* should excite a ten-fold vigilance of this distrust, it being always a strong probability that the measure is wrong, but a perfect certainty that an infinity of delusions will be poured out on the people to persuade them that it is right.

But to return to an *honest* politician. Great admiration is due to the firm, explicit, and manly tone, with which he meets the inquiries, the insidious propositions, or the hinted menaces, of the hostile government and its agents; to the patience with which he encounters the same overtures, and attempted impositions, in a succession of varied forms; to the coolness and clearness with which he sometimes discusses, and the dignified contempt with which he sometimes spurns. Very many of the political letters afford examples; we are particularly struck with one, (p. 250, 4to.) addressed from Paris to a person who had written to him from Brussels, without a genuine name, and with other circumstances of mystery, suggesting also a mysterious mode, which the Doctor did not adopt, of transmitting a reply. The letter was designed to obtain Franklin's opinion of certain unofficially proposed terms of accommodation, and his answer shews that he believed the writer to be a person of more importance than the ordinary sort of agents that now and then made their attempts upon him. It is far too long for us to insert a fourth part of it; but it is an example of vigorous

thought, compressed composition, and high-toned feeling. We are tempted to quote some passages. It begins thus:

'Sir,

I received your letter dated at Brussels the 16th past. [the 16th of June, 1778.] My vanity might possibly be flattered by your expressions of compliment to my understanding, if your proposals did not more clearly manifest a mean opinion of it.'

'You conjure me in the name of the omniscient and just God before whom I must appear, and by my hopes of future fame, to consider if some expedient cannot be found to put a stop to the desolation of America, and prevent the miseries of a general war. As I am conscious of having taken every step in my power to prevent the breach, and no one to widen it, I can appear cheerfully before that God, fearing nothing from his justice in this particular, though I have much occasion for his mercy in many others. As to my future fame, I am content to rest it on my past and present conduct, without seeking an addition to it in the crooked, dark paths you propose to me, where I should most certainly lose it. This your solemn address would therefore have been more properly made to your sovereign and his venal parliament. He and they who wickedly began and madly continue a war for the desolation of America, are alone accountable for the consequences.....'

'You think we flatter ourselves and are deceived into an opinion that England *must* acknowledge our independency. We on the other hand think you flatter yourselves in imagining such an acknowledgement a vast boon which we strongly desire, and which you may gain some great advantage by granting or with-holding. We have never asked it of you. We only tell you that you can have no treaty with us but as an independent State; and you may please yourselves and your children with the rattle of your right to govern us, as long as you have done with that of your King's being King of France, without giving us the least concern if you do not attempt to exercise it. That this pretended right is indisputable, as you say, we utterly deny. Your parliament never had a right to govern us, and your King has forfeited it. But I thank you for letting me know a little of your mind, that even if the parliament should acknowledge our independency, the act would not be binding to posterity, and that your nation would resume and prosecute the claim as soon as they found it convenient. We suspected before that you would not be actually bound by your conciliatory acts longer than till they had served their purpose of inducing us to disband our forces; but we were not certain that you were knaves by principle, and that we ought not to have the least confidence in your offers, promises or treaties though confirmed by parliament.....'

In the concluding sentences, (injured in one instance by a bad pun,) he takes the whole advantage of being a republican and an American.

'This proposition of delivering ourselves bound and gagged, ready for hanging without even a right to complain, and without a

friend to be found afterwards among all mankind, you would have us embrace upon the faith of an act of parliament! An act of your parliament! This demonstrates that you do not yet know us, and that you fancy we do not know you. But it is not merely this flimsy faith that we are to act upon; you offer us *hope*, the hope of PLACES, PENSIONS, and PEERAGE. These, judging from yourselves, you think are motives irresistible. This offer to corrupt us, Sir, is with me your credential, and convinces me that you are not a private volunteer in your application. It bears the stamp of British Court intrigue, and the signature of your King. But think for a moment in what light it must be viewed in America. PLACES, which cannot come among us, for you take care by a special article to keep them to yourselves. We must then pay the salaries in order to enrich ourselves with these places. But you will give us PENSIONS; probably to be paid too out of your expected American revenue; and which none of us can accept without deserving and perhaps obtaining a *suspension*. PEERAGES! alas! Sir, our long observation of the vast servile majority of your peers, voting constantly for every measure proposed by a minister, however weak or wicked leaves us small respect for them, and we consider it as a sort of tar-and-feather honour, or a mixture of foulness and folly, which every man among us who should accept from your King, would be obliged to renounce or exchange for that conferred by the mobs of their own country, or wear it with everlasting shame. I am, Sir, your humble servant.'

His perfect superiority to all envy of this sort of honours, under any circumstances, is shewn, not by laborious depreciation, but by the transient casual expressions of slight which give the more genuine indications of contempt, of that easy and true contempt which it costs a man no trouble to maintain. The only instance in which we recollect his taking pains about the matter, is in reference to that little whim of the translantic republicans, the order of the Cincinnati, which some of them wished to make an hereditary distinction, in humble imitation of the European institution of nobility. He felt it due to the character of their revolution and their republican polity, to set himself in earnest to explode, by ridicule and argument, this piece of folly. If for the honour of their own persons the aspirants liked such a bauble, even let them have it, he said, at whatever it was worth; but he had no mercy on the absurdity of pretending to transmit down honorary distinctions to persons who by the nature of the case cannot have earned them.

It has been hinted already that, as a matter of general reading, the political portion of these letters will perhaps be thought too large. But it may be presumed that documents illustrating the American Revolution, may excite more interest now than they would have done between twenty and thirty years since. About that time the old world appeared to be on the eve of such a revolution in favour of liberty, as would have rendered, at least for a time, that of the American colonies a comparatively

inconsiderable event. The military process through which it had been accomplished, was already begun to be spoken of as 'the little war;' and a republican confederation of a number of scantily inhabited farming districts, was ceasing to be an imposing spectacle, when European monarchies, of immense population, and ancient fame for literature, arts, arms, and royal and aristocratic magnificence, were seen melting and moulding, amid volcanic fires, into new forms, bearing a transient, indeed, and dubious, but at first hopeful semblance of beauty and vigour. The long and tremendous tumult of all the moral elements, involving such a cost of every human interest, as could be repaid by no less a result, than a mighty change for the better of the whole political and social condition of Europe, has subsided in the consolidation of the very system by which its commencement was provoked, with the addition of an infinite account of depravity and poverty. But America, all this while, has been exulting in the consequences of *her* revolution, and still triumphs in freedom undiminished, in an administration of government of which it is *not* the grand business to squander or devour her resources, and in a prosperity and power continually enlarging, with unlimited capabilities and prospects. Here then is the revolution that has succeeded, while all things else have failed: it eclipses, now, the importance of all the events by which its own importance appeared about to be eclipsed; and the interest which it claims to excite, will be progressive with its magnificent consequences. The proprietor therefore of these papers, has been wise or fortunate in reserving them to become old in his possession.

The most entertaining, however, and by no means an uninstructive division, of the letters, will be the first part, called 'miscellaneous,' and consisting chiefly of letters of friendship, abounding in tokens of benevolence, sparkling not unfrequently into satiric pleasantry, but of a bland good-natured kind, arising in the most easy natural manner, and thrown off with admirable simplicity and brevity of expression. There are short discussions relating to various arts and conveniences of life, plain instructions for persons deficient in cultivation, and the means for it; condolences on the death of friends, and frequent references, in an advanced stage of the correspondence, to his old age and approaching death. Moral principles and questions are sometimes considered and simplified; and American affairs are often brought in view, though not set forth in the diplomatic style.

It is unnecessary to remark that Franklin was not so much a man of books as of affairs; but he was not the less for that a speculative man. Every concern became an intellectual subject to a mind so acutely and perpetually attentive to the rela-

tion of cause and effect. For enlargement of his sphere of speculation, his deficiency of literature, in the usual sense of the term, was excellently compensated by so wide an acquaintance with the world, and with distinguished individuals of all ranks, professions, and attainments.

It may be, however, that a more bookish and contemplative employment of some portion of his life, would have left one deficiency of his mental character less palpable. There appears to have been but little in that character of the element of sublimity. We do not meet with many bright elevations of thought, or powerful enchanting impulses of sentiment, or brilliant transient glimpses of ideal worlds. Strong, independent, comprehensive, never remitting intelligence, proceeding on the plain ground of things, and acting in a manner always equal to, and never appearing at moments to surpass itself, constituted his mental power. In its operation it has no risings and fallings, no disturbance into eloquence or poetry, no cloudiness of smoke indeed, but no darting of flames. A consequence of this perfect uniformity is, that all subjects treated, appear to be on a level, the loftiest and most insignificant being commented on in the same unalterable strain of a calm plain sense, which brings all things to its own standard, insomuch that a great subject shall sometimes seem to become less while it is elucidated, and less commanding while it is enforced. In discoursing of serious subjects Franklin imposes gravity on the reader, but does not excite solemnity, and on grand ones he never displays or inspires enthusiasm.

It is, however, curious to see such a man just now and then a little touched with romance: as, for instance, in the following letter to Dr. Priestley.

'I always rejoice to hear of your being still employed in experimental researches into nature, and of the success you meet with. The rapid progress *true* science now makes, occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried in a thousand years, the power of man over matter; we may perhaps learn to deprive large masses of the gravity, and give them absolute levity for the sake of easy transport. Agriculture may diminish its labour and double its produce: all diseases may by sure means be prevented or cured, (not excepting even that of old age) and our lives lengthened at pleasure even beyond the antediluvian standard. O that moral science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity!'

In another letter to Dr. Priestley he describes and recommends a mode of balancing arguments, which he very appropriately denominates 'moral algebra.'

'In the affair of so much importance to you, wherein you ask my advice, I cannot for want of sufficient premises, counsel you *what* to determine; but if you please, I will tell you *how*. When these difficult cases occur, they are difficult chiefly because, while we have them under consideration, all the reasons *pro* and *con* are not present at the same time; but sometimes one set present themselves, and at other times another, the first being out of sight. Hence the various purposes or inclinations that alternately prevail, and the uncertainty that perplexes us. To get over this, my way is to divide half a sheet of paper by a line into two columns; writing over the one *pro* and over the other *con*: then during three or four days' consideration, I put down under the different heads, short hints of the different motives that at different times occur to me, *for* or *against* the measure. When I have thus got them altogether in one view, I endeavour to estimate their respective weights, and where I find two, (one on each side) that seem equal, I strike them both out. If I find a reason *pro* equal to some *two* reasons *con*, I strike out the *three*. If I judge some *two* reasons *con* equal to some *three* reasons *pro*, I strike out the *five*; and thus proceeding I find at length where the *balance* lies; and if after a day or two of farther consideration, nothing new that is of importance occurs on either side, I come to a determination accordingly. And though the weight of reasons cannot be taken with the precision of algebraic quantities, yet, when each is thus considered separately and comparatively, and the whole lies before me, I think I can judge better, and am less liable to make a rash step; and in fact I have found great advantage from this kind of equation, in what may be called *moral* or *prudential algebra*.'

In a very friendly letter to Dr. Mather, of Boston, he mentions a very simple cause as having, in early life, contributed to determine him to that course of practical utility which he pursued to the last.

'I received your kind letter with your excellent advice to the people of the United States. Such writings, though they may be lightly passed over by many readers, yet if they make a deep impression in one active mind of a hundred, the effects may be considerable. Permit me to mention one little instance which, though it relates to myself, will not be quite uninteresting to you. When I was a boy, I met with a book entitled *Essays to do Good*, which I think was written by your father. It had been so little regarded by a former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of thinking as to have an influence on my conduct through life: for I have always set a greater value on the character of a *doer of good*, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book. You mention your being in your seventy-eighth year; I am in my seventy-ninth year; we are grown old together. It is now more than sixty years since I left Boston; but I remember well both your father and grandfather, having heard them both in the pulpit, and seen them in their houses. The last time I saw your father was in the beginning of 1724. He

eceived me into his library, and on my taking leave, shewed me a horter way out of the house through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning partly towards him, when he said hastily, 'Stoop, stoop.' I did not understand him till I felt my head hit against the beam. He was a man that never missed any occasion of giving instruction; and upon this he said to me, *you are young, and have the world before you;* STOOP *as you go through it, and you will miss many hard thumps.* The advice thus beat into my head, has frequently been of use to me, and I often think of it, when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high.'

We may transcribe a few of the passages in which he adverts, sometimes philosophically, sometimes almost playfully, never with the appearance of gloom or alarm, to death. At about the age of eighty he says to an old friend,

'I cannot distinguish a letter, even of large print; but am happy in the invention of double spectacles, [this ingenious contrivance is clearly described] which serving for distant objects as well as near ones, make my eyes as useful to me as ever they were. If all the other defects and infirmities were as easily and cheaply remedied, it would be worth while for friends to live a good deal longer: but I look upon death to be as necessary to our constitution as sleep. We shall rise refreshed in the morning.'

Several years later he says, to Dr. Shipley, Bishop of St. Asaph,

'My health and spirits continue, thanks to God, as when you saw me. The only complaint I then had [the stone] does not grow worse, and is tolerable. I still have enjoyment in the company of my friends: and being easy in my circumstances, have many reasons to like living. But the course of nature must soon put a period to my present mode of existence. This I shall submit to with less regret, as, having seen, during a long life, a good deal of this world, I feel a growing curiosity to be acquainted with some other; and can cheerfully with filial confidence resign my spirit to the conduct of that great and good parent of mankind who created it, and who has so graciously protected and prospered me from my birth to my present hour.'

In his eighty-second year he thus writes from Philadelphia, to an old friend in England:

'I often think with great pleasure on the happy days I passed in England with my and your learned and ingenious friends, who have left us to join the majority in the world of spirits. Every one of them now knows more than all of us they have left behind. It is to me a comfortable reflection, that since we must live for ever in a future state, there is a sufficient stock of amusement in reserve for us, to be found in constantly learning something new to eternity, the present quantity of human ignorance infinitely exceeding that of human knowledge.'

Again:

'You are now seventy-eight and I am eighty-two; you tread fast upon my heels: but though you have more strength and spirit, you cannot come up with me till I stop, which must now be soon; for I am grown so old as to have buried most of the friends of my youth, and I often hear persons whom I knew when children, called *old* Mr. such-a-one, to distinguish them from their sons, now men grown and in business; so that living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to have been a-bed and asleep. Yet had I gone at seventy, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance.'

In a letter to a daughter of Bishop Shipley, relative to his recent decease, he says,

'According to the course of years I should have quitted this world long before him: I shall however not be long in following. I am now in my eighty-fourth year, and the last year has considerably enfeebled me; so that I hardly expect to remain another. You will then, my dear friend, consider this as probably the last line to be received from me, and as a taking leave.'

In one of the letters of about his eightieth year, he thus philosophically calculates on a future occasion.

'You see I have some reason to wish that in a future state, I may not only be *as well as I was*, but a little better. And I hope it; for I too, with your poet, *trust in God*. And when I observe that there is great frugality as well as wisdom in his works, since he *has* been evidently sparing both of labour and materials;—for by the various wonderful inventions of propagation he has provided for the continual peopling of his world with plants and animals, without being at the trouble of repeated new creations; and by the natural reduction of compound substances to their original elements, capable of being employed in new compositions, he has prevented the necessity of creating new matter;—I say, that when I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that he will suffer the daily waste of millions of minds ready made that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world, I believe I shall in some shape or other always exist: and with all the inconveniences human life is liable to, I shall not object to a new edition of mine; hoping, however, that the *errata* of the last may be corrected.'

But the most remarkable letter in the volume, is one written in his eighty-fifth year, to Dr. Ezra Stiles, President of Yale College, who had in a very friendly and respectful manner solicited some information respecting the aged philosopher's opinion of the Christian religion. Franklin's reply to an inquiry which he says had never been made to him before, is written with kindness and seriousness, but nevertheless in terms not a little

evasive. But perhaps it would in effect have as much explicitness as his venerable correspondent could wish, for it would too clearly inform the good man, as it does its present readers, that his philosopher, and patriot, and, as in many points of view he may most justly be regarded, philanthropist, was content and prepared to venture into another world without any hold upon the Christian Faith. In many former letters, as well as in this last, he constantly professes his firm belief in an Almighty Being, wise, and good, and exercising a providential government over the world; and in a future state of conscious existence, rendered probable by the nature of the human soul, and by the analogies presented in the renovations and reproductions in other classes of being, and rendered necessary by the unsatisfactory state of allotment and retribution on earth. On the ground of such a faith, so sustained, he appears always to anticipate with complacency, the appointed removal to another scene, confident that he should continue to experience in another life the goodness of that Being who had been so favourable to him in this, though without the smallest conceit,' he says, 'of meriting such goodness.' The merely philosophic language uniformly employed in his repeated anticipations of an immortal life, taken together with two or three profane passages in these letters, (there are but few such passages*), and with the manner in which he equivocates on the question respectfully pressed upon him by the worthy President of Yale College, respecting his opinion of Christ, leaves no room to doubt that, whatever he did really think of the Divine Teacher, he substantially rejected Christianity—that he refused to acknowledge it in any thing like the character of a peculiar economy for the illumination and redemption of a fallen and guilty race. Nothing, probably, that he believed, was believed on the authority of its declarations, and nothing that he assumed to hope after death, was expected on the ground of its redeeming efficacy and its promises. And this state of opinions it appears that he self-complacently maintained without variation, during the long course of his activities and speculations on the great scale; for in this letter to Dr. Stiles, of the date of 1790, he enclosed, as expressive of his latest opinions, one written nearly forty years before, in answer to some religious admonitions addressed to him by George Whitfield. So that throughout a period much surpassing the average duration of the life of man, spent

* One of the most prominent and offensive is in a very short letter (p. 115, 4to.) written when past eighty, on the occasion of the death of a person whom he calls 'our poor friend Ben Kent.' We were going to transcribe,—but it is better to leave such vile stuff where it is.

in a vigorous and very diversified exercise of an eminently acute and independent intellect, with all the lights of the world around him, he failed to attain the one grand simple apprehension, how man is to be accepted with God. There is even cause to doubt whether he ever made the inquiry, with any real solicitude to meet impartially the claims of that religion which avows itself to be, on evidence, a declaration of the mind of the Almighty on the momentous subject. On any question of physics, or mechanics, or policy, or temporal utility of any kind, or morals as detached from religion, he could bend the whole force of his spirit, and the result was often a gratifying proof of the greatness of that force; but the religion of Christ it would appear that he could pass by with an easy assumption that whatever might be the truth concerning it, he could perfectly well do without it. To us this appears a mournful and awful spectacle; and the more so from that entire unaffected tranquillity with which he regarded the whole concern in the conscious near approach of death. Some of the great Christian topics it was needless to busy himself about then, because he should soon learn the 'truth with less trouble!'—We conclude by transcribing from the letter to Dr. Stiles the paragraph relating to the philosopher's religion.

'Here is my creed: I believe in one God, the creator of the universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render to him is doing good to his other children. That the soul of man *is immortal*, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I regard them as you do, in whatever sect I meet with them. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion as he left them to us, the best the world ever saw or is like to see, but I apprehend it has received various corrupting changes, and I have with most of the present dissenters in England, some doubts as to his divinity: though it is a question I do not dogmatise upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm however in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed, especially as I do not see that the Supreme takes it amiss by distinguishing the believers, in his government of the world, with any peculiar marks of his displeasure. I shall only add respecting myself, that having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness.'

Art. IV. *An Inquiry, whether Crime and Misery are produced or prevented, by our present System of Prison Discipline.* Illustrated by Descriptions of the Borough Compter; Tothill Fields; The Jails at St. Albans, and at Guilford; The Jail at Bury; The Maison de Force at Ghent; The Philadelphia Prison; The Penitentiary at Millbank; and the Proceedings of the Ladies' Committee at Newgate. By Thomas Fowell Buxton. 8vo. pp. vii, 141. Price 5s. London, 1818.

IT is remarkable how very little the admiration of virtuous characters, partakes in most persons, of the efficacy of a motive. Admiration is a pleasureable emotion, and those points in the biographical records of eminent individuals which strike with any force on the imagination, do not fail to excite this emotion on the same principle as the other emotions of taste are awakened by correspondent qualities of sublimity or beauty: and here, very frequently, the effect terminates. As a sentiment, it may have a more or less salutary tendency, according to the description of character on which it fixes; but the active principles of our nature lie too deep to be set in motion by the sentimental admiration of example. The ethical systems of heathen wisdom presented a standard of virtuous conduct in many respects approximating to excellence; there was, however, this fatal deficiency; the necessity of adequate motive was left unprovided for, and this will always constitute the incurable deficiency of merely ethical systems.

There are few public characters in modern times, on which the mind dwells with more complacent admiration, than on that of John Howard; none, of whom (to use an improper phrase) his country has more reason to be proud. His example is the theme of our school books, as one of the most illustrious of the English Nepos. But what has been the effect of all this admiration? Has it in any proportion of instances given birth to a practical sense of the obligations which attach to every man, according to his sphere of opportunity, to go and do likewise? Not indeed, to forsake his home and his country on the angel-mission of benevolence, but to contribute at home his share of exertion or influence to the carrying forward of the great work of Reform, which in one branch of our National Institutions Howard so nobly commenced. Has any such feeling of emulation become general? On the contrary, have not the labours of that inestimable man, which by exhibiting what the perseverance of an individual can accomplish, were so well adapted to encourage as well as to excite a combination of active exertion in the same cause, rather had the effect of seeming to supersede our concerning ourselves about the object which many take for granted he did all but perfectly accomplish?

It would be idle to ask why the larger part of society take no interest in works of public utility; but we cannot help regarding it as rather remarkable, that in a country like our own, in which there certainly prevails to a considerable extent a disposition to benevolent exertion, a subject so immensely important,—in some of its relations of infinite importance,—should have been almost entirely lost sight of; that in Howard's native country, the state of the Prisons should still be such as to reflect disgrace on the Legislature, and on the public at large, upon whom the final responsibility devolves. There must be some erroneous notion at the bottom of this immoral indifference. Mr. Buxton adverts, indeed, to some prevailing misapprehensions in reference to the very design of imprisonment, which people are apt to take for granted must uniformly be punishment, not simply safe detention; and similar misapprehensions are entertained with regard to the proper object, at least one chief object, of punishment itself. In this country, there has taken place, to a fearful extent, an utter disregard, a tacit abandonment of the moral interests of the delinquent. The reformation of the criminal, which is assuredly one great means of the prevention of crime, has been almost wholly merged in the vindictive terrors of the penal code. And what is the consequence? Punishment has become one of the most fertile sources of crime; and the increase of delinquency has at length reached a ratio at which thinking men have begun to take alarm. This alarm has induced a more general inquiry into the causes which have long been secretly at work in fostering the growing mischief, and men are surprised at being forced to recognise among those very causes of crime, the laws and institutions on which they have been indolently and unfeelingly relying for its prevention and remedy.

But why have they so long taken it for granted, in the face of opposing facts, that this class of public objects was one which did not stand in need of the vigilant attention of benevolence? Why have these erroneous notions so long escaped the examination to which they are now doomed to submit? With intentions the furthest possible from mingling political feelings with such a discussion, we must declare our opinion, that the explanation can be supplied, only by referring to the doctrine so industriously propagated, that the community at large have nothing to do, in the way of control, with the *political institutions* of the country. The odium which attaches to all measures of reform, as an uncalled for and dangerous interference with the established laws and prerogatives of society, is the shadowy dragon which guards the golden fruits of Corruption. Let but the notion which some persons would deduce from the institutes of Christianity, once gain possession of the mind,—that obedience to the constituted magistracy, "the

"powers that be," forbids all attempts to disturb the abuses which have grown up in the State, and to control the administrators of the laws;—let a man once be brought to believe that his social duties as a citizen and a Christian, exclude all responsibility and concern in reference to the political institutions which he contributes to support in all their bearings upon the temporal and eternal interests of his fellow-creatures; a spell is cast upon his conscience which it will not be very easy to reverse. There is no established evil in which upon this principle he may not be brought passively to acquiesce. War, slavery, perjury, corruption in all its forms, have upon this ground continued to receive the support of men who, in their private capacities, fear an oath, and are neither inhuman nor unjust; but to them Reform, connected as it must in all cases necessarily be, with an opposition more or less marked to the will of the individuals of whose conduct it seems to imply a tacit reproof, or whose interests it crosses, that is to say the will of those on whom are devolved the prerogatives and the responsibility of power,—always appears an undertaking in which it would be risking their characters to embark, and from uniting in which, conscientious reasons are always at hand to procure their self-discharge.

It is not to be supposed, that Howard escaped the odium and the opposition which await every man who is the first to raise his voice against any particular abuse in the social institutions of his country. He was a reformer, a radical reformer, and his exertions went to bring to light, a mass of corruption, mismanagement, and cruelty, the very exposure of which was a strong libel upon Government, and upon that particular branch of its administration which it is esteemed the worst species of libel to bring into disesteem. Nothing could have a more direct tendency to offend the feelings or to diminish the popularity of the agents of administration, than the publications which laid open to the world, the secrets of the prison-system. It required courage as well as principle singly to engage and persevere in such an adventure.* We may put it to any man, whether it is possible, that a political adherent to Administration, or an individual who should have embraced the notion that existing institutions claim only his unvarying support, should have acted as Howard did, in fearlessly dragging to light the abuses of power. Howard was not a party-man; his motives were above suspicion; but had they been less equivocal, his character would have been by so much the less excellent; but his exertions, by what

* His exclamation on one occasion of trying disappointment, sufficiently bespeaks the discouragements under which he had frequently to labour. "Have I not reason, with a sigh, to say, I labour "in vain and spend my strength for nought? But I have resolved, "by the help of God, to give myself wholly to the work."

motive soever they had been prompted, would have deserved, equally deserved, the thanks of his country. Actions of the most noble and beneficial nature, have not unfrequently their source in mixed motives. We may go further, and affirm that corrupt motive has had a very considerable share in bringing about the most important improvements in society; and under the present circumstances of human nature, the efficiency of motives, cannot be expected to be in proportion to their purity. Let then enthusiasm, vanity, opposition, be admitted to have, in any particular instance, a specific influence, as actuating principles: still, the direction which they assume, may be good, the conduct which they assist in producing, exemplary. And it is the more necessary thus to distinguish between the conjectured motives and the measures themselves, because nothing is more easy than to bring a man's motives into undeserved suspicion. The greater part of the world are incredulous as to the existence, or at least as to the operation of any motives of which they are not themselves susceptible, and when they do not understand the motive by which a man is actuated, they will not fail to impute to him a bad one. With regard to such an individual as Howard, whose fame has now become national property, it is freely conceded that his motives were pure, although there are to be found persons even now, who regard his exertions as having been of little use to society. With regard to those who are not beyond the reach of detraction, the example of Howard will not be sufficient to protect them either from opposition or from misrepresentation, as visionary theorists or dangerous innovators. When we recollect how the abolition of the Slave Trade itself was opposed, both within and out of Parliament; how that great work of Reform was deprecated as fraught with danger to the interests of the State, and its advocates charged with fanaticism; what measures of redress and melioration can we expect to find attempted without exciting the hostile fears and prejudices of the interested, the ignorant, and the unfeeling?

From the time of Howard, to the present, the only individual who claims to be distinguished as having trodden in some measure in the steps of that eminent philanthropist, is Mr. Nield, one of His Majesty's acting justices of the peace for the counties of Buckingham, Kent, Middlesex, and for the city and liberty of Westminster. This gentleman, who is also treasurer to the Society for the Relief of Persons imprisoned for small debts, and who has twice travelled into every corner of the island, for the purpose of inspecting the gaols, published in the year 1812, the result of his observations in a quarto volume, which now lies before us, and which he sent forth, 'animated with the hope of 'giving permanency and improvement to that reform in our pri-'sons which was so ably begun by his excellent predecessor, Mr.

'Howard.' In concluding his work, 'the labour of many years,' Mr. Neild expresses his regret, that his 'numerous visits had 'not the patronage of Government to invigorate their ardour;' that many prisons proved to be difficult of access; and that the information he sought was not easily obtained. On this account, he is aware that he may be chargeable with omissions. He had frequently been solicited to visit the prisons in Ireland, the state of which cannot be supposed to be less defective than those of England and Wales, but 'having failed,' says Mr. N. 'in my 'application for *authority* in this my native country, I could 'entertain but little hope of success in a remoter sphere; where 'I might have to combat the opposition of those, whose interest 'was but too likely to prevent that reformation of abuses, on 'which their personal ease and emolument might depend.'

The readers of Mr. Nield's valuable work, will not feel surprise that obstacles were thrown in the way of his obtaining the information he sought, nor will they fail to estimate aright the motives which would lead to the anxious protection of the abuses he has made public. Many of the details in this volume, though presented with extreme simplicity, must make the reader half ashamed of the laws under which such abominations can gain protection. In many of the *county* gaols, important improvements have, indeed, been going forward; new gaols both wholesome and secure, have been erected instead of the old ones which were in these respects the most flagrantly objectionable, and gaol fees, that most nefarious abuse, have been in a considerable number of such cases, abolished. In the other branches of management, Mr. Nield, however, noticed but few improvements, and the larger number of prisons remained in a state scarcely distinguishable from that in which they were found by Mr. Howard. We shall have occasion presently to advert to a few instances.

The present publication is an appeal to the public which must be felt. It proceeds from an eloquent pen, and is most eloquent with facts. It purports to be 'an inquiry whether crime and 'misery are produced or prevented by our present system of 'prison discipline.' To enable the reader to form his decision upon this bold and startling question, it first leads him into the interior of the jails mentioned in the title-page, selected as being in the vicinity of the metropolis, and there shews him how 'by the greatest possible degree of misery, you produce the 'greatest possible degree of wickedness;' and then, in the Second Part, in order to prove that the continuation of these evils is as unnecessary as it is detrimental to the best interests of Society,—that cruelty to your prisoner is impolicy to yourself, it adduces counter-facts in favour of the efficacy of an opposite system, in which classification, industry, and religious instruction,

constitute the discipline pursued. Although we trust that Mr. Buxton's book will be perused by all our readers, (for the price will render it generally accessible,) yet we must select a few of the details which illustrate his first position.

The first gaol adverted to, is the Borough Compter, which belongs to the city of London, and is 'within less than five 'minutes walk of London bridge.' It is under the jurisdiction of the Bailiff of the Borough, who is appointed by the Court of Aldermen, and it extends its influence over five parishes. When Mr. Nield visited this miserable prison in the years 1801, 2, 3, and 4, the extreme wretchedness which he witnessed there, induced him to address a letter to the then Lord Mayor on the subject, in which he briefly stated the facts he had himself verified. No notice was however taken, of his benevolent application. During the above four years, the commitments amounted to 635, at which period the allowance to debtors, was a two-penny loaf, weighing, in 1801, *six ounces*, and in 1804, *eight ounces!* There was, at that time, no surgeon, nor any medical assistance in case of sickness;* no religious attention; no bedding or bedstead,—not even straw; no soap; no mops, brooms, or pails to keep the gaol clean; and no fire. The Debtors had one small court-yard, about 10 feet square. On the ground floor are two rooms; one originally intended for men, 41 feet by 10, but which had been for many years considered as unfit for use, the floor being only of earth or mud, and unfit to be slept upon; the other, the women's day and sleeping room, was 24 feet by 9 feet 6 inches, in which during the day-time, the men and women promiscuously associated. Above stairs are two rooms of similar dimensions. On the 28th of May, 1806, Mr. Nield found in this wretched condition, seven debtors, who had with them five infant children. For felons and other criminal prisoners, there is a court-yard of 16 feet by 11. Their day-apartment, called the stone room, 17 feet by 12, has a fire place, but no coals are allowed; the sleeping cells are 10 feet by 7.

Mr. Buxton visited this prison, in December, 1817, and January and February of the present year. The following is his description.

'On entrance, you come to the male felons' ward and yard, in which are both the tried and the untried—those in chains and those without them—boys and men,—persons for petty offences, and for the most atrocious felonies; for simple assault, for being disorderly, for small thefts, for issuing bad notes, for forgery, and for robbery.

'You next enter a yard nineteen feet square; this is the only airing place for male debtors and vagrants, female debtors, prosti-

* An apothecary has been very lately appointed.

men, misdemeanants and criminals, and for their children and friends. There have been as many as thirty women: we saw thirty-eight debtors, and Mr. Law, the Governor stated, when he was examined, that there might be about twenty children.

'On my first visit, the debtors were all collected together up stairs. This was their day-room, bed-room, workshop, kitchen, and chapel. In my second visit, they spent the day and the night in the room below; at the third, both the room above and that below were filled. The length of each of these rooms, exclusive of a recess, in which were tables and the fire-place, is twenty feet. Its breadth is three feet, six inches for a passage, and six feet for the bed. In this space twenty feet long, and six wide, on eight straw beds, with sixteen rugs, and a piece of timber for a bolster, twenty prisoners had slept side by side the preceding night: I maintained that it was physically impossible; but the prisoners explained away the difficulty by saying, "they slept edgeways." Amongst these twenty, was one in a very deplorable condition; he had been taken from a sick bed, and brought there; he had his mattress to himself, for none would share it; and indeed my senses convinced me that sleeping near him, must be sufficiently offensive.

'I was struck with the appearance of one man, who seemed much dejected; he had seen better times, and was distressed to be placed in such a situation. He said he had slept next to the wall, and was literally unable to move, from the pressure. In the morning, the stench and heat were so oppressive, that he and every one else on waking, rushed, unclothed, as they must be, into the yard; and the turnkey told me, that "the smell on the first opening of the door, "was enough to turn the stomach of a horse."

'I cannot reflect on the scene I witnessed without grief; almost every man looked ill, and almost every one who had been here any time, said he had had a severe illness; we were all immediately struck with their squalid appearance. It may perhaps be supposed, that we were duped by our imaginations; that observing the closeness, and want of exercise to which they were subjected, and ascribing to these causes their usual effect, we concluded without sufficient examination, that the prisoners must be unhealthy. The following fact, for the accuracy of which, I appeal to my respectable companions, will evince that I describe not merely what I expected to see, but what we actually saw. I called my friends together, and requested their attention: I then addressed myself to one of the prisoners at another part of the room, to whom we had not previously spoken, and said, "I perceive by your appearance, you have not been here long?"—"Only nine days," was his answer. To another, "I fear you have been here some time?" "Yes, Sir, three months" To another, "You have been here very long, I should suppose?"—"Nearly nine months." In fact, I pointed out five, and from their looks predicted nearly the period of their confinement, nor was I once deceived.

'I have seen many hospitals and infirmaries, but never one, to the best of my belief, in which the patients exhibited so much ill health. The following facts deserve attention: on my second visit there were

thirteen persons confined on criminal charges, of whom five were under the surgeon's hands, as cases of Typhus Fever. On my first visit we observed in one of the cells, a lad in bed, and seemingly very ill with Typhus Fever; the window was closed, and the reason given was, that the air would be dangerous to him; yet the preceding night two other prisoners had slept with him in a room seven feet by nine. The three were, James M'Intosh, charged with felony, Thomas Williams, with stealing a piece of gingham, Jeremiah Noble, with an assault: and no alteration was intended, neither was any possible.

'We conceived that to place others, for the night, in this corrupt and infected air, close by the source of that infection, was inevitably to taint them with disease. This conjecture was unhappily verified; for at my next coming, I observed in the list of those who had been seized with fever, the names of Thomas Williams, and Jeremiah Noble. Now, mark the case of Jeremiah Noble: he is charged with an assault, and the law condemns him to a short imprisonment, preparatory to his trial. But the regulations of the city inflict on him, in addition, a disease very dangerous in its nature, very suffering in its progress, and very enfeebling in its consequences. The vigour of his constitution may surmount it, but all prisoners have not vigorous constitutions: thus the most venial offence, which calls down the visitation of the law, a debt of one shilling, or a fraud to the amount of one penny, may be punished with a lingering and painful death.' pp. 18—23.

'I fear I shall hardly be credited when I assure my readers, that as yet, I have not touched upon that point in this prison, which I consider the most lamentable; the proximity between the male debtors and the female prisoners. Their doors are about seven feet asunder, on the same floor; these are open in the day time, and the men are forbidden to go into the women's ward;—but after the turnkey left us, they confessed that they constantly went in and out; and there is no punishment for doing so. That this is the fact, appears by the evidence of the Governor before the Police Committee. *Ques.* Is it possible for the men to get into the sleeping wards of the women? *Ans.* I cannot say that it is impossible. Is any thing done to prevent them, if the parties consent? No.

'Thus the male debtors reside, (without any partition but an open space of seven feet), close by females sent there for debt, for assaults, for misdemeanors, and for prostitution. Am I not warranted in saying, that the regulations of this prison encourage licentiousness? For what is to prevent promiscuous intercourse, and public acts of obscenity, except the directions of the jailer at a distance, or the virtue of those females who are imprisoned for the want of it. Females are sometimes accused of offences, of which they afterwards demonstrate their innocence. Maid servants, in respectable families, of hitherto unblemished reputation, may be, and are, often charged in error, with purloining small articles belonging to their master or mistress. Imagine an innocent girl, who had hitherto been shielded from even allusions to vice, brought to this prison, and placed at once within the view and within the range of this unbridled

[illegible]istry. Can her mind escape pollution? Can she shut her eyes [illegible] her ears to the scenes which are passing around her? Is not residence in this place, (however innocent she may have been of the imputed crime), an eternal stain upon her character? The law is [illegible]ly jealous of female reputation; but here, as if forgetful of its own principles, it robs the unprotected, and often innocent girl of her fair name, exposes her virtue to temptation, and places before her eyes, vice in its worst and most degrading realities. To answer to all this, that those who come here, cannot be made worse, is to say, that female debtors are always prostitutes, and that accusation is proof. I can well conceive that where prisoners are guilty of some petty offence alledged against them, yet that they may not be utterly depraved; a girl, for the gratification of her vanity, may secrete an article of dress: she is very wrong, but because she has descended one step in the scale of vice, it does not follow inevitably, that she has fallen to its lowest abominations.' pp. 24—26.

In fact, Mr. Buxton declares his opinion, that 'if invention had been racked to discover methods of corrupting female virtue, nothing more ingeniously effectual could have been discovered, than the practice of the Borough Compter.'

The allowance of food is now, fourteen ounces of bread per day, and one pound of the 'clods and stickings of beef' twice per week. The consequence of this still inadequate allowance, is, that those who have only the prison allowance, gradually decline in health.... No provision of labour is appointed.

'At my first visit to the debtors, by the kindness of the jailer, some were employed in making shoes and clothes, and expressed their gratitude, for the ease to their minds, and the relief to their families, which this labour afforded; one, the father of a large family, was engaged in repairing his *children's* shoes. But when I next went, the crowded state of the prison rendered work impossible. As I stood in the yard, instead of hearing as I have elsewhere heard, the sounds so grateful in a prison, the rap of the hammer, and the vibrations of the shuttle, our ears were assailed with loud laughter, and the most fearful curses; when we entered, we saw three separate parties at cards, one man reading a novel, and one sitting in a corner intent upon his Bible. p. 29.

'The jailer told me "that in an experience of nine years he had never known an instance of reformation; he thought the prisoners grew worse, and that he was sure, that if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month, he would be as bad as the rest, and up to all the roguery of London;" half his present prisoners have been there before, and upon an average he thinks if one hundred are let out, he shall soon have from twenty to thirty back again, besides those who go to other jails.

'I will not trouble my reader with any further observations upon this prison, but he must determine for himself, whether crime and misery are produced or prevented in the Borough Compter.' pp. 30—31.

The prison to which Mr. Buxton next introduces his reader, is Tothill fields Bridewell, Westminster. Through this prison, about two thousand are estimated to pass, in the course of a year. The average numbers of the commitments, during the years from 1798 to 1810 inclusive, were, according to Mr. Nield's account, about 66 debtors, and 1045 criminals. The allowance to debtors, is none; to criminals, one pound of bread per day. Straw, and a blanket for two men, is the allowance of bedding.

'Many of the wards, in which the prisoners sleep, are sunk below the level of the ground, and this level is considered to be below high water mark. The up-stairs rooms of the Governor's house are much affected with damp; hearing this from himself, I could not suspect the truth of the statements of the prisoners, who complained bitterly of the cold and moisture of these cells. To obviate these inconveniences, as many as possible crowd together at night into the same cell;—how injurious this must be to health, can be conceived by the statement of the jailer, who told me that having occasion lately to open one of the doors in the night, the effluvia was almost intolerable. My readers will naturally ask—what is the result of these *precautions against health?* I will answer by facts. We saw a woman lying in one of the wards, who seemed very ill. The apothecary happened to come in at this moment; upon examining her, he said to the keeper—"she is ill just like the rest." We asked what is her complaint?—Acute rheumatism.—What is the cause?—The dampness.—Is it a common complaint here?—Yes.—Elsewhere?—No.—Out of every hundred, how many here, upon an average, are seized with acute rheumatism?—About ten.—Are you surprised at the largeness of the proportion?—Not at all, I often wonder it is not larger.—How many pass through this prison in a year?—About two thousand. Is it possible, that a complaint not easily removed by all the remedies which opulence can procure, and very painful in its attacks, is thus annually inflicted, (to take the lowest computation) on upwards of one hundred persons? In the infirmary I saw a veteran sailor, who had landed troops at the battle of Bunker's Hill, and had fought with Nelson at the battle of Trafalgar; he had, he said, never had an hour's illness till he came here.' pp. 32—33.

Two or three short paragraphs will put the reader in possession of facts relative to the jails at St Alban's and Guilford

'*House of Correction*, generally for persons sentenced to hard labour.—There is no salary for a clergyman, and no provision of labour: as for correction, therefore, these prisoners are left to improve themselves; with no other assistance than the conversation and examples of their associates. One pound and a-half of bread is the daily allowance to each individual, and no firing. The room in which they pass the day, cook their victuals, and sleep at night, was very close, and emitted a very offensive smell. The necessary is in a closet in the same room. The bed consisted of straw on the

or, with four blankets and two rugs, for five men; one of them
ked exceedingly ill. There is no infirmary, no clothes are al-
ed, and all were very ragged. I asked the jailer, Do you think
prisoners' morals improve by coming here? "No, Sir, quite
contrary, they do one another mischief; they go out worse than
y come in, and so it must be, till old offenders are separated from
others, and till they are employed."

'*The Jail for the Liberty of St. Albans.*—No fire; one pound and
alf of bread per day. I asked the jailer if this was sufficient? me, he said, could eat double as much. No separation, except ween men and women. The men's sleeping-room is without air or ht, except what may be received through a grating, which opens o a passage, which opens into the day-room, which communicates h the yard. The building is an old fortification, and into this room re is one of the loop-holes, which are common in such buildings; this was stopped to exclude the cold air. When the door was open, vas so dark, that we hesitated about entering, being unable to per-ve whether there was or was not a step. We were informed there s a load of straw, which we never saw: one blanket and some straw he bedding allowed. The men are employed in making straw hats, kets, &c. A manufacture of straw has been introduced by the kind-ss of a neighbouring gentleman, and the prisoners expressed their asure in having the employment, as it filled up their time, and they ned something: all had learnt this except one cripple. Women ve no work at all. In the absence of the keeper, we asked the n to tell us truly, whether they were worse or better for being re. A decent looking man answered,—in truth, Sir, we all grow rse,—I confess I have.

'I asked the jailer the same question; his answer was—"If I st say the truth, they do all grow worse; they go out more cor-pted than they come in; it must be so. There are in that yard all anner of offenders. That boy," mentioning a lad of about 20, robbed his master in London, and was committed to Newgate, and ndemned to be hanged. He was saved by the intercession of his ther, who is a very respectable and opulent man; he robbed his ther to a great extent, and he is sent here for eighteen months for nother robbery. Now he is such a desperate wicked character, as to e sufficient to corrupt all the boys, and men too, that come here in at time; he knows all the practices of London, and has told them his companions. In the same yard are several boys for poaching, r keeping sporting dogs, and slight offences."' pp. 37—39.

In Guildford gaol, the prisoners complained of much cold. he day-room for all of them, amounting at the time of Mr. uxton's visit to thirty-five, and at one period for a short time to ot less than a hundred, is nine feet ten inches, by nine feet six; ight feet three inches high. It is evidently impossible for them, nerefore, whether in snow, rain, or frost, to obtain shelter or armth. There is no infirmary. There is no chapel. There no work. There is no classification.

'*No prison dress is allowed*, and nearly half were without shirts, or

shoes or stockings. The moment a prisoner arrives, he is turned in among the rest, however filthy or diseased he may be.

'*The irons are remarkably heavy*—and all who are confined for felony, whether for re-examination, for trial, or convicted, are loaded with them; and those who are double-ironed cannot take off their small-clothes. The food is one pound and a half of the best bread, and nothing else, the jailer said that many of them had friends, who sent them provisions—and these did very well; but many who had been apprehended at a distance, never received any thing beyond the prison allowance, and in such cases he observed a gradual decay of health.

'Let it never be forgotten, that of these poor creatures, some are vagrants; often Irish labourers, who have fled from starvation at home, and wandered into England in search of employment, guilty of begging to sustain life; some are convicted of the most trifling offences, and many are untried; that is, after having spent a night wedged in with this mass of uncleanness, they may be proved, on the morrow, as innocent of the imputed crime as the judge who tries them.

'Is this justice,—is it humanity? We live in a free country, and we boast that the rights of the meanest man amongst us, are as inviolable as those of the greatest; we are followers of Christianity, which teaches that we should do unto others as we would that others should do unto us; but we must renounce our pretensions to the one, and abdicate the principles of the other, or we must correct these high and grievous abuses.' pp. 43—44.

From Mr. Nield's volume, it would be easy to extract numberless parallel instances of inhumanity and neglect in all parts of the kingdom. The total of vice and wretchedness thus immediately and continually produced, by this pernicious system, could it be realized in a mass, would appal the imagination.

In Kingston gaol, Mr. Nield found a poor debtor, named Richard Holt, confined for a debt of six guineas, for rent: the costs incurred against him had amounted to 3*l.* 3*s.* and 9*d.* This poor man told him, that 'he had maintained a wife and brought 'up *ten children*, without parochial assistance; but having been 'in confinement eleven weeks, his wife, and the three younger 'children were then in the workhouse.' Here was no allowance whatever to provide him needful food, nor even water accessible to the prisoner. He was found standing to beg in a narrow passage, fourteen feet long by three wide, with an iron-grated window looking towards the street; and 'but for the casual inter-'ference,' says Mr. N. 'of sympathy in others, could no longer 'have existed than human nature can do without food.' The gaoler, who has no salary,* was a sheriff's officer, and kept a public house.

* This is a very frequent case. In other cases the salary is 5*l.* or 6*l.* 6*s.*

In the Kingston Bridewell, Mr. Nield found eleven prisoners who had been *committed to hard labour*, but not one of whom was employed. 'Thus it is,' (he quotes the remark from Sir George Paul) 'that the operation of the law seems rather to resent the injury, than to correct the offender.' Angling in a river was, in one instance which Mr. N. met with, the offence visited with fine and imprisonment!

In Bristol gaol, the 'condemned room,' as it is termed, is eight feet by thirteen, and nine feet high. 'Their dungeon, (the *Pit*) to which you descend by eighteen steps, is seventeen feet in diameter, and eight feet six inches high. It has barrack bedsteads, with beds of straw in canvas; and some benevolent gentlemen of the city occasionally send a few rugs.' This close and dreary place, which has only a very small window, was, in 1801, chiefly appropriated to convicts under sentence of transportation, *seventeen of whom are said to have slept there every night!* The turnkey himself told Mr. Nield, that when he unlocked the door in a morning, the putrid stream issuing from the dungeon, was enough to strike him down.

In Caermarthen castle, Mr. Nield found in 1808, six debtors, and sixteen felons. Here is one spacious court for both men and women debtors, in which there is a well, and a reservoir is prepared to supply the prison with water; but this having been out of repair four months, at the period of Mr. Nield's visit, the prisoners had been all that time without that necessary article, except what they bought at a halfpenny for a jug-full. 'Transports have not here the king's allowance of 2s. 6d. per week; and, from sickness, want of water, and filth, were in a state bordering on desperation, and begging to be sent any where to get out of so miserable a place. One of them, a woman, who had been two years under sentence of transportation, *had a young child at her breast, of which she said, the late gaoler was the father.* A similar instance I met with in Dover town-gaol, in September, 1801.* Several of the prisoners I found here ill; and one in particular could not turn herself in bed; yet, they told me, the surgeon had not, for two months, either seen any of them, or sent his assistant, though frequently applied to.'

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* The name of this woman is afterwards given, *Isabella Mode.* She had been in Dover gaol three years, under sentence of transportation, and had a young child born in the prison, of which she asserted that Harris, the late keeper, was the father. This hapless female had an allowance of ten-pence a day during her detention, and one shilling on a Sunday, for the maintenance of herself and her infant.

Few persons who visit Dover castle, have any idea of there being within it a prison for debtors; yet such is the fact, and pitiable is their condition. There is no allowance for them whatever; 'chaplain, none; surgeon, none.' Each prisoner pays 2*s.* 4*d.* per week for a bed, two sleeping together, and 'they are frequently obliged to pay a man for bringing them 'the common necessaries of life; which, in consequence, stand 'them in 20 *per cent.* above their value: nay, sometimes, even 'a pail-full of water costs them a penny. They are also obliged 'to pay a woman for washing out their rooms, as neither mops, 'pails, brooms, fire, nor candle, are allowed.' The fees, which are to be paid by every prisoner, over and above the weekly rent, on his gaining a release, amount to no less a sum than 2*l.* 7*s.* 4*d.* At the suit of the crown, a prisoner may lay eleven months in the town gaol of Dover, and from ten to twenty months in the Castle gaol, without a trial, or being brought before a court of justice, there being with regard to this, as a 'privileged' gaol, no regular or settled times for gaol-deliveries!

But with regard to the treatment of debtors, no prison, at the time of Mr. Nield's statement, presented so great enormity of abuses as the King's Bench prison. The fees and emoluments of the marshal's office amounted, according to the Report made in July, 1809, to 2,660*l.*, but from a statement sent to Mr. N. they appear to have been upwards of 7,900*l.* per annum! This office was formerly hereditary in a private family; but in the 27th of George the Second, an Act was passed in order to render the gaoler removable; and 10,500*l.* of public money was paid to the family as an indemnity: the consequence is, that the place is now disposed of by purchase. The income of the deputy is stated at 210*l.* and his office is a sinecure, the duties of it being executed by the clerk of the day rules. 'There is no allowance 'whatever.' 'Surgeon, none: sickness, accompanied with po-'verty, finds here,' says Mr. N. 'neither pity nor relief.' The chaplain's salary, estimated at about 100*l. per annum*, is stated to arise 'from proceedings in suits against prisoners, which are 'taken for, and paid to him, by the several judges' clerks at 'their chambers!' The prison is adapted to accommodate not more than 220: the prisoners actually within the walls, are, on an average of ten years, from 500 to 700. 'They are generally 'chummed together, two, and sometimes three, upon a room. 'When a debtor is first committed to this prison, he is entitled 'to have what is called a chummage, *as soon as he has paid* '*his fees*. This chummage is a ticket given him by the clerk 'of the papers, to go into such a room; and whether it be to a 'whole room, the half, or the third of a room, must entirely de-'pend on the number of prisoners within the walls. But as it is

more convenient for persons, when they first come to this prison, to hire a bed for a week or two, there are always great numbers of distressed persons willing to hire out their beds, on being paid *two or three shillings per night.* Others, who are distressed, *let their right to half a room at 5s. per week,* and sleep in the tap-room, on the benches, in hammocks, or on mattresses. The clerk of the papers has the entire management and disposition of the rooms. He is assisted by the eldest turnkey, who goes round every Monday morning, and receives the weekly rent of one shilling.'

'When once prisoners are admitted on the poor-side, they become entitled to their share of all charities, bequests, gifts, and donations: a list of them ought to be put up in some conspicuous part of the prison; but, for some reasons, it is not complied with. Every person, as soon as he is admitted on this charity, must also take his turn to hold the begging-box at the door; which prevents many, who have lived in respectable situations, from applying for relief in this way. Nay, there are instances of men that have held situations in the army and navy, respectable merchants and tradesmen, who, (sunk in misfortune and abandoned by their former friends,) rather than submit to this degradation, have shut themselves up for months in their rooms, and become so emaciated, from the want of wholesome and necessary food, as to lay the foundation of those disorders, which ended in their death.'

In Ilchester gaol, Mr. Nield paid the fees of a poor debtor, *whose plaintiff had forgiven him his debt;* but there was another demand, of six shillings and eightpence, by the undersheriff of the county of Somerset, for his *liberate*, before the discharge of which the prisoner could not be set at liberty.'

In Hertford gaol, this indefatigable philanthropist found, at one of his visits, twelve house-of correction prisoners, four of whom were sentenced to twelve months' imprisonment, without any employment whatever, although they much wished for it; and bitterly, says Mr. N., did they complain, 'at not being allowed more than one hour of enlargement out of the twenty-four, to get a little fresh air; at no firing being supplied to them in cold weather; and at being denied the indulgence of either soap or towels, for personal or prison cleanliness.' At a subsequent visit, four years afterwards, Mr. Nield found the cells less offensive, owing to the prisoners being permitted the use of a court-yard, which indulgence, he was informed by the keeper's son, *was in consequence of his remarks at former visits.*

'It has been exceedingly painful for me,' pursues the benevolent writer, 'to observe, though Truth and the Duty of Humanity, call me to it, that those prisoners committed to the Felons' Gaol, (and some of them even for comparatively trivial

'offences, and *before a trial*) are here immediately put in irons,* 'and at night are fastened (two together) down to the flooring 'of their cells, by a chain passed through the main link of each 'man's fetter, and padlocked to a strong iron staple in the floor; 'and with this additional aggravation of their daily misery, are 'left to pass the hours destined by Nature to ease and refresh- 'ment, upon loose straw only, scattered on the floor. *A man 'may thus suffer six months imprisonment under the bare 'suspicion of a crime*, from which, at the end of that dreary 'term, his Country may, perhaps, honourably acquit him. Under 'circumstances of this kind I saw four prisoners here on the '20th of Sept. 1808. The severities which *may be practised* 'under imprisonment, are justly reckoned by Judge Blackstone 'as most dangerous, because the least public, and the least 'striking engine of arbitrary Government, for it is there that 'the prisoner's sufferings are *forgotten* or *unknown*.'

In Hereford Gaol, there are, in one of the courts, down eleven steps, two horrid dungeons, totally dark, which, it is said, are now never used. The felons have three close offensive sleeping rooms, which Mr. Nield found scattered over with loose straw, dirty and worn to dust. Here is likewise one room, justly denominated *The Black-Hole*, which, if not impenetrably dark, has no light or ventilation, save what is faintly admitted through a small aperture in the door. 'It is supplied with a barrack 'bed-stead and loose straw; and in this wretched sink-hole was 'found *a poor deranged man*, in the most filthy *and pitiable* 'state that it is possible to conceive.' Mr. Nield was, however, subsequently informed that this wretched gaol was undergoing great alterations.

The most pitiable objects in the British gaols, are in general the Debtors. 'In some prisons within or near the Metropolis, 'as well as in others far remote, the *Debtors* have no *bread*, 'although it is granted to the Highwayman, the Housebreaker,

* 'Nothing (says Mr. Buxton,) can be more capricious than the existing practice with regard to irons.

In *Chelmsford, and in Newgate*, all for felony are ironed.

At *Bury, and at Norwich*, all are without irons.*

At *Abingdon*, the untried are not ironed.

At *Derby*, none but the untried are ironed.

At *Cold-bath-fields*, none but the untried, and those sent for re-examination are ironed.

At *Winchester*, all before trial are ironed; and those sentenced to transportation after trial.

At *Chester*, those alone of bad character are ironed whether tried or untried.'

* 'When I say none are ironed, it is to be understood, without they are refractory, or attempt to escape.'

d the Murderer; and medical assistance, which is provided r the latter, is withheld from the former: besides which, they fer a variety of obstructions and hardships, to impede their scharge from custody, even after the Law has spent its force, pitying creditors have forgiven the debts which had detained em.'

ut human suffering is a finite evil. A few wretched years at length terminate the merciless dominion of man over ellow, and if no day of jubilee ever dawns on the unhappy ant of the dungeon, there is the release of death. That ch gives to Evil its true character of demon power and gran-r, is its relation to the moral part of the human being: it is his is enslaved, polluted, and debased, that its triumphs n to be regarded as infinite. Mr. Howard made no scruple ffirm, and Mr. Buxton has done well to record the sentence is title-page, that 'if it were the aim and wish of magis-ates to effect the destruction, *present and future*, of young linquents, they could not desire a more effectual method an to confine them in OUR PRISONS.' The best commen-, on this affirmation, is supplied by the following affecting ement.

I could, if delicacy would allow it, mention the name of a person practised in the law, and who was connected by marriage with e very respectable families. He, for a fraud, was committed to kenwell prison, and sent from thence to Newgate, in a coach, lcuffed to a noted housebreaker, who was afterwards cast for h. The first night, and the subsequent fortnight, he slept in the e bed with a highwayman on one side, and a man charged with der on the other. During that period, and long after, spirits e freely introduced. At first he abstained from them, but he found that either he must adopt the manners of his companions, his life would be in danger. They already viewed him with e suspicion, as one of whom they knew nothing. He was in sequence put out of the protection of their internal law. Their e is a subject of some curiosity. When any prisoner commits an nce against the community, or against an individual, he is tried. ie one, generally the oldest and most dextrous thief, is appointed ge, a towel tied in knots is hung on each side of his head, in ation of a wig. He takes his seat, if he can find one, with all n and decorum; and to call him any thing but "my lord," is a high lemeanour A Jury is then appointed, and regularly *sworn*, and culprit is brought up. Unhappily justice is not administered with e the same integrity within the prison as without it. The most ng bribe to the judge will secure an acquittal, but the neglect of formality is a sure prelude to condemnation. The punishments various; standing in the pillory is the heaviest. The criminal's d is placed between the legs of a chair, and his arms stretched are attached to it, he then carries about this machine; but any ishment, however heinous the offence, might be commuted into a

fine, to be spent in gin, for the use of the Judge and Jury. This mode of trial was the source of continual persecution to Mr. ——: hardly a day passed without an accusation against him for moving something which ought not to be touched, or leaving a door open, or coughing maliciously, to the disturbance of his companions. The evidence was always clear, to the satisfaction of the Jury; and the Judge was incessant in his efforts to reform him, by inflicting the highest punishments. In short, self-preservation rendered it necessary for him to adopt the manners of his associates; by insensible degrees he began to lose his repugnance to their society; caught their flash terms, and sung their songs, was admitted to their revels, and acquired, in place of habits of perfect sobriety, a taste for spirits; and a taste so strong and so rooted, that even now he finds it difficult to resist the cravings of his diseased thirst for stimulants.

'I conceive I cannot better illustrate the situation of Mr. ———, than by a letter I received from his wife. Considerable suspicion must attach to the declaration of every person, however reputable his present conduct may be, who has been himself convicted of crime: I have, therefore, thought it right to suppress every part of his information which is not confirmed by other and creditable testimony. The artless statement of his wife, who has throughout conducted herself with unimpeachable propriety, and who laboured with her own hands to support her husband when in confinement, will hardly be rejected.

" Sir,—I cannot attempt to state to you the sufferings I have undergone, from the first period of my husband's persecution, to his final release. Passing over my having to attend him for near a month at the Clerkenwell prison, previous to his removal to Newgate for trial; where, on my first visit to him, I found he had been so removed, handcuffed to a notorious offender; now become an inmate in the same ward with several others of the most dreadful sort, whose language and manners, whose female associates of the most abandoned description, and the scenes consequent with such lost wretches, prevented me from going inside but seldom, and I used to communicate with him through the bars from the passage; but on my going one morning, I found he was ill, and unable to come down. Anxious to see him, I went to the ward, and there he lay, pale as death, very ill, and in a dreadful dirty state, the wretches making game of him, and enjoying my distress; and I learned he had been up with the others the whole night. Though they could not force him to gamble, he was compelled to drink; and I was afterwards obliged to let him have eight shillings to pay his share, otherwise he would have been stripped of his clothes. I was the more shocked, as knowing Mr. ———'s firm mind and sober habits, up to this moment. I dreaded the consequences of such a relaxation and of such examples. I saw his health declining; I saw the destructive effects upon him of such association; I found he was compelled to do as they did, and to think as they thought; for on his once attempting to remonstrate with them, his life was threatened, and he was afraid when he went to bed to go to sleep. Having this relation from him, and seeing him daily getting worse; knowing his former strict principles and

dy habits, I felt every thing a wife could feel for a virtuous man, an affectionate husband, forced into such society; and his irrevable ruin, even in this respect, presented itself to my view."' 48—51.

f these extracts shall have the effect of rousing the attention our readers to this important subject, they will answer their pose. Let them remember upon whom will rest the guilt of his misery and oppression, if they *pass by on the other* r. The Legislature who are alone competent to carry into t any radical improvement, will yield to public opinion unerocally expressed, and to that alone. The subject must be ed upon its consideration. Interests and prejudices are to nrmounted, which will *die hard*. Much may, however, in mean time, be effected by active individuals in their respective ties and districts, to enforce the existing laws, and to miti- the legalized abuses. The Second Part of Mr. Buxton's k, to which we earnestly recommend the attention of all our ers, will inform them what has been done, and is still doing, ndividual exertion, to remedy the evils of the present system. Newgate itself, which contains the very refuse of the capital, esult of only a year's experiment, as conducted by the Ladies' mittee, has been such as to astonish, as well as to impart highest satisfaction to, the Grand Juries and superintending istrates. 'I am well persuaded,' says Mr. Buxton, 'that e evil exists only because it is unknown; that it arises not m insensibility on the part of the nation, but from ignorance.' apology for its continuance must be esteemed no longer l. The feelings of parents, the interests of masters, the ination of the patriot, the principles of the Christian, all loudly id its continuance. It is not a question of mere humanity, o whether crime shall receive a greater or less degree of shment, though a criminal does not necessarily forfeit all his ns upon society. It is a question, in many cases, of absolute t, whether illegal severities shall be inflicted on the uncond; whether those who are presumed innocent, shall be sened to punishment before trial; whether punishment shall be tonly and arbitrarily increased, beyond the award of the law, irrespectively of the aggravation of the crime; whether vation, cold, suffocation, and disease, 'corruption of morals d contamination of mind,' shall be esteemed lawful punishts in the hands of the civil magistrate, or of the gaoler; ther the rights of society shall be violated by sending forth discharged criminal in every respect necessarily a worse man onsequence of the application of the remedy for crime; whe-, as in the case of debtors, a class of men weighed down it be by unavoidable misfortune, shall be subjected to the most dful injustice, and debarred the mercy extended to the most

depraved offender; whether, in fine, the moral and religious interests of the imprisoned debtor or criminal, shall be totally abandoned, his reformation altogether precluded, and the laws designed for the protection of society, converted into a system of blind vengeance, and a means of spreading moral contagion. In whatever form we put it, the question as to the continued existence of the present system, must strike at once conviction upon the conscience, as admitting but of one reply. It is cruel, it is unjust, it is impolitic, it is pernicious. Let this be said and felt by the nation at large, and the time will come when the details of Mr. Nield's volume, and the painful recitals furnished by Mr. Buxton, may be consigned to history, together with the torture of the press-yard, and the horrors of the slave trade.

Mr. Buxton does not require our feeble thanks for the service he has rendered to society. Exertions like his are attended by 'an over-payment' of present satisfaction.

Art. IV. 1. *History of a Six Weeks' Tour through a part of France, Switzerland, Germany, and Holland:* with letters descriptive of a Sail round the Lake of Geneva, and of the Glaciers of Chamouni. 12mo. pp. 183. Price 5s. London, 1817.

2. *A Walk through Switzerland, in September* 1816. 12mo. pp. 242. Price 8s. 1818.

CONSIDERING the prodigious number of ladies and gentlemen who have visited the continent in search of novelty and the picturesque, and considering, moreover, the extreme facility with which "journals," "letters," and "tours," are fabricated, as well as the very natural desire which travellers in general feel, to shew the world how much they have seen, and how well they can describe the various wonders which they have encountered, we think that we have, on the whole, escaped tolerably well. We suspect, indeed, that the heavy sale of some of these laudable essays, has made a salutary impression, and that a wholesome dread of periodical criticism, has contributed to abate the excessive eagerness of the appetite for fame. We shall proceed briefly to investigate the merits of the two trim pocket volumes before us.

The first is a rather spirited sketch, and contains some passages of tolerably good description, mingled with a few attempts at sublimity, not quite so successful. To us, however, the value of the book is considerably lessened by a strong suspicion that the *dramatis personæ* are fictitious, and that the little adventures introduced for the purpose of giving life and interest to the narration, are mere inventions of the Author. We may be mistaken in this, and we can scarcely tell how the notion found its way into our minds, but we certainly began very early to suspect, and our misgivings were turned into something like

certainty, by an awkward attempt towards the close to introduce, though without naming him, Lord Byron as a companion in an eight days sail round the lake of Geneva; and by the insertion, at the end of the volume, of a poem which has very much the air of being intended to pass for his Lordship's composition. The narrative professes to be written by a lady who, in company with her husband and sister, travelled, partly on foot, through France to Switzerland, and down the Rhine to Holland. At the very outset, a storm awakens the sympathy of the reader, and the attention is continually kept alive by a number of convenient little episodes and accidents which might have happened, and we certainly cannot affirm that they did not, though the *toute ensemble* irresistibly reminds us of the notorious production of "Lieut. Col. Pinkney, of the New York Rangers." If our suspicions are well founded, this mixture of fiction is the more to be regretted, because perfectly unnecessary, since the journey appears to have been really made, or at least dexterously made up from authentic materials.

The road to Paris is as well known to English readers, as that to Dover, and the Writer judiciously passes over it without description. From the capital, the party determined 'to 'walk through France,' accompanied by an ass, who was condemned to carry not only the portmanteau, but the females alternately; this beast, however, proved unequal to his task, and was afterwards exchanged for a mule. Soon afterwards, the husband sprained his ancle, and this event reminds us of the celebrated sprain which prevented Brydone from ascending Mount Etna, and which he describes with much more pathos than truth, since it is, we believe, tolerably well ascertained that so far from twisting his tendons in this journey, he never even made the attempt of which he relates the failure. In one part of the route, our travellers were much annoyed by a circumstance which has, we imagine, procured for that part of France through which they were journeying, the odious epithet of *lousy* Champagne.

'Nothing could be more barren and wretched than the track through which we now passed; the ground was chalky and uncovered even by grass, and where there had been any attempts made towards cultivation, the straggling ears of corn discovered more plainly the barren nature of the soil. Thousands of insects, which were of the same white colour as the road, infested our path.'

At Troyes they engaged a *voiturier*, who is said to have been civil and attentive, while he remained in the level country, but to have been 'scared out of his senses,' by the sight of mountain roads; to have teazed them in various modes of annoyance, and finally to have deserted them. In Switzerland their situation was, in all respects, changed for the better;

the people were clean and courteous, and the scenery was '
' vine.'

' Two leagues from Neufchâtel we saw the Alps: range a
range of black mountains are seen extending one before the oth
and far behind all, towering above every feature of the scene,
snowy Alps. They were an hundred miles distant, but reach
high in the heavens, that they look like those accumulated clouds
dazzling white that arrange themselves on the horizon during summ
Their immensity staggers the imagination, and so far surpasses
conception, that it requires an effort of the understanding to beli
that they indeed form a part of the earth.'

Unluckily, the party was stopped at Lucerne by the alarmi
diminution of their funds, and it was determined to retu
forthwith, following the course of the Rhine, and availing the
selves, as far as possible, of the cheap and pleasant facilities
conveyance offered by the passage-boats which float down
rapid current. The husband begins this tour by knocking
man down, who takes it very quietly, and matters proceed
usual. In a subsequent page we find a very foolish attempt
be humorous at the expense of the boatman's bad French.
will venture to affirm that no human being, except the Auth
ever made use of such a collocation of French words as he p
into the mouth of the helmsman: *seulement* may be the d
tionary rendering of ' only,' but it would, most certainly,
ver have been used as its equivalent in the phrase quoted.
may have been a fortunate circumstance for the writer, t
Mrs. Radcliffe had travelled on and along the Rhine before hi
for we really believe that if her journey, and the wonderful qua
of Sir John Carr, had never appeared, the very little that
here related of that noble and picturesque river, must have b
either left unsaid, or obtained from less obvious sources.
three months' residence at Geneva, are despatched in a very
mited space, and we shall only trespass on it for the follow
piece of characteristic description.

' The next morning we proceeded, still ascending among
ravines and vallies of the mountain. The scenery perpetually gr
more wonderful and sublime: pine forests of impenetrable thickn
and untrodden, nay, inaccessible expanse, spread on every side. So
times the dark woods descending, follow the route into the vall
the distorted trees struggling with knotted roots between the m
barren clefts; sometimes the road winds high into the regions
frost, and then the forests become scattered, and the branches of
trees are loaded with snow, and half of the enormous pines themsel
buried in the wavy drifts. The spring, as the inhabitants inform
us, was unusually late, and indeed the cold was excessive; as
ascended the mountains, the same clouds which rained on us in
vallies, poured forth large flakes of snow thick and fast. The
occasionally shone through these showers, and illuminated the m

dent ravines of the mountains, whose gigantic pines were some lden with snow, some wreathed round by the lines of scattered and ering vapour; others darting their dark spires into the sunny sky, liantly clear and azure.'

The voyage on the lake is not without interest; the attempt direct the attention to the distinguished individual before entioned is contained in such expressions as the following: 'They reminded my companion of Greece; it was five years, e said, since he had slept in such beds,'—'so soon as the yndic heard my companion's rank and name, he apologized,' 'My companion, an excellent swimmer,' in which art Lord Byron has himself recorded his skill. We shall afford space for another piece of description, good in itself, and relating to a very singular scene.

'Near Maglans, within a league of each other, we saw two water-falls. They were no more than mountain rivulets, but the height from which they fell, at least of *twelve* hundred feet, made them assume a character inconsistent with the smallness of their stream. The first fell from the overhanging brow of a black precipice, on an enormous rock, precisely resembling some colossal Egyptian statue of a female deity. It struck the head of the visionary image, and gracefully dividing there, fell from it in folds of foam more like to cloud than water, imitating a veil of the most exquisite woof. It then united, concealing the lower part of the statue, and hiding itself in a winding of its channel, burst into a deeper fall, and crossed our route in its path towards the Arve.'

We feel strongly tempted to extract a notable piece of ridiculous extravagance in p. 162, but we have only room to notice 'the poem' entitled 'Mont Blanc,' written by the author of the two letters from Chamouni and Vevai. We are, as usual, informed that it was the offspring of 'deep and powerful feelings,' that it is an 'undisciplined overflowing of the soul,' and that it is an imitation of 'untameable wildness and inaccessible solemnity.' How well it accomplishes this praiseworthy purpose, our readers will judge from the opening lines, at least if they can understand them.

> "The everlasting universe of things
> Flows through the mind, and rolls its rapid waves,
> Now dark—now glistering—now reflecting gloom—
> Now lending splendor, where from secret springs
> The source of human thought its tribute wrings
> Of waters—with a sound but half its own."

The "Walk" is the production of some gentleman exceedingly addicted to fine writing, and is the flimsiest and most unprofitable reading imaginable. His vocabulary has been ransacked for superlatives, and he betrays the most unequivocal sign of a cold imagination in his eternal extravagance of admi-

ration and rapture. An adequate notion of his morality may be formed from his boundless idolatry of the *nastiest** of mortals—Rousseau, and of his religious creed, from his selection of the epithet "enlightened," as applicable to Michael Servetus. In page 74, he appears to confound *Thomas* Burnet with *Gilbert* Burnet. We are prevented from making any extract from this publication, by a suspicion, which we have not at present the means of verifying, that its substance, at least, has appeared before, under a different form.

Art. V. *Rome, Naples, and Florence, in* 1817. By the Count de Stendhal. 8vo. pp. 389. London, 1818.

THIS is another of the same class of light and superficial productions, but of very superior merit to the two preceding, and it furnishes a picture of the people and manners which it professes to represent, more vivid, and with more of reality of truth and nature, than is generally accomplished by laboured description, and metaphysical investigation. The Count de Stendhal left Berlin in October 1816, for enchanting Italy, and sets off in an ecstacy of delight, which, like most other ecstacies, founded on unreasonable expectations of enjoyment, quickly begins to evaporate, and leaves him, before half his volume is gone through, as sober-minded and rational a companion as can be expected from one who appears to be compounded of German enthusiasm and French vivacity. He begins his tour in the character of *Il Frenetico per la Musica*; examines the state of the theatres in the places he visits, with as much anxiety as a general calculates the strength of his armies; places his favourite science of music above all other human attainments, and ranks Mozart above Guido, and Rossini above Shakspeare. Musicians have at least one advantage, their beauties can not be injured either by time, or by bad translators; their language addresses itself alike to all nations, and is secure from change or misconstruction, except what the temporary caprices of fashion, or the blunders of ignorance, may momentarily throw over it. Our readers will smile at the transports into which our Author is thrown by the Opera of the "Brazen "Head" at Milan, and the additional delight he seems to receive from the information, that at the theatre of *La Scala*, where it was performed, and which he styles 'the first theatre in the 'world,' a thousand and twenty fine dresses of velvet and satin had been made up a short time before, for one new ballet. We must do our lively traveller the justice to say, that his admi-

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* For an illustration of the *peculiar* aptness of this phrase, we need only refer to the Memoirs of Baron Grimm, in the original: the translation has, very properly, been softened.

tion of particular composers, however extravagantly it may be expressed, is generally well founded. Unblemished by affectation, unswayed by the authority of names, his taste is regulated by the purest principles of harmony and feeling, nor does he ever wish to have the intricacies of the science supersede the expression which must always be its principal charm. Such moderation in a professed amateur is rare: were he a performer also, it would be perhaps without parallel. The mechanical labour indispensably necessary to that practice which maketh perfect, is decidedly at war with that enthusiasm of enjoyment, which belongs only to a mind at ease. The performer is habituated to pass over the most affecting passages, with the least study. Those which cost him most labour, are, of course, impressed the most forcibly upon his memory, and are valued by him in proportion to the effort it has cost him to attain them; but by others in general are looked upon only as necessary evils. With this determination to judge for himself, the Count de Stendhal does not fall under the influence of the Catalani mania, which raged with unabated fury in this kingdom, during the whole of that celebrated singer's residence among us. He accuses her of travelling over Europe with about a dozen airs, and singing them all in the same manner; bestowing upon the affecting air *Frenar vorrei le lacrime*, the same luxuriance of little rapid ornaments, as upon *Nel cor più non mi sento*. Still, he does full justice to the wonderful powers of her voice, though it only adds to his regret that 'nature has not joined some portion of soul to so astonishing an instrument.' The Italians seem to think still less favourably of her, and say that she sings no better than she did at Milan, eighteen years ago.

It will appear to the majority of our readers, perhaps, that our Author's notices respecting music, far exceed in minuteness and gravity the real importance of their subject. In Italy, however, above all countries, music may be allowed to make a stand, for it is the only possession left to her which she can call her own, and indulge in without fear of evil resulting from her gratification in it: jealousies, distrusts, arbitrary governments, and continual changes of persons in power, repress all freedom of inquiry or discussion; the arts languish for want of useful objects, to which they may be applied; the sciences and philosophy sicken under the influence of manners which are directly opposed to every abstract pursuit, or lofty precept; nothing flourishes in this fine country but music. 'It is the only art which survives, 'in Italy,' says our Author, after some melancholy reflections on the state of literature in that country.

'There are two routes which lead to communicating pleasure, the style of Haydn, and the style of Cimarosa: the latter can never be imitated by fools. Music was at its highest point of glory in 1740;

since that its nature has changed, the symphonies are not so good, and the songs are worse: painting is now dead and buried: Canova has burst out by chance, by the power of vegetation, which this fine climate bestows on the soul of man; but, like Alfieri, he is a monster; nothing resembles him; nothing approaches him. Sculpture, speaking generally, is no less dead in Italy, than the art of Correggio; engraving is tolerably well supported, but merely as a trade.' p. 11.

Our Author tears himself from Milan with reluctance. Its splendid theatre, where there are two hundred boxes, each capable of containing a party of friends, its 'divine sherbets,' the *gelatti*, the *crepé*, the *pezzi-duri*, all so excellent, that in spite of making the experiment every night, he never could determine which sort was the best; the congenial enthusiasm of his associates, some of whom would come fifty miles to enjoy 'a delicious interval' of six minutes, which solitary passage was the only one of delight that occurred in a representation of two hours long, all seem to have endeared this city to him, and he leaves it with the high compliment of saying, that in its inhabitants he witnessed the rare combination, in an equal degree, of goodness and wisdom. He proceeds on his way to Rome in a very bad humour, insomuch that he thinks it necessary to assure the reader that no part of it is owing to any physical cause; fearing to be suspected of labouring under some disease of the same nature with that which has been supposed to have rendered Smollet and Sharp so caustic in their remarks. At Bologna, where he staid only thirty-six hours, he saw ten superb galleries, heard two concerts, and was introduced to some *savans*, whom he finds out to be egregious fools.

Immediately on arriving at Florence, he flies to the theatre, where his ears are first shocked by the pronunciation of the famed language, and then soothed by the notes of his favourite *Rossini*. Still, he is disgusted with Florence, finding nothing in it but long phrases and fine liveries. He continues his route, crying, 'It is all barren.' 'If there is a road in the world more 'abominable than any other, it is that from Florence to Rome, 'by Sienna. Travellers *humbug* exceedingly, when they talk 'so much of *lovely Italy*. The road from Florence to Rome 'reminded me strongly of the province of Champagne, only that 'the arid plain is exchanged for naked hills.' p. 29.

He enters Rome by the famous *Porto del Popolo*, and exclaims, "Ah, what dupes are we!" He is disappointed in every thing he sees. The theatres are inferior to the barns of Paris; and to make it worse, he finds himself surrounded by English, who, when he talks to them of music, and addresses himself to their feelings, answer him by quotations from Dr. Burney. 'To 'the English,' says he, 'music is a mere dead letter.' At last, he finds among those who belong to the ambassadors, a few men

of good sense, who think exactly like himself: indubitable proof of the correctness of their notions! He is interested also in the ecstacies into which the English ladies are thrown by the magnificent ceremonies of St. Peter's Church, on Christmas-day; but the most extraordinary thing of all is, that he sees two or three Englishmen who actually seem to feel the music. He is not himself much impressed with veneration for the Catholic forms of worship, nor indeed, as it should seem, for any other that we have been able to discover, as is evident from the following remark:

'Rome, *January 4th.* I have passed five and twenty days between admiring and feeling indignant. What an abode would ancient Rome have been, if her evil star, as the consummation of her calamities, had not erected on her ruins the Rome of priestcraft!—What would be still the Colosseo, the Pantheon, the Basilica Antoninus, and so many other monuments, demolished in being converted into churches, had they been suffered to remain proudly standing on their deserted hills, Mount Aventine, the Quirinal, the Palatine hills!—Happy Palmyra!' p. 44.

Our Author cannot, indeed, refrain from hazarding a conjecture, greatly in the shape of a hope, that the Pantheon will, sooner or later, 'lose the name of *church*, by which it has been protected hitherto against the *genius of Christianity*.' And why? because truly it would make a *sublime museum!* Perhaps no Frenchman ever yet comprehended the full meaning of the word sublime, though no people have it oftener in their mouth.

The Count de Stendhal represents the French as adored from one end of Italy to the other, and speaks of the *civilization* that might have accrued to it from being governed by them. The first steps towards this advantage were very different from what most countries take with those whom they wish to refine and cultivate; but we cannot help suspecting that under all her degradations, Italy retains a degree of mental refinement beyond any thing that France has hitherto reached. There are treasures of learning in Italian literature, which lie still unguessed-at by translators and book-worms who have ransacked France and Germany for their very dross, though our Author was amazed to find that one of the most distinguished among the *literati* at Rome, did not know that Alfieri has written his own life; and though we participate in some measure in his surprise, yet we must still think there are names, even among the modern writers of Italy, of which it would have been yet more disgraceful to be ignorant. As to Alfieri's life being the only performance of any recent date which our Author has seen translated in the shops of London and Paris, that is a circumstance which might throw at least as much disgrace upon

England and France as upon Italy. He proves, however, that the mass of the people in Rome are idle, discontented, and ill-informed, and that society is at a very low ebb there; insomuch that he was actually reduced, one evening, 'to play at *whist* with 'three Englishmen.' As a set-off against this trial of patience, he meets with Mr. Brougham, of whom he makes the following honourable mention:

'*March 26th.* I would go fifty leagues with pleasure to see a man who could argue so powerfully in the cause of *feodality*, as Mr. Brougham in favour of liberal sentiments. The conversation of this great statesman has been one of the greatest pleasures I ever experienced, but it is not often that he will talk. The men of superior talent in England have a simplicity in their manners, and a tone of nature which is truly admirable. Among us, a man has no sooner gained a battle, than he thinks himself obliged to act a part.' p. 140.

Many compliments are paid to the English nation in the course of the work, and they are evidently wrung out by conviction; for the Author professes to dislike us all, and takes upon himself to assert, that we are 'abhorred every where, par-'ticularly by the lower classes of society.'

'Men who are instructed,' he goes on to remark, 'distinguish lord Grosvenor, lord Holland, and the mass of the nation, from the ministry. But were this hatred of Europe *(England)* twenty times more ardent, every nation must have the cholic for a hundred years before they can obtain such a constitution, and no one will have a navy before the twentieth century. If they escape the revolution which the wounded vanity of lord C—— ——— and Mr. C——— prepares for them, they are detested by the Americans, who in twenty years will be ready to fall upon them with five hundred privateers.' p. 99.

To these remarks he represents 'lord P——, one of the 'most enlightened men in England,' as assenting 'with a sigh,' and concludes them by assuring the English that the French are not their natural enemies, and advising them to be open, and candid, and reconciled to each other.

At Naples our Author is five hours running from inn to inn, before he can get accommodations, on account of the crowds of English in that city, amounting, he thinks, to seven or eight hundred. At last he gets apartments on a seventh floor, but consoles himself with being opposite to the theatre of *San Carlo*, and having a view of Vesuvius and the sea. And how do our countrymen pass their time in this spot rendered interesting by every charm of nature, and so many of her most wonderful peculiarities? In doing precisely what the major part of them would probably do were they at home. One specimen of their amusements, and of the benefits which they derive from the study of the fine arts, may suffice for the information of those of our readers, who are compelled to stay quietly by their own fire-

and may be inclined to envy those who can listen to the
stions of the demon *restlessness*.

is Aristides,' says our Author, speaking of one of the finest
at the *Studi*, ' is truly admirable; it is in the style *non idéal*,
e bust of Vitellius, at Genoa. It has a drapery over it, and is
plinth, but it has been so much calcined by the lava of Herçu-
ı, that it is become almost lime. The English, going there
inner, had taken to amusing themselves with giving a spring,
ıping upon the plinth; the least false motion they must come
he statue, and it is then reduced to powder. This little cir-
nce occasioned much embarrassment to Messieurs the exhi-
of the Museum, but how provide by any regulations against
subject of disquietude? At length they hit upon an expedient;
und that these gentlemen did not begin their potations before
lock, so they determined that, for the future, the *Studj* should
: at two instead of four. This fact I have thoroughly verified;
of the people belonging to the Museum shewed me the im-
ns of the boots upon the plinth.' p. 132.

I quitted the Museum of ancient pictures at Portici, I met
nglish navy captains, who were going in. There are *two and*
apartments. I went almost at a gallop the whole way to Na-
ut before I arrived at the bridge of the *Magdalena*, I was
by these three gentlemen, who said that the collection of paint-
s admirable, one of the most curious sights in the universe.
ust have been there about three or four minutes.' p. 114.

Count de Stendhal is much annoyed at the constant re-
s imposed by the strict observance of rank at Naples. Yet
ld not be angry at the Italian nobility valuing themselves
he only possession which is left to them, and levying the
ax in its support which they retain the power of imposing.

ruary 20th. This evening, as I went in at San Carlo, one of
rds ran after me, to make me take off my hat. In a *Salle*, ten
s large as that of the Opera at Paris, I had not seen some
who was there. Paris is the first city in the world for the pri-
f being unobserved. There the Court forms only an interest-
ctacle, *the princes are not known, but from the benefits they con-*
n Carlo is only opened three times in the week: it is not a
rendezvous for all the company in the town, like La Scala.
ng round the corridors the pompous titles inscribed upon the
the boxes, remind you, at every moment, that you are but a
itizen. You enter with your hat on; a hero of the bayonet
you, because some prince is there; you are enchanted with
, you would fain applaud her to the skies; the king is there,
etiquette; you would leave your box, and go to the pit, a
rd crosses you with all his badges of honour, your watch in
him catches his key, as great chamberlain, (a thing which
d to me yesterday) and he mutters between his teeth at your
respect. Wearied with so much greatness, you go out, and
your carriage, the six horses of some princess are at the door,
st wait there and catch cold.' pp. 92-4.

Such are the pleasures of a life of pleasure, as its votaries term it! Notwithstanding these petty miseries, the Count still quits Naples with regret.

'I shall never forget the street of Toledo, any more than the views that are presented from every part of Naples; it is, in my opinion, beyond all comparison the finest city in Europe. They who pretend to compare Genoa with it, can have no genuine feeling of the beauties of nature. Naples, though containing three hundred and forty thousand souls, is like a fine country seat in the midst of the most beautiful landscape. At Paris one has no idea that there are such things in the world as woods and mountains; at Naples every turn in the street presents the eye with some new view of Mount Saint Elmo, Pausilippo, or Mount Vesuvius. At the extremities of every street in the ancient city, we see to the south Mount Vesuvius, to the north Mount Saint Elmo.

'The beautiful bay, which seems formed expressly to delight the eye, the hills behind Naples, all covered with trees, the beautiful walk to the village of Pausilippo, along the way made by Joachim—all these things can no more be described than they can be forgotten. Joachim, notwithstanding the follies of which he was guilty, is very much regretted; though justice is rendered to the talents of the minister, who brought on the *denouement* of this drama.' p. 118.

Our Author's evident partiality for Bonaparte, and his wish to set all his actions in the most favourable point of view, even his conduct during the ever memorable siege of Moscow, in the hardships of which the count was himself a sufferer, cannot be overlooked; but it is more excusable than that versatility of feeling which has disgraced so many of his followers, who can hold up the banished Corsican to detestation for faults which, when he was a crowned despot, they affected to reverence as virtues. There are, however, measures, from which it would be the height of injustice to withhold praise, even though they were carried into execution under the government of Napoleon. Such, for instance, is the abolition of the stiletto, and the consequent diminution in the number of assassinations. Any one who was found with that detestable instrument in his hands, was to be punished with immediate death. Three hundred lives, it may be calculated, are saved annually, in the dominions of the Pope, by this timely and wholesome severity. Our Author's reflections upon the state of religion in Italy, and the character of its higher Ecclesiastics, are well expressed; but when he says that certain young prelates, who had travelled, agreed with him, that 'England is the only country in the world in which any religion is really to be found,' we are at a loss whether to be grateful for the compliment, or alarmed at the train of ideas it might awaken. That the state of religious knowledge in Rome is not to be envied, may however be imagined by the following relation of a pretended miracle, which

would scarcely have been credited by any but the most vulgar and superstitious of the multitude, three centuries back.

'I found every body at Rome occupied with a new miracle, which occurred not very long since. A servant of God presented himself one *Friday* at an Inn, and a roasted capon was served to him; he set himself to his prayers, and the *capon* was changed into a carp. His Holiness, touched with this mark of favour in the Deity, upon the death of the person who had eaten the carp, which happened very shortly after, thought proper to canonize him. *Landi*, a celebrated painter, was charged with immortalizing this miracle through his pencil, and I saw the picture at the Vatican.' p. 127.

With such a faith, such a state of morality, and such a government as exist at present in Italy, that lovely country, favoured as it is by nature with every requisite for beauty and enjoyment, may still be called the most unfortunate part of Europe; and no one who values intellectual and moral dignity above the perishable and degrading allurements of sense, would hesitate to acknowledge Iceland happier in her sea-beat shores, her barren moors, her parched-up soil, her scanty means of subsistence, her freedom from the enervations of luxury, the hardihood of her habits, the simplicity of her criminal code, and the abundance of her literary and religious cultivation, by which the treasures of all countries may be brought before the mental eye, and the due value of all earthly things properly appreciated. Our Author is troubled with none of these reflections; he likes Italy better and better the longer he stays in it, and the tone of philosophy adopted there, is exactly in conformity with his own habits.

'*Pesaro, May* 24. People in this country do not sit in judgement upon their happiness; *it pleases me*, or *it does not please me*, is the way in which every thing is decided. Our true country is that which contains the greatest number of people resembling ourselves. I fear much that I shall always find in France a fund of coldness in society, which *does not please me*. Italy fills me with sensations of delight for which I scarcely know how to account. They are like the intoxication of love, and yet I am not in love with any one. The shade of the fine trees, the beauty of the heavens during the night, the aspect of the sea, all have a charm for me; all make that strong kind of impression upon me, that they recall the raptures I experienced when at sixteen years of age I entered on my first campaign. I see that I can never explain these sensations; any words by which they could be described, would give but a poor and faint idea of them. Every thing in nature here, has something in it that touches the very soul; all seems new. I see nothing flat or insipid. Often, while I was at Bologna, going home at two in the morning by those grand porticos, my soul *full of the fine eyes I had just quitted*, passing by the fine palaces, the immensity of which was displayed from the vast shadows reflected by the moon, I have stop-

ped, oppressed as it were, with delight, saying to myself: 'Oh fine is this!'... Or, contemplating those hills covered with which come up close to the town, illumined by that lovely which shone in the midst of the sparkling heavens, tears have come into my eyes while I have said: 'My God! how happy I to have come into Italy!' p. 200.

We might sympathize more in all this happiness, did it appear to be the result of sensation, rather than of feeling; for the fine eyes, and fine air, and fine objects of Italy produce intoxicating an effect on the senses of all who are expos them, as they seem to do on that of our susceptible French we would advise our countrymen to leave such dangerous luremens, and return to their fogs, their fire-sides, and domestic felicity which the Count de Stendhal gives us credit preserving in a degree of purity beyond that of any other pe except the Genevese, though he remarks somewhat satirically, that the *bonus* of *ennui* with which it is purchased a little too powerful; adding, 'Give me rather Paris, 'all its faults.' We cordially join with him in this wish Paris and its faults remain peculiarly appropriated to such can delight in them! We must not close our account of opinions of this Writer, without giving some of them upon subject of the English whom he met with in abundance du his rambles. For their simplicity of manners, and an a consciousness of national greatness about them, he is incl to give them full praise; but he counterbalances it, by rem ing that they seldom seem to know what they have come ab to see, and acquire very little idea of the real character of people they visit. The women he considers, those among who are handsome, all as 'divinities on earth, from their 'complexions, and their air of innocence and modes still, by a strange contradiction, he finds fault with the qualities in themselves, the appearances of which he so admires, because they lead to timidity and reserve.

'Would you have a portrait of one of the charming Mi that we have here, take it. Lady R—— is twenty six years o she is not ugly, very mild, and passably polite; it is not her that she is not more amusing, it is the result of having seen so for she has good sense, is very natural, and not at all assuming tone of voice is mild, and even approaching to something like ness; if she had been educated in France, she would have delightful. I drew her into giving me an account of her mo life: she is wholly occupied with her husband and children, w austerity, or ostentation. She might be pleasing, she is exem p. 179.

He says afterwards, that no character is so tiresome as of a good wife, and mother of a family. We only hope t

one which our fair country-women will never learn to undertake on their travels, and we heartily wish they were all at home again, to perform in it, to the delight and happiness of every circle over which their influence may extend.

The Count de Stendhal's remarks are not all on the frivolous subjects of gallantry and public places: his opinions on subjects of literature, and politics, and society, on a more enlarged scale, are all clearly conceived and well expressed. His criticism on Alfieri, in particular, is excellent. He has dived to the very bottom of that singular man's soul, and has discovered the prejudices and peculiarities lurking there, which give their dark hue to his genius, with all the sagacity of one accustomed to consider mankind in real life, and not solely from the reflections of philosophers upon its general characteristics. He makes also some good remarks on the Italian language, and the corruptions it is daily subjected to, by the adoption of synonyms from the various states, which in turn, as fortune has rendered them victorious over their neighbours, have made their dialect at least for a time, pre-eminent over the others.

'In the fourteenth century,' says he, 'the principal towns of Italy, as Venice, Florence, Rome, Naples, Milan, and the province of Piedmont, spoke different languages. The country which was blessed with *liberty* furnished the finest ideas; thus it must be, and its language became the principal one.

'Unfortunately this conqueror did not exterminate its rivals; the written language is therefore only the same as the oral one at Florence, and at Rome. Every where else, in conversation, the common dialect of each respective country is used, and to speak *Tuscan* any where but at Rome or Florence, would be thought ridiculous.

'A man who writes a letter, opens his dictionary, and can never find words sufficiently strong or pompous. Hence *naïveté*, simplicity, or natural modes of expression are things unknown in writing Italian; if any one wants to express sentiments of this kind, he has recourse to the Venetian or Milanese dialect. To foreigners, people always speak Tuscan, yet, if the speaker would express an energetic idea, he is forced to seek some word from his own dialect. Three fourths of the attention of an Italian writer rests upon the physics of his language; he must not use a single word not to be found in the authors cited by the *Dizionario della Crusca*.

'To what a terrible dilemma then is any one reduced who has to express ideas unknown in the fifteenth century: in such a case the Italian writers fall into the grossest absurdities. M. Botta, in his *History of America*, when he would express *the Congress of the inhabitants of Dominica*, writes *Il Convento de' Dominicani*, which, in fact, signifies *the convent of the Dominicans*.

'It is impossible to speak fast in Italian: this is a defect, which never can be remedied. In the second place, the Italian language is essentially obscure, and that for two very obvious reasons, that for three centuries, no one has any encouragement to write clearly

upon difficult subjects, and because every one of the onquered languages, has brought *synonyms* into the victorious ones—and what synonymes? Gracious heaven! they have often a sense directly opposite. People of the provinces believe themselves speaking Italian when they are speaking only their own dialect. The most simple things have different names. At Rome, a street is called *via*, at Florence *strada*, at Milan *contrada*.—*Villa* signifies at Rome a *country house*, at Naples it means a town. Still further, the turns by which the shadings of sentiment are expressed, are very different; at Milan a friend addresses me *ti*, at Rome *voi*, at Florence *lei*. If my friend at Milan addressed me *voi*, I must conclude that he had quarrelled with me.

'Alfieri himself wrote in a language which was to him a dead one; hence his liberal use of superlatives. We may add that a Venetian, a Bolognese, or a Piedmontese pique themselves exceedingly upon writing the Tuscan well; and, as the height of absurdity, it must be observed, that the most serious writers will study the Tuscan in the *Canti Carnavaleschi*, in the *Tancia* of Buonarotti, and other books compiled for the amusement of the lowest rabble in Florence; it is as if Montesquieu had borrowed the language of the hair-dressers of Paris.' p. 149.

When we consider how little the English, from their insulated situation, are in the practice of speaking any language, except their own, however they may acquire the reading and writing of others, as a branch of polite education, and for the purposes of literature, we may easily imagine the embarrassment they must often feel in a country where there are at least twenty different dialects in common use, and where every distinct province feels itself offended by the adoption of an idiom foreign to its own. The consequence is such as must be foreseen. they take refuge among themselves; they use their eyes more than their ears. They become acquainted with the different aspects of nature in the places through which they pass; but the different characters of the people who inhabit them, with all the minute shades of peculiarity in their habits and manners, remain uninquired into, or inaccurately guessed at. In Italy perhaps, above all other countries, the attention of a traveller is diverted from the inhabitants themselves, by the varieties of nature, and the master-pieces of art with which they are surrounded. We must not, however, be guilty of such injustice to our countrymen, as not to state that some of the best remarks upon society in this work, are put into the mouth of an Englishman; but then they are remarks upon French society, and upon that period of it so dear to wits and men of gallantry, when D'Alembert was a model of philosophers, and Madame de Flaviareus a model of the Graces. His contrast with the manners of that time, and those which he found on his return to Paris in 1815, after the battle of Waterloo, is sufficiently amusing; the difference between the

aracter of the French nation and our own, is likewise nicely rutinized, and the opposite habits which it induces, are distly marked.

We could from these pages introduce Lord Byron at Venice r our readers; but the mention of him is attended with so ny misconceptions as to the cause of his wanderings, that e do not like to retail what would have the appearance on r parts, at least, of deliberate scandal. We will therefore e take our leave of our Author, whose vivacity has tempted into a longer notice of him than we at first intended, d whom even now we part from with some reluctance. hough the majority of his remarks are on subjects too frivos perhaps to detain the attention of a very reflecting mind, t when he comes to more important matter, there is a vigour d clearness in them which makes up for other deficiencies. e has one quality which we do not often find in modern rists, he gives his readers materials for thinking. He does es not wire-draw his own reflections; he places them in a rcible point of view, and leaves others to dilate upon them, s they please. The translation of this work betrays some lemishes which ought to be corrected, as they injure the geral effect of the style, which is otherwise easy and correct. *Bien instruit*, for instance, is rendered instructed, instead of ell informed. Assassinated is used instead of stabbed. It is ot very usual for a man to relate the particulars of his being ssassinated. Thence is likewise continually put in the place f hence, and there are a few other slips which might easily be ltered in a future edition.

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rt. VII. *Cœlebs Deceived.* By the Author of "an antidote to "the Miseries of Human Life," "Cottage Sketches," &c. &c. 2 Vols. 12mo. pp. 374. Price 8s. London, 1817.

WE will confess that it is not without reluctance that we discharge our duty to the public, in the case of what we are constrained to regard as at least a partial failure of excellent intention, n a writer possessing claims to general estimation. The Author f the works mentioned in the title-page we have just transcribed, leserves so well of the religious public, her former publications lisplay so much good sense and correct feelings, conveyed in a tyle of feminine sprightliness, that we exceedingly regret being ompelled to modify our recommendation of these volumes, by xpressing an unfavourable opinion as to the tendency of one of he leading incidents. It is possible, that the Author may have een misled into the impropriety we allude to, by having met with ome fact in real life similar to the circumstances she introduces; ut though this would exonerate her from the ungracefulness of

the fiction, we should still have to object to her management of the incident.

Cœlebs, the *Reverend* Cœlebs, of whose *confessions* this narrative consists, is represented as having become a convert to the notion, that a plurality of wives is allowable by the law of God, in consequence of the perusal of a publication in favour of that sentiment; and he had, it seems, also taken up the resolution, owing to his having been once deceived, never to entrust his happiness to the precarious turns of female constancy. The 'amiable,' the '*excellent*' Maria, meets with the same publication, avows her approbation of it, and, (will the reader be surprised?) consents to accept the name of Cœlebs, 'unsanctioned by the legal tie they had both learnt to despise.' Twelve months elapse, at the expiration of which, the lady proposes setting off by herself on a visit to an aged aunt at a considerable distance, from whence she writes a long letter of contrition to her 'friend,' representing with what internal suffering she had been struggling all the past year, and *declining to return*, on the ground that she had ceased to love him and 'gradually lost every sentiment of regard amounting higher 'than the common estimate of friendly esteem.' This '*chilling* 'paragraph' alarms our hero exceedingly, who resolves immediately on the presentation of his hand in marriage. This offer is made and *rejected*; and Maria's fixed purpose is ascribed to strong religious impressions! Cœlebs submits, and in the course of the narrative thinks of another love, and Maria's case is represented as singular only its *happy termination!!*

Now, without insisting on the tissue of gross improbabilities of which this narrative consists, and which, could we believe them to have had any counter-part in reality, we should still wish consigned to endless oblivion, we must suppose that our Author has attributed to the imaginary Maria, a resolution the very reverse of what her ideas of duty, of decorum, to say nothing of Christian morality, would lead her to recommend to a 'frail sister' under similar circumstances. Were the pretence of religious motive urged by such a person, as a reason for adding to her crime that of deserting the man she had received as a husband, the Writer would doubtless, were the facts fairly before her, regard such conduct as only an aggravation of delinquency. It was surely unnecessary to have recourse to such an incident, as an illustration of practical Antinomianism. Our Author's design was, we doubt not, good; but we are at a loss, in this instance, to comprehend it. There are many excellent remarks in the volumes, to which we should have pleasure in adverting, did we consider them in their present form, as a desirable work to be put into the hands of young persons.

We are ready to suspect that the objectionable incident was supplied by another pen: at any rate we are disposed to find some excuse for the Writer, and to think that

When sister-authors go astray,
Their friends are more in fault than they.

Art. VIII. *Nonconformity:* a Sermon delivered at White Row Meeting House, Nov. 6, 1817, at the Monthly Association of Congregational Ministers; and published at their Request. By Mark Wilks. 8vo. pp. 119. Price 3s. 1818.

MR. WILKS complains, that 'Conformists, are accustomed 'to array themselves in the panoply, and to wield the 'weapons of satire and ridicule, as though it were exclusively 'their privilege by act of parliament, to wage with these advantages the holy war.'

'It is high time,' he proceeds to remark, 'that this assumption was exposed; and once for all the writer of this note rejects these unequal terms. He has inspected the statutes at large, but, among all the privileges, patents, and grants, which are recorded in favour of the clergy, he cannot discover their title to this monopoly; and like the ancient Romans, without the smallest distrust of the valour or superiority of the legionary troops, he considers himself at liberty to employ auxiliaries, to oppose to the enemy the point and the force of his own weapons, and to encounter every party with the respective advantage of its own discipline.'

This is a point upon which we must confess we materially differ from Mr. Wilks. The monopoly he reprobates, is one which we never wish to see converted into an open trade. The abstract right to the privilege he contends for, is such as we care not to establish, and certainly wish never to exercise: and that for several reasons.

First, the respective objects of the opposed parties, being essentially different, admit of the use of very different means. The individuals to whom Mr. Wilks alludes, among the clergy, as arrogating to themselves the patent right of ridiculing their opponents, are men, to whom we presume he would not impute any very great concern for the interests of religion, otherwise than in their imagined connexion with the system or party to which they have attached themselves: their objects are mainly secular; their motives such as ordinarily actuate men in the pursuit of their own advantage; their belief is part of their profession, and their profession is their maintenance. Such persons may, without endangering their consistency, without stepping for a moment out of their appropriate character, without yielding to any unusual or irregular motive, call in the aid of detraction, misrepresentation, and invective, or, if they please, of candle, book, and bell, in order to *put down* their opponents.

Truth is not, as Mr. Wilks will be forward to allow, the object of these partisans; Conscience is not the spring and law of their actions. But is this the case with the advocate for Nonconformity? Does it become *him* thus to "strive?" Is *his* object, are *his* motives political? Can Truth be promoted by the same methods as may serve the ends of party? Can a good cause, and a bad cause, be equally well defended by the same weapons? If not, how can the inequality of terms of which our Author complains, be remedied?

Besides: the relative position of the Conformist and the Nonconformist, imposes the necessity of pursuing a different mode of defence. One party has, it must be recollected, the vantage ground, and from the eminence upon which it has entrenched itself, may project missiles of various descriptions, which it would not be equally easy to urge upwards with efficient impulse, or without danger of their return. Those who are in the plain, must always have the disadvantage in the attack, unless they bring with them the requisite force to carry the ramparts by storm. Their policy is rather, to draw the enemy into open battle on the level ground, where both parties may meet in close logical contact, and to present their concentrated strength in the attitude of defence. Mr. Wilks seems to have forgotten, that the assumption he wishes to expose, has a foundation, if not in the reason of the thing, in the circumstances of the case. The strong *may* assume a superiority over the weak; the rich man may dare be insolent; power may monopolize: these are not statute rights, but they are assumptions which are held by immemorial tenure. Political superiority gives an amazing advantage to a man who chooses to be satirical, or affects to be contemptuous: it serves to give an air of authority to the dogmatist, and even skreens from impunity the libellist. But in plain Nonconformists, who stand on no such eminence, the attempt to play off a similar style of attack, would, even if attended by impunity, fail of success.

It is not to be disguised, that they have against them, to a great extent, the force of prejudice. They have, therefore, a harder task to perform, than that of making good their arguments, or of repelling the slanders of their opponents. They have to conciliate the opinions of the neutral multitude of lookers on, who are always disposed to judge of the goodness of a cause, not so much from an examination of its abstract justice, as from the apparent character of the parties. They have to overcome the opposition of ignorance, as well as of malignity; to disarm the suspicions of the timid, as well as to combat the allegations of the self interested. The peculiarity of their religious profession, brings their conduct and character under the jealous scrutiny of those who place their virtue in making no profession,

unless then ves that they are at any rate no hypocrites. here are many eyes fixed upon them, keen to detect any ure of consistency, and if these *ultra*-religionists, as they eateemed, are found to symbolize in language, in spirit, or in ctice, with the men of the world from whom they presume to arate, an unjust advantage will be taken to represent them being at heart no better than their neighbours.

A Nonconformist wishes to recommend his cause: he believes to be, as Dr. Doddridge expresses it, "the cause of truth, nour, and liberty, and in a great measure of serious piety, o." But were he, on this account to suffer himself to be ayed into undue warmth and asperity, were he 'to grow a ot in defence of catholicism,' and load those with reproaches invective, who have shewn themselves invincible by argu-nts, he would indeed, as the Doctor remarks, 'pay a very eat compliment to his opponents, in supposing them capable knowing and admitting truth, under so disadvantageous a guise,' but it would be a compliment at the expense, in some asure, of his own character; and certainly in the present tance, a very unmerited compliment.

And if this hope of effecting any beneficial impression on the derstandings of his opponents, be avowedly abandoned as merical, and all intention of the kind alluded to, be disclaimed, what purpose must a contest be provoked, in which those who re most practised in the weapons of satire and ridicule, are so kely after all to be victors? Would Mr. Wilks, would any onconformist enter the lists with persons habituated to the idicule of extemporaneous prayer, and of the holiest exercises f the Dissenters, and who are restrained by no moral feeling in ttering their coarse invectives and shameful calumnies? Would e attempt to answer these fools according to their folly, in e language of recrimination, be safe? Would it not be a most equal warfare, like that of David, in untried armour, opposed the Philistine, or as if that same David should have engaged ith Shimei, and sent him back his unhallowed imprecations? ay, we have a still higher precedent for declining a trial of ill in which the worst must be victor. We read that "Michael the Archangel, when contending with the devil, durst not bring against him a railing accusation, but said, THE LORD rebuke thee."

That he 'may not appear causelessly to be guilty of that vivacious habit of crimination' of which he complains, Mr. Wilks prefaces his remarks on Nonconformity, with extracts om recent publications of bishops and other dignified clergy, hich might certainly justify no ordinary severity of remark, as being in the highest degree disgraceful to the writers. here can be no objection to these citations, but they were not

requisite as an apology for a dispassionate discourse on the principles of Nonconformity, and we fear that those members of the Establishment, who equally with ourselves, would deprecate these effusions of deplorable bigotry, will think they have reason to complain of the too sweeping and indiscriminate style in which he proceeds to involve the whole body in one vehement condemnation. We refer to such passages as occur at pp. 72, 3, as being in this point of view justly obnoxious to censure: they are, we apprehend, too much adapted to bring the motives and temper of the Author into undeserved suspicion, and to displease many persons who are not less firmly attached than he is, to the Scriptural principles which constitute the genuine basis of Dissent. It is the more to be regretted that an unmeasured language should be employed in stating what needs only to have been qualified, in order to be just. There are many important remarks and much information in the Sermon, which we should wish to have redeemed from the other materials.

Perhaps, if what will be regarded as the misnomer on the title-page, by which the pamphlet stands announced a as Sermon, were rectified, its style would appear less offensively *pugnacious*. If the pulpit must be converted into a battery, we wish to see the fire of its artillery pointed in a somewhat different direction.

IX. SELECT LITERARY INFORMATION.

ntlemen and Publishers who have works in the press, will oblige Conductors of the ECLECTIC REVIEW, *by sending Information paid) of the subject, extent, and probable price of such works; they may depend upon being communicated to the Public, if tent with its Plan.*

ontgomery has a new volume , nearly ready for the press, ' Greenland, and other Poems." press, and speedily will be pub- two large volumes, octavo, An ion to the Critical Study and e of the Holy Scriptures. By Hartwell Horne, A. M. Illus- ith Maps and fac-similes of manuscripts. This work, on Author has been engaged for are, is offered to the Biblical nd to divines, as a manual of most valuable in sacred litera- ested from the labours of the most Biblical critics, both Bri- Foreign, and is divided into ts. Part I. contains a view of aphy of Palestine, and of the religious, moral, and civil he Jews, from the patriarchal the Babylonish captivity; e Asmonæan princes, the sove- the Herodian family, and the rocurators; the Roman judi- anner of trial, and treatment rs; the ecclesiastical state of , including an account of the urch and its members; the of the temple and other eccle- persons; their religious and te during the time of Jesus heir different sects, &c. Part ropriated to the interpretation riptures, comprehending an in- n of the different senses of , literal, spiritual, and typical, ria for ascertaining and deter- hem. The subsidiary means aining the sense of Scripture, riginal languages of Scripture; r: Review of the question con- vowel points; Bibliographical al notices of the best Hebrew and grammars. 2. Greek; istory of it; and of the style lew Testament, its dialects; phical and critical notices of Greek Lexicons to the New it—the kindred dialects; An- tient versions of the Scriptures; the Chaldee Targums or Paraphrases; History of the Septuagint, and other Greek versions, with critical and Bibliographical notices of their several editions, and of the biblical labours of Origen; Analogy of Scripture, or parallel passages, rules for ascertaining and applying them; Scholia and glossaries. The figurative language of Scripture. On Reconciling the apparent Contradictions in Scripture. On the quotations from the Old Testament in the New, presenting New Tables of all the quotations. Under each head or section are introduced very numerous references to the Scriptures; and, throughout the work, references are also made to the most approved writers on every topic discussed, in order to assist the further researches of the studious. Part III. treats on the analysis of the Scriptures, in two books. Book 1. On the Old Testament, comprizes a short account of the sacred canon, its ancient and modern divisions, and English translations of the Scriptures—Observations on the Pentateuch, proofs of its authenticity, and a vindication of it from the exceptions and misrepresentations of Dr. Geddes and others; critical prefaces to each book, and also to the historical books of the Old Testament. On the poetry of the Hebrews; on the prophetical books of the Old Testament, including an account of the various kinds of prophets mentioned in the Scriptures; nature of prophetic inspiration; structure of prophetic poesy; number and order of the prophetic books; rules for ascertaining the sense, and for the interpretation, of the prophetic writings; critical prefaces to each of the prophetical books, which are arranged in the order of time when the prophets respectively flourished. On the apocryphal books, with critical prefaces to each, briefly exhibiting an account of its title, date, in what language originally written, its argument, scope, and synopsis. Book 2. On the New

Testament, contains an account of its canon, with critical prefaces to each of the historical books, comprizing, An essay on the state of the Christian church during the apostolic age. On the Epistles in the New Testament, arranged in the order of time when they were respectively composed, with similar critical prefaces. On the Apocalypse, with a like preface. Notice of the apocryphal writings ascribed to the Apostles.—The greater part of this work is printed off; and the whole will be executed with as much despatch as the variety and importance of its contents will admit.

In the press, and will soon be published, An inquiry into the times that shall be fulfilled at Antichrist's fall, the Church's blessedness in her millenial rest, the signs that this happy season is at hand, the prophetic numbers contained in the 1335 days, and the Christian's duty at this interesting crisis: in five discourses, from Mark i. 15. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." By Archibald Mason, Minister of the Gospel, Wishawtown, Lanarkshire.

The Rev. Samuel Taylor is preparing for the press, a new and greatly improved edition, 12mo. of the Life of the late Rev. Philip Henry, some time Minister of the Gospel at Werthenbury, Flint, and afterward at Broad Oak, near Whitchurch, Salop: father of the late Rev. Matthew Henry, the celebrated commentator of the Holy Scriptures.

Mr. James, the author of the naval work on the late American War, has in the press a full and correct acconnt of the military occurrences of the late war, with an appendix of British and American official letters, and several new and original maps and plans. The work will be comprized in 2 vols. 8vo. price not to exceed 30s.

A prospectus has been issued of a new and corrected edition of the Delphin Classics; with the Variorum notes appended. To be intitled The Regent's Edition. To be printed and edited by A. J. Valpy, M. A. late Fellow of Pembroke College, Oxford.—The high reputation in the learned world of the Delphin Classics, and the prevailing scarcity of most of them, leave little doubt that their republication will be received with patronage and approbation. The edition, now proposed to be published under the patronage of, and dedicated to, his royal highness the Prince Regent, will be printed in a neat and uniform manner. The maps will be beautifully executed; and the wood-cuts at present existing in the Delphin and Variorum editions, will also be inserted. The avidity with which the Delphin Classics are sought, and the impracticability of procuring complete sets, as well as the knowledge that they contain many literal errors, and that the critical labours of the last century, and the collation of many important MSS. have considerably improved the text, encourage the expectation that a new and corrected edition will be regarded in the most favourable manner; especially as it is conceived that no library can be considered as complete without a regular collection of the Classics, and the Delphin have been ever regarded by the literary world as most valuable and distinguished editions. The notes in the best and latest Variorum edition will be printed at the end of each author; and the various readings placed under the text: thus will be incorporated, as it were, the Delphin and the Variorum editions. The best Indices will be adopted, and carefully collated with the text, to remove the present numerous faults in the references. The reference will be to the book and chapter, and not to the page, by which means the same Index will apply to *all* other editions. The Delphin Interpretatio will be placed under the text, to preserve the beauty of the page. The Literaria Notitia from the Bipont editions, continued to the present time, will be added to each author. The whole will be printed uniformly in octavo, price 18s. boards, each Part, to subscribers, and 1l. 1s. to non-subscribers. Each part will contain 672 closely printed pages, without reference to the conclusion of any author, so that the subscribers may bind each author in as many volumes as they please, and arrange them alphabetically or chronologically, as most convenient. Some copies will be struck off on very fine thick royal paper, with a large margin, and hotpressed, price to subscribers 1l. 16s., to non-subscribers 2l. 2s. each part. The price will be raised higher to non-subscribers, as the work advances. The whole will make about 120 or 130 parts—and twelve parts will be printed in the year. Each part to be paid for on delivery. As only a certain number of copies will be printed, the work cannot be sold in separate parts. To preserve a fair margin, the

l not be quite so broad as the octavo editions. It may not be to observe, that a complete e Delphin editions, sold at the he sale in 1812 for above 500l. a uniform set of the Variorum cely be obtained at any price. sity of publishing such a ork is obvious, as it prevents all sions of any check to its com- and without which it could not taken. A list of subscribers will shed with the work.

s press, and speedily will be d, in two volumes octavo, Ice- , the Journal of a Residence in nd, during the years 1814 and Containing a Narrative of dif- ourneys, undertaken at the re- the Committee of the British eign Bible Society, with the ntending to the Icelanders the of that Institution. Interspersed rvations on the Natural Phe- History, Literature, and Anti- the Island; and the Religion, r, Manners, Customs, &c. of bitants. Illustrated by a map ravings. By Ebenezer Hender- tor in Philosophy, Member of al Society of Gottenburgh, Ho- fember of the Literary Society en, and Corresponding Mem- he Scandinavian Literary So- Copenhagen.

als for publishing by subscrip- says on the Wisdom of God. —On Creation, describing the y of Nature. II.—On Provi- illustrative of the Divine Go- t. III.—On Redemption, ex- y of the method of salvation. Rev. Daniel Tyerman.

press and will speedily be pub- A free Enquiry into the prac- Infant Baptism—whether it is criptural, useless, and danger- which is added, some remarks Belsham's plea for infant bap- by J. Hall, of Northampton.

Rev. James Plumptree will short- sh, in one volume, printed uni- with the English Drama Purified, Dramas, containing.—1 Royal nce, or the Emperor Alexander. Vinter.—3. Kendrew, or the ie.—4 The Force of Conscience. . Jordan and the Methodist.—6. ntary Reproof.—With prefaces s. A small edition only will be

ls in Egypt, Nubia, Holy Land, including a visit to Mount Lebanon and Cyprus, By Captain Light, of the Royal Artillery, one volume, 4to. with plates, including a view of Jerusalem, are nearly ready for publication.

Miss Sandham, author of the Twin Sisters, has in the press, a new work, entitled the School Fellows, which will be published in the course of this month.

W. Catton will shortly publish, an Essay on the Maintenance of Peace in Dissenting Congregations. Price 2s.

In the press, the Brownie of Bodsbeck, and other tales in prose. By the Ettrick Shepherd, in 2 vols. 12mo.

A very curious and interesting MS. of the celebrated Dr. W. King, Principal of St. Mary Hall, Oxford, has lately been discovered, entitled Horæ Seniles Subcesivæ, containing Anecdotes and Riminiscences of his own Times, and will be published immediately.

Sir John Sinclair is preparing for the press, a Code of Political Economy, founded on Statistical Inquiries.

The Rev. John Skinner, of Forfar, will soon publish, in an octavo volume, Annals of Scottish Episcopacy from 1788 to 1816, with a Biographical Memoir of the late Rt. Rev. John Skinner, of Aberdeen.

T. Cobbell, Esq. is preparing for publication, a Treatise on the Law of Corporations, and on the proceedings relative to their Ordinary Rights and Parliamentary Privileges.

Mr. Park, of Hampstead, will soon publish, Morning Thoughts and Midnight Musings, in prose and verse.

F. L. Holt, Esq. has in the press, a Treatise on the Law of Merchant Ships and Shipping, on the Navigation Laws, and on Maritime Contracts.

The Works of Charles Lamb, in verse and prose, now first collected, will soon appear in two foolscap octavo volumes.

The Rev. W. N. Darnell has in the press, in an octavo volume, an Abridgement of Bp. Taylor's Great Exemplar.

Dr. W. Barrow, prebendary of Southwell, has two volumes of Sermons on Practical Subjects, nearly ready for publication.

The Rev. Thomas Bowdler's Sermons on the Offices and Character of Jesus Christ will soon appear.

The Rev. Dr. Lindsay has in the press, a volume of Sermons on various subjects.

Barron Field, Esq. is printing, in two octavo volumes, a Treatise on the Commercial Law of England.

Mr. Bisset, of Leamington, has announced for publication, a Poetical Gazetteer of the Principal Cities, Boroughs, and Seaports in the United Kingdom.

Nightmare Abbey, by the author of Headlong Hall, is in the press.

The Rev. Dr. Whitaker has a third edition nearly ready, of the History of Whalley, with corrections and considerable additions.

The Rev. Thos. Hodgson, the Translator of Juvenal, &c. has in the press a Poem entitled The Friends, in four books, which will be published in a few days.

Since the publication of our last Number, we have been favoured with several important articles of literary intelligence from North America, from which we have selected the following particulars.

The American Philosophical Society of Philadelphia, is printing a new volume of its Transactions.

The Agricultural Society of Philadelphia, is printing the fourth volume of its communications.

Mr. Mac Cleuch has just published an interesting Memoir on the Geology of the United States, illustrated with a map.

The Academy of Natural Sciences, at Philadelphia, occasionally publishes a number of a "Journal," containing important communications relative to those Sciences.

Dr. Barton, of Philadelphia (nephew of the late eminent Naturalist and Physician, Dr. B. S. Barton) is printing an important work on the Materia Medica Americana, illustrated with Coloured Plates.

Dr. Bigelow, Professor of Botany at Boston, is also publishing a work on the same subject.

In the press and speedily will be published; The Apostacy of the Church of Rome, and the Identity of the Papal Power, with the Man of Sin, and Son of Perdition of St. Paul's prophecy, in the second epistle to the Thessalonians, proved from the testimony of scripture and history, by William Cunningham, Esq., author of a Dissertation on the seals and trumpets of the Apocalypse, and the prophetical period of 1260 years.

The Rev. B. Brook intends publishing by subscription, the state and progress of religious liberty, with an account of persecution, from the first propagation of Christianity in Britain, to the present time. The work will not exceed two volumes octavo, and will be put to press as soon as a sufficient number of subscribers is obtained.

Art. X. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the late Mrs. Elizabeth Hamilton; with a selection from her correspondence, and other unpublished writings. By Miss Benger. With a portrait after Raebairn. 2 vols. 8vo. 1l. 1s.

Letters from Abbé Edgeworth to his Friends; written between the years 1777 and 1807: with memoirs of his life, including some account of the late Roman Catholic Bishop of Cork, Dr. Moylan, and letters to him from the Rt. Hon. Edmund Burke, and other persons of distinction. By the Rev. Thomas R. England. 8vo. 8s.

Anecdotes of the Life of Richard Watson, Bishop of Landaff. Second Edition. 2 vols. 8vo. 1l. 6s.

CLASSICAL LITERATURE.

The Classical Journal, No. XXXIII, containing a variety of classical, bibliacal and oriental literature; published quarterly. 6s. Complete sets may be had in 17 vols.

A neat edition of the Greek Septuagint, with the Apocrypha, from the Oxford edition of Bos, handsomely printed in one vol. octavo, and hot-pressed. Price 1l. 8s. bds.

*** This edition is designed for use in churches and chapels, as well as the library.

A neat edition of Horace, with English notes to the odes, critical and explanatory. Price 5s. 6d. 18mo. bound.

Cicero de Amicitia et Senectute, from the text of Ernesti, with all his notes, and citations from his Index Latin. Ciceron. and much original matter, critical and explanatory. Fourth edition. Price 5s. 6d. bds. By E. H. Barker, Trin. Coll. Camb.

EDUCATION.

Family Suppers, or evening tales for young people, translated from the French

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r youth, the little Bearnais,
By Lady Mary H——— , 2
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eaux Instructifs et Amusans
ans. Avec seize jolies gra-
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work containing the ele-
eful knowledge for children,
from the French of Jauffut.
the travels of Rolando, &c.
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ontenant les Elemens des
es utiles aux Enfans qui com-
lire, par Jauffut. Avec quatre
ures.
le Bearnais, consisting of mo-
adapted for youth, by Ma-
afaye, translated by Lady
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ivenables à la jeunesse, par
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natural, and self-evident prin-
describing the maps in writing.
the irksome labour, and un-
waste of time usually em-
the acquisition of this science,
ed. By F. Francis, private
2s. bound.
ical Guide to the right Intelli-
Virgil's Versification; con-
Solution of its principal Diffi-
he Lines distinctly scanned in
; and the Poetic Licenses ex-
To which is added, a Synopsis
etic Licenses, exhibiting at one
e various Examples of each
ly classed together. By John
L.D. Classical, French, and
eacher. 12mo. 1s. 6d. bound.
in Europe; written for the
nt and Instruction of little
Home Travellers; illustrated
gravings, and a map. By the
aylor. 12mo. 4s. plain, and 6s.
half-bound.

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ze Essay, descriptive of the
losophic mind, and showing the
abuse of its powers, in relation
l subjects, but especially to
Translated from the French,
ge Russell. Recommended in terms of high approbation, by Mr. Samuel Drew, St. Austell, author of essays on the immortality and immateriality of the human soul, the resurrection and identity of the human body, &c. 8vo. price 1s.

The Philosophy of Elocution; Elucidated and Exemplified by Readings of the Liturgy of the Church; for the Use of young Clergymen, and Students who are preparing for Holy Orders. By James Wright, of Magdalen Hall, Oxford, Public and Private Teacher on the Science and Practice of Elocution, and Author of the School Orator. 8vo. 12s. bds.

The Science of Horticulture; including a practical System for the Management of Fruit Trees, arranged on demonstrative physiological Principles: illustrated by Sketches, in 12 Plates. With a Commentary on the Works of Bradley, Hitt, Miller, Forsyth, Knight, Kirwan, Sir Humphrey Davy, and Mrs. Ibbotson. By Joseph Hayward, Gent. With 12 plates. 8vo. 12s.

A Sketch of my Friend's Family. By Mrs. Marshall. Second Edition. 12mo. 4s. 6d.

Henwick Tales. By the same Author. Third Edition. 2s. 6d. half-bd.

A Corn Table; shewing at one view the several proportionate values, at any practical given rate, of a stone, a Liverpool payable bushel, and a quarter, of any kind of grain, and of every variety of weight, from 32 to 63 lbs. per bushel inclusive. To which are added, a comparative view of the English, Scotch, and French standard measures, and a Table shewing the exact proportion which the various Scotch local bolls bear to the Winchester quarter. By Charles Scott, 3s. 6d.

Epistolary Curiosities; Series the First, consisting of unpublished Letters of the Seventeenth Century, from George Herbert, the Queen of Bohemia, Lord Herbert of Cherbury, Oliver Cromwell, &c. Edited by Rebecca Warner, of Beech Cottage, Bath, 8vo. 8s.

The English and French, and French and English Cambist; or, Tables of Exchange from one Farthing to a Million Pounds Sterling, and from one Denier to a Million Livres. By John Henry Brohier, late Superintendent of the Toulonese Emigrants. In one portable vol. 8s. bound.

A Key to More's Almanack for 1818, containing Comments on the Universal propensity of Mankind to respect Astronomical Forewarnings, with an inter-

pretation of the chief mysteries belonging to Astrology. By a Professor of Astronomy and Mathematics, and a resident member of the University of Oxford, 1s.

An Investigation of the cause of Easter 1818 being appointed on a Wrong Day, plainly shewing that unless the present system of Computation shall be abolished, greater errors must ensue; containing also Proposals for a Universal Calendar. By a Member of the University of Oxford. Price 1s.

A Practical Dictionary; containing concise yet comprehensive schemes of the most necessary subjects, Divine, Moral, and Literary. By Wm. Sleigh, 12mo. 7s.

POETRY.

Childe Harold's Pilgrimage, Canto the Fourth. By Lord Byron. 8vo. 12s.

Samor, Lord of the Bright City; a Poem. By the Rev. H. H. Milman, M.A. Fellow of Brazenose College, Oxford, Vicar of St. Mary, Reading, and Author of Fazio. 8vo. 12s.

Tasso's Jerusalem Delivered: an Heroic Poem; with notes, and occasional illustrations. Translated by the Rev. J. H. Hunt, A.M. late Fellow of Trinity College, Cambridge. Dedicated, by permission, to the Lord Bishop of Chester. 2 vols. 8vo. 1l. 10s. bds.

POLITICAL.

The Rights of Property Vindicated, against the Claims of Universal Suffrage; with an analysis of the principle of property, and new views of Constitutional interest and general policy. By Robert Fellowes, A.M. Oxon. 8vo. 5s.

The Substance of the Speech delivered by the Chancellor of the Exchequer, on Monday, the 16th of March, 1818, on proposing a grant of one million for providing additional places of public worship in England. 1s. 6d.

Remarks on the Recent State Trials, and the Rise and Progress of Disaffection in the Country. To which are annexed Letters to and from the Lord Bishop of Norwich, on the Tendency of his Public Opinions. By William Firth, Esq. Serjeant at Law. 8vo. 10s. 6d. boards.

A Review of the Domestic Fisheries of Great Britain and Ireland. By Robert Fraser, Esq. 4to. 18s. boards.

THEOLOGY.

Sermons. By the Rev. John Venn, A.M. Rector of Clapham. Volume the Third. 8vo. 10s. 6d.

*** The two former Volumes may be had, price 1l. 1s.

Discourses, on various Points of Christian Faith and Practice, most of which were delivered in the Chapel of the Oratoire in Paris, in the Spring of 1816. By Thomas H. Gallaudet, Principal of the Connecticut Asylum, in the United States of America, for the Education of the Deaf and Dumb. 8vo. 7s.

History of the Fairchild Family; or, the Child's Manual: being a Collection of Stories, calculated to show the Importance and Effects of a religious Education. By Mrs. Sherwood, Author of Little Henry and his Bearer, Stories on the Church Catechism, &c. 12mo. 5s.

The Testimony of Natural Theology to Christianity. By Thomas Gisborne, M.A. 12mo. 5s.

The Conduct of the Clergy in supporting the Bible Society, vindicated from the Charges brought against them by the Rev. Richard Lloyd, in a Letter to that Gentleman. By the Rev. E. Cooper, 12mo. 1s.

A new and improved edition of the Rev. T. Cloutt's Appendix to Dr. Watts's Psalms and Hymns. Also a new and beautiful edition of Dr. Watts's Psalms and Hymns, with additional Hymns, from Dr. Watts's Sermons and Lyric Poems: recommended by several Ministers.

A Letter to the Honourable and Right Rev. Henry Ryder, D.D. Lord Bishop of Gloucester, on the admission into holy orders, of young men holding what are called evangelical principles. By the Rev. Richard Warner. 2s.

TOPOGRAPHY AND TRAVELS.

Observations on the State of Ireland, principally directed to its Agriculture and Rural Population; in a Series of Letters written on a Tour through that Country. By J. C. Curwen, Esq. M.P. 2 vols. 8vo. 1l. 1s. boards.

Journal of a Visit to South Africa, in 1815 and 1816, with some account of the Missionary Settlements of the United Brethren near the Cape of Good Hope. By the Rev. C. I. Latrobe, plates, 4to. 2l. 2s.

The Traveller's Guide down the Rhine, minutely describing the Modes of Conveyance, the picturesque Scenery, and every other Object that can interest a Stranger or facilitate his Journey; illustrated by a large and correct map of the Rhine. By A. Schreiber, Historiographer to the Grand Duke of Baden. Price 8s. bound.

THE

ECLECTIC REVIEW,

FOR JUNE, 1818.

Art. I. *Memoirs of the late Mrs. Elizabeth Hamilton.* With a Selection from her Correspondence, and other unpublished Writings. By Miss Benger, 2 vols. cr. 8vo. pp. 688. Price 11. 1s. 1818.

AMONG the distinguished female writers whose successful exertions in almost every branch of literature, will form so ing a circumstance in the annals of the present reign, Eliza- Hamilton occupies no subordinate rank, and to her, per- ps, may be awarded the praise of having sustained the charac- of the instructress, with the most correctly intuitive judgement, d the most winning benevolence. There can be no room for itation in ranking her productions with the most useful, as ll as the most pleasing of those works, to which mothers and ughters are so much indebted for the improvement that has ten place in systems of female education, and for the revolution ich has to a great extent been effected, in the taste of the ding public. No writer deserves better of her country-wo- n, for having assiduously laboured to extend the reign of the ilosophy of good sense. Without making any very lofty preten- ns to genius, she possessed a mind naturally observant, reflec- e, and vigorous in no ordinary degree; and the circumstances her early life, were highly favourable to the formation of those lependent habits of thinking, which laid the foundation of her ellectual superiority. There is a simplicity of character, as ll as a tone of kindness, pervading her writings, which peaks the purity and *kindliness* of the motives by which her rtions were uniformly prompted. Her instructions always m dictated by the feelings of a friend who wishes to do her ders a service. Literary reputation was sought or valued by r, only as a means of usefulness; and no female author was er, as it should seem, less infected with the vanity of authorship. t the time that I first became acquainted with Mrs. Hamilton,' ites an intimate friend of hers, 'a female literary character was a sort of phenomenon in Scotland. It was, therefore,

'most fortunate for the interests of her sex, that when an authoress did appear amongst us, she should be one whose kind heart and unpretending manners should set the sneers of prejudice at defiance.' Cheerfulness, good sense and good humour, her obvious characteristics, *soon reconciled* every one to the 'literary lady.' Whatever be the ultimate fate of her productions, none have better merited the popularity which they have enjoyed, by their seasonable usefulness; and the well earned fame which they purchased for their Author, is of the most enviable kind. We receive this invitation to learn the particulars of the history of her character, less as critics than as friends; and those who, with these feelings of affectionate interest, open the present volumes, will not be disappointed in the perusal. They are the most elegant and the most acceptable tribute which friendship could pay to the memory of one so highly worthy of being long remembered.

It will be regretted, that the 'Biographical Fragment,' begun by Mrs. Hamilton herself, which, had it been carried on, would have formed the most interesting portion of these volumes, supplies no information with regard to her personal history. It contains, however, a brief and affecting tale of the short-lived matrimonial happiness of her parents, which was terminated by the death of Mr. Hamilton, in the prime of life, in 1759, the year after the birth of their daughter Elizabeth. We wish that the following testimony to his worth, extracted from a letter addressed by Mrs. Hamilton to his sister, had not left it so very doubtful, whether a belief in the only revealed means of future happiness, entered into the composition of his character.

"My great consolation is, that I am sure he is happy, *if* the best of tempers, the most unbounded benevolence of heart, the most sincere desire to do good and be useful in the world;—if the constant exercise of the best affections *can entitle* any one to happiness in another state, then he is happy."

In consequence of this melancholy bereavement, Mrs. Hamilton was induced to consent to the dismemberment of her family, and Elizabeth, when only six years of age, was surrendered to the care of her excellent relatives, Mr. and Mrs. Marshall. The portrait which is given of these her adopted parents, is extremely pleasing. Mr. Marshall was very inferior by birth to his lady, who boasted of being of the stock whence all the branches of the Hamilton family that have been ennobled in these kingdoms, in France, and in Germany, have sprung. In Scotland, the pride of birth is of all prejudices the most predominant, and of all prejudices it is, perhaps, the most difficult to subdue. It was not without a severe struggle, that this lady, who had been always taught to consider it as a dignified and heroic sentiment, obtained the conquest over herself, so far as to become reconciled to an

lliance with the son of a peasant. Mr. Marshall had, however, ceived an education superior to his birth. To him, Mrs. Hamilton marks, 'might well be applied what Burns has said of an Ayr-hire friend, that "he held his patent of nobility direct from e Almighty God."' In the two and thirty years during which ey were united, never did the heart of Mrs. Marshall experience en a momentary pang of vexation, sorrow, or regret.'

Mr. Marshall resided in a solitary mansion near Stirling, where izabeth spent two years, not in learning tasks, but in receiving more tructive lessons from nature: fortunately she had a playmate of the er sex, by whose example she was stimulated to feats of hardihood d enterprize, and, happy to escape restraint, she readily joined her mpanion in fording the burns in summer, or sliding over their fro-n surface in winter. Mrs. Marshall, though sensible and accom-shed, was no metaphysician; yet, in sanctioning these innocent times, she realised all that has been suggested by an enlightened d eloquent philosopher on the subject of elementary education.

"When nature is allowed free scope," says Dugald Stewart, "the curiosity, during early youth, is alive to every external object, and to every external occurrence. Whenever a child contracts a dis-relish for those amusements suited to its age, the best of all educa-tion is lost, which nature has prepared amidst the active sports and hazardous adventures of childhood. It is from these alone that we can acquire, not only that force of character which is suited to the more arduous situations of life, but that complete and prompt com-mand of attention to things external, without which the highest endowments of the understanding, however they may fit a man for the solitary speculations of the closet, are but of little use in the practice of affairs, or for enabling him to profit by his personal ex-perience."*

Nothing is, indeed, more striking than the influence which is happy childhood had upon Miss Hamilton's future charac-r. Imagination, which these scenes contributed so powerfully develop and to cherish, was to her, through life, a source of heerfulness, and its connexion with the sensibilities of the heart, he was well capable of advocating from her own experience. he danger attending its morbid predominance in the character,

* Mrs. Hamilton never read this passage without referring to her n happy childhood. Destined in the prime of life to become the ctim of a cruel disease, she retained, through many succeeding years suffering and languor, the quick perception, the elastic spirit, the ompt decision, she had been permitted to acquire from the rural sipation of her childhood. To her last moments the pupil and the r of nature, the aspect of a beautiful country seemed to restore her the energies of youth. When labouring under infirmity, her self-session was not suspended; the active spirit invigorated the feeble me; and she was often seen, with lame feet, but courageous steps, scending such declivities as few ladies, in the full possession of alth and strength, would have attempted.

which in fact can arise only from its exclusive cultivation, and from the consequent neglect of the other powers, is not perhaps greater than that which is the result of an opposite defect.

'By most of the pious people and pious writers,' says Miss Hamilton, 'that I have met with, the imagination is treated as a sort of evil spirit, that must be exorcised and laid at rest; but in my opinion it is very impious, and surely very ungrateful, thus to treat the first blessings, without which, judgment will be but a sour old maid, producing nothing. Let us marry them, and we shall do better; for it is evident neither of them was meant for the single state.'

'I sincerely believe that the great disadvantage of living in a crowd is the check it puts upon the free excursions of imagination.'

In books, however, even at this early age, she had learned to find a substitute for a playmate.

'Her first hero was Wallace, with whom she became enamoured by learning to recite Blind Henry's Lays. Two or three of Shakspeare's historical plays came in her way; the history of England followed. She happened to meet with Ogilvie's translation of Homer's Iliad, and soon learnt to idolize Achilles, and almost to dread of Hector.'

At nine years of age, Elizabeth was sent to board, from Monday to Saturday, with a female friend at Stirling, for the purpose of attending a day-school under Mr. Manson. Here she applied with much assiduity, to writing, geography, and the use of the globes, to which, the ensuing year, were added, French, drawing, and music. It was a frequent subject of regret to her, in after life, that instead of devoting so much time to these accomplishments, she had not been allowed to learn the classics under so competent an instructer. On Saturday, the arrival of the Lochaber, the horse which was to convey her back to her home, was hailed with all the vivacity of youthful delight. Sunday is represented as having been a day of tasks, a mode of religious instruction which Mrs. Hamilton, in the following remarks, seems to speak of as both injudicious and inefficient.

'Often,' she says, 'did my dear and amiable instructress listen with mingled solicitude and delight, to my senseless, though accurate recitation of passages, which excited in her mind a train of ideas very different from those raised in mine. Had she stopped here, had she contented herself, as many do, with this one mode of religious instruction, it is probable that the importance of religious principles would now have appeared to me in a very different light.'

It is, however, by no means clear, that because no immediate effect, of the nature of improvement, might attend the getting these lessons by heart, Miss Hamilton derived no advantage from the elements of religious knowledge which she thus passively imbibed. She was herself far from being of opinion that the memory ought never, during childhood, to be exercised upon words

meaning of which the child had no distinct ideas. On the ary, she justly remarks, that such words 'are afterwards be made use of; they are the tools with which the mind is, a future period, to work.' It is very true, that the cultiva- of this mechanical species of memory,—that branch of me- y which relates to mere perceptions, will have little or no ence in expanding the powers of the mind; but it is allowed ave its use in subservience to other important objects of edu- ion, and it certainly does not cease to be of advantage, when gious instruction, instead of the rules of grammar, is made subject of the lesson. What is thus acquired by rote, does as yet partake of the nature of *knowledge*, and if the gious education of the child is confined to this 'one mode of instruction,' it may possibly never come into use as the mate- ls of knowledge; but where other modes are not neglected, development of the faculties will be attended by the quicken- of these merely recollected perceptions, into intelligent ideas; the mind will eagerly catch at the gradually discovered ning of the terms which have been indelibly impressed upon memory, and which, on account of their indefiniteness, the re easily connected themselves with the first indistinct feel- s of awe and veneration. A judicious choice of the composi- s to be thus committed to memory, will, indeed, secure the motion of both these objects,—the acquirement of terms and of ideas; and it is by no means necessary that what ildren get by heart, should be dictated to them in the shape of sons or tasks. A child of quick perception, will easily be ught to take pleasure in the spontaneous retention and reci- tion of compositions, which he can as yet but very imperfectly prehend. 'The importance of religious principle' must, we well persuaded, be taught by very different methods of in- ction, but from the number of those methods, *sermons* do not pear, so far as we can find, to have been designedly excluded by y remarks of Miss Hamilton, and we cannot but lament that her ographer should have thought proper to insinuate such an inion as her own. It would seem from the incautious man- r—for we are unwilling to consider it as designed—in which iss Benger expresses herself, that an attendance on public orship, constituted the alloy of the Sundays which Elizabeth joyed to spend with these excellent people. She herself makes o such complaint; and the exception implied in the remark of r biographer, that '*exclusive* of tasks and sermons, unsuited to the taste and capacity of childhood, religion assumed in this family a most engaging aspect,' does not appear to be war- nted by the fa[illegible] more than it is justified by propriety.

Mr. Marsha[illegible] a [illegible] an Episcopal chapel; his wife con- rmed to the E[illegible]; [illegible] to their hospitable roof, it is said, the

Episcopalian, the Nonjuror, and the Presbyterian, were equal
welcome. Miss Hamilton represents her aunt as a woman,
whose views extended beyond this world. 'Her father's de
'had thrown her on the world, or rather on heaven, for to hea
'all her thoughts were directed.' 'Never,' she says, 'hav
'met with a mind at once so gentle and so strong.' To
example, not less than to the precepts, of these excellent frie
she attributes the formation of her own religious character.

In her thirteenth year, Elizabeth was re-established at ho
and it was at this period, that 'an intimate of the family, t
'some pains to shake the foundation of her religious princip
In reference to so important a circumstance in her intellec
history as this, our readers must join with us in earnestly wi
ing that Miss Hamilton could have been her own biograph
Nothing more satisfactory is afforded by Miss Benger, than
following statement.

'The attack was the more dangerous, as it approached in the
of ridicule; and she had from nature that quick sense of the rid
lous which often misleads its possessor. The sceptical argument
which she listened were new, and therefore inflamed curiosity, w
they perplexed inexperience: they had also the attraction of a cer
specious liberality, always inviting to a youthful imagination; al
all, they were seconded by the excessive strictness of the Kirk
its distasteful service. Still Elizabeth found it difficult to believe,
her aunt, wise and good as she was, could be the dupe of error.
terminate this state of doubt, which to her ardent temper was in
portable, she took the prompt resolution of reading the scriptures
stealth, and deciding the question from her own unbiassed judgm
The result of this examination was, a conviction of their truth;
she observed that the moral precepts connected with the doctrin
Christianity, were too pure to have been promulgated by
impostor.'

Although there frequently occurs a great deficiency of ex
citness in Miss Hamilton's own expressions in reference to
views of religious truth, we are yet happy at meeting with ab
dant indications in all her works, that the reading of the Sc
tures, which she continued, through life, to make her cons
practice, did not suffer her to stop short in her convictions o
truth of Christianity, at this negative and most important
clusion. As to the excessive strictness and distasteful servic
the 'Kirk,' too, so far from their having the tendency on
mind which Miss Benger imagines, we find her speaking of
forms of the Church of England, in contrast, as leaving
room for the warmth of ardour in 'devotion which freque
'awakes the heart, and calls forth all the powers of the so
We hope we shall not be accused of captiousness. Miss Ben
has gratified us too much by the general style in which she
executed the task so happily committed to her, for us to be

to criticise with severity, any expressions which we may
objectionable; but a biographer cannot be too careful to
communicating the *effect* of her own opinions, to the cha-
he undertakes to portray; and there are indications, that on
points, the sentiments of Miss Hamilton and those of her
were not formed in precisely the same school.

ther circumstance which had a very material share in
g Miss Hamilton's character, was, the epistolary corres-
ce with her brother, which commenced after their meeting
tland. In him, the object of her most enthusiastic feel-
affection, she found a director of her studies, and in his
ation an incentive to exertion. As her elder brother, he
turally led to assume the tone of a paternal monitor, and
enuous sense of his superior talents and attainments, led
ays to look up to him, as well as to their elder sister,
she as yet knew only from his description, as a model
eft no room for self-satisfaction with her own attainments.
'beloved brother,' she thus speaks, eleven years after
of him had cast a shade over her prospects of happiness,
t the time did not seem to allow of the hope of its being
ted.

ven years have this day elapsed since, in the departure of my
brother, the bitterness of death passes over me. In him my
s were from infancy wrapped up: all the love, the admira-
e esteem, which other characters have separately excited,
him united. Betwixt us, there was a sympathy of soul, a
ndence of sentiment and of feeling, of which few can form
ception. Our minds were cast in the same mould, operated
the same circumstances, excited by the same objects. It
iewing my own character in him, that I acquired confidence
own powers, respect for my own virtues, and a consciousness
wn infirmities. Endeared as he was by every tie of friend-
confidence, and of affection, I considered him as the anima-
l of my existence. With him, my every hope of happiness
I submitted to the dispensation of Providence without re-
but all possibility of further enjoyment in this life seemed at
for with every enjoyment his idea was so strongly associated,
id not think the separation could ever be made. How little
know of the constitution of the human mind, who talk of
g "eternal sorrow!" The goodness of the Great Creator
ppily, rendered it impossible. The mind, overburdened with
, is impelled to seek relief. During the violence of its first
s, it indeed obstinately rejects every idea that is not in unison
e present feeling; but as no strong emotion can long exist in
eme, but must necessarily lose its force, and become in some
exhausted by its own efforts, ideas less and less connected
e object which excited it will gradually present themselves,
ng trains of thought which cheat the mind into tranquillity.
s it was before I experienced the full benefit of this relief

which the God of nature has provided, I did nce it. As ti advanced, new objects of interest arose; and ough the memory s my dearest, my beloved brother, must ever be graven on my inmo soul, neither the strength of my affection, nor the deep sense of th loss I had sustained, could prevent sorrow from being changed in tender melancholy. Even melancholy itself in time was dissipated and the natural cheerfulness of my temper resumed its tone. My lot has indeed fallen in pleasant places. My life has been a series blessings and of enjoyment: my sorrows have been few; and though, from the keenness of my feelings, they have been severe, they have borne no proportion to my pleasures. The pleasures which my natural temper and the turn of my mind have ever rendered most delightful, are those which arise from the communication of sentiment, and which give a lively exercise to the sympathies of the heart, and the faculties of the understanding. In the society of my dear brother those were first called forth; and in losing him, I thought I had lost them for ever. Blessed be God! this has not been the case. Since losing him, I have enjoyed the happiness of living in a very superior society, of forming intimacies with many of the best, the wisest, and the worthiest of human characters. I have commenced many friendships, which I hope and trust will neither cease in this world, nor in the next, but which will continue to form a part of my happiness, when all imperfections shall have been done away.'

In the year 1780, Miss Hamilton had an opportunity presented by the death of her excellent aunt, of exhibiting all the firmness and amiableness of her well-regulated mind. Mr. Marshall was now at an age which required the soothing attentions of affection, and on his return from his morning walk round the farm, he looked for the youthful companion who now presided at his table, and whose absence no other individual could supply. Miss Hamilton accordingly adopted a resolution to refuse every invitation in which he was not included, and for the first six years after her aunt's death, scarcely absented herself from 'Ingram's Crook, unless her uncle accompanied her.'

'He treats me,' she writes to her brother, 'with the affection of a father, and all the confidence of a friend. He leaves every thing entirely to my management within doors, and expresses approbation of every thing I do. Indeed I never take a step without his advice. I exert my utmost power to make him easy and happy.'

In another letter to the same beloved correspondent, then in India, she describes the state of monotonous seclusion, which she had good sense and good spirits enough to make cheerful.

'Here tranquillity holds an uninterrupted reign. From the time I get up in the morning, till my uncle makes his appearance at dinner-time, I have no more use for the faculty of speech, than the Monks of La Trappe: then, indeed, I get a little conversation in the style of the country, of the badness of the w the deepness of the roads, the qualities of manure, or ph we discuss in admiration. Had my uncle been c of the sun or

forces, or I prime minister at home, Cornwallis would have been
rious, and Graves had sent the French home with disgrace.
r settling these important matters, my reverend companion takes
p, and I rattle at the harpsichord, till our reading-time begins,
ich is usually from seven till eleven;) and then I hold forth on
ns subjects. History and travels are our chief favourites; but
them we intermix a variety of miscellaneous literature, with
and then a favourite novel, to relish our graver studies. This
picture of the last three months, and may serve as one for many
r to come; and yet my spirits are unimpaired, and my vivacity
st what it was half-a-dozen years ago.
My uncle joins in offering his love to my dear Charles; and bids
sure you of the happiness it would afford him to see you seated
a heartsome *Ingle*.'

Happily nature,' she says at another time, 'has furnished me
a good flow of spirits, and an imagination that can find amuse-
within itself. Were this not the case, I should be apt to feel
effects of continued dulness; and still, in some cross moments,
n't help thinking it a little hard, that with all the good will
inable towards the pleasures of society, I should be condemned
ss the best days of my youth in such a solitude, that I might, to
tents and purposes, be as well shut up in a monastery.'

nder these circumstances, it was inevitable that our romantic
se should find out the means of amusing herself by making
es; but her artless effusions were long uncommunicated, and
pt from the apparent facility and freedom of her sportive
uctions, it does not appear that she was addicted to bestow
h time on this employment. The following lines are ex-
ted from a poem, entitled, "Anticipation," which she wrote
t this period. The author 'supposes herself presented with
mirror, in which she is permitted to contemplate her friends
they should appear when changed and modified by the
ee of thirty years.' She then turns to her own portrait.

'With expectation beating high,
Myself I now desire to spy,
And strait I in the glass surveyed
An antique maiden much decayed,
Whose languid eye, and pallid cheek,
The conquering power of time bespeak.
But though deprived of youthful bloom,
Free was my brow from peevish gloom.
A cap, tho' not of modern grace,
Hid my grey hairs and decked my face.
No more I fashion's livery wear,
But cleanly neatness all my care.
Whoe'er had seen me must have said,
There goes one cheerful, pleased, old maid.'

n the year 1787, her beloved brother returned from India,

made one of the happy circle at Ingram's Crook, and Miss Hamilton no longer felt that she lived in seclusion. This auspicious season was an era in her history. While Mr. Hamilton was engaged in prosecuting his translation of the Hedaya, she was his almost constant associate, and caught from his conversation that taste for Oriental literature, and familiarity with the customs and manners of the East, which she afterwards turned to so good account in her Hindoo Rajah. In the year 1788, she paid her first visit to London, in company with her brother, and tasted of the novel pleasures and excitements of polished society. After the death of her excellent uncle, which took place soon after her return to Ingram's Crook, she rejoined her brother and sister in the metropolis. The printing of the Hedaya being completed, Mr. Hamilton received the appointment of President at the Vizier's Court, and began to prepare for a departure which was never to take place. Unexpected circumstances deferred his embarkation, and, in the interval, a cold, contracted in his farewell visit to Ingram's Crook, terminated in a pulmonary complaint, under which he lingered a few months, till at length, 'in the prime of his hopes, with the prospect of realizing all 'his early dreams of distinction,' he expired.

After this melancholy period, little remains to occupy the details of the biographer, besides notices of the several literary works which, in fulfilment of her revered brother's admonitions, Miss Hamilton was encouraged successively to undertake. Unable, after his death, to force her thoughts altogether from the only subject that appeared worthy to engage them, she was led to conceive the design of writing a work in which she might perpetuate some of the recollections, and indulge the feelings connected with the beloved object of her regret.

'The Hindoo Rajah bears many traces of the melancholy that pervades the author's mind: her individual feelings are embodied in Charlotte, and a beautiful tribute is offered to her lamented brother, in the delineation of the character of Percy, who is not introduced to the scene as a living actor, but as one already reposing in the grave: to have brought him forward in person, invested with life and energy, to have detailed in conversation his opinions and sentiments, would have been too painful an effort to her, whose tears were still flowing over his ashes. There is, in deep-felt reality, a counter-power to the sorcery of the imagination; and, in our waking, as in our sleeping dreams, it is long before the beloved image of one we have lost, is permitted to mingle familiarly with the visionary forms that float upon the mind; the master-chord of feeling is no sooner touched, than an impression is produced which dissolves the momentary illusion.'

This, her first publication, appeared in 1796, and its success encouraged her soon to engage in a second work, "'The Modern "Philosophers,'" which was published early in 1800, and passed

through two editions before the end of the year. In the same year, she laid the foundation of a work adapted to more permanent usefulness, which had long occupied her thoughts, the "Letters on Education." The first volume appeared in 1801, and procured the Author the acquaintance of many celebrated individuals. Indeed, she was now every where rewarded with a flattering degree of distinction. The "Memoirs of Agrippina," were undertaken with the view of illustrating, by a series of biographical examples, the speculative principles assumed in the "Letters on Education."

'Agrippina is preposterously classed with novels; and an opinion has been commonly entertained that it is, in reality, a sort of biographical romance. No idea could be more unfounded. The author, directed by her learned friends, was indefatigable in collecting documents and procuring materials for an authentic work. Through the medium of translation, she had been conversant with the best historians, annalists, poets, and orators of ancient Rome; and she was guided by the most esteemed modern writers on the subject of antiquities, laws, and usages. When doubts or difficulties occurred, she communicated her scruples to the scholar or philosopher who was most competent to resolve them. Far from indulging in fictitious embellishments, she has not even attempted to fill up the chasm occasionally left in the narrative; and she was careful to substantiate every fact by reference to classical authority. The only instance in which she allowed herself to deviate from this strict precision, is in the introduction of a conversation between Agrippina and the countrywoman of Arminius, in which the chaste matrons of Germany are strikingly contrasted with the ladies of degenerate Rome.'

On her return to Edinburgh, in 1804, where she ultimately fixed her residence, Miss Hamilton learned that a pension from the Crown had been conferred upon her, 'as an acknowledgement 'that her literary talents had been meritoriously exerted in the 'cause of religion and virtue.' About the same period, she was solicited by a nobleman to superintend, on very liberal terms, the education of his children, who had been deprived of their their mother, and she consented for a limited time to reside in his family. At the expiration of six months, she relinquished her trust, though not her affectionate concern for the improvement of her pupils, of which she gave evidence in her subsequent publication, entitled "Letters to the Daughter of a Nobleman."

Miss Hamilton, on her re-establishment at Edinburgh, became an active coadjutrix with the ladies who had formed there a House of Industry, and she composed for the use of the young persons educated there, the little work entitled "Exercises in "Religious Knowledge," 'on a plan which obliges the pupil to 'prove, by answers to be given in her own words, her attention, 'and her conception of the instruction given by the teacher.' The "Cottagers of Glenburnie," was begun, 'in a happy interval

'from serious speculation, as the amusement of an idle hour;' but finding that the first sheets, when read to a few friends, excited mirth, the Author extended her plan. The work took, and a cheap edition was brought out to meet the extensive demand, which circulated to the Highlands, and is to be found, we are told, in every village library. In Stirlingshire, it was read with so much avidity, that Isabel Irvine, the attendant of Mrs. Hamilton in her early years, 'made money by lending her copy 'at so much per head.' Few works have been more extensively useful in provoking a spirit of improvement. The Popular Essays, "On the Elementary Principles of the Human Mind,"* designed to be supplemental to the Letters on Education, appeared in 1812, at which period her health began visibly to decline. The last work which she lived to finish, was the small volume published in 1815, entitled, "Hints addressed to the "Patrons and Directors of Schools," in which it was her object to recommend a partial adoption of the plan introduced in Switzerland, by Pestalozzi. As this work, at the time of its publication, escaped our notice, our readers may desire to be put in possession of its contents, by a brief analysis.

The Author commences her Remarks on Schools, by adverting to the importance of laying the foundation of intellectual education, in the improvement, by means of perpetual exercise, of the primary faculties of perception and attention, as illustrated in her Letters on Education. 'Men who rarely attend to the minds of 'children, are apt,' she remarks, 'to forget by what a slow and 'gradual process the faculties of the understanding are opened, 'and therefore, in their schemes for education, take not into con-'sideration the circumstances which may have impeded the 'progress, and prevented even the first power of intellect from 'coming into action.' The methods introduced by Bell and Lancaster, although their utility in this respect is not generally appreciated, are chiefly advantageous, as being admirably adapted to rouse the perceptions of the dull, and to fix the attention of the volatile; but much of their efficiency is shewn to be absolutely dependent on the *administration* of the system, and each is shewn to be, in some respects, materially defective. Miss Hamilton remarks upon the importance of directing the perceptions to the value of neatness and regularity as conducive to comfort, as the best means of producing an alacrity of obedience and subordination; she shews that indolence is the never failing concomitant of slow perception, and she insists upon her favourite principle, a principle of the first importance, that elementary education, to become extensively beneficial, must be made to influence the affections. The unreasonableness and fallacy of the sanguine expectations sometimes indulged with respect to

* Reviewed in our Number for July, 1815.

the efficacy of instruction conducted in disregard of these principles, are placed in a proper light. The system of Pestalozzi is thus described, and as it deserves to be fully and universally made known, we shall not apologize for the length of the extract.

'Upon farther investigation, it however appears, that the principle adopted and adhered to by Pestalozzi is in its nature universal, and may be universally applied. It is neither deep nor intricate, nor beyond the comprehension of the most ordinary capacity. In few words, it is simply attending to the laws of nature. By these it has been ordained, that the human understanding, though it may be gradually opened, and enabled to embrace a vast extent of knowledge, can only be opened gradually, and by a regular series of efforts. Pestalozzi perceiving, that when one idea upon any subject had been acquired by a child, the idea next in succession was no sooner presented than imbibed; and also observing, that when it was attempted to force upon children ideas having no connexion with any that had previously entered their minds, the attempt proved fruitless, took the hint from nature, and wisely formed his plan in conformity to hers. Instead of making children repeat words that suggested ideas to his own mind, he set himself to observe what were the ideas that actually existed in theirs. He then, by questions adapted to their capacities, induced them to make such further exertion of their powers, as enabled them to add new ideas to their slender stock; and, by persevering in the process, expanded their faculties to a degree, which, to those best qualified to judge of the difficulties of the abstruse science he professed to teach, seemed little short of miraculous.

'But though it was the proficiency made by his little pupils in geometry that chiefly excited the admiration of the public, the success with which he applied the same principle to the more important purposes of communicating moral and religious instruction, is yet more worthy of our notice and applause.

'Pestalozzi dismissed from his service all the excitements of punishment and reward. The habits of the Swiss peasantry doubtless contributed to the success of the experiment, as it cannot be supposed that the children of those simple villagers stood equally in need of strong excitement, as children, who, from their situation, are compelled to associate with depravity in an overgrown metropolis. But making every allowance for the favourable nature of the circumstances, still it must be acknowledged, that such nice notions and constant practice of moral rectitude; such a complete subjugation of every turbulent and selfish passion; and such cordial harmony and fraternal love, as is asserted to have been exemplified in the school of Pestalozzi, have been rarely exhibited even in situations the

'most favourable. The means employed by Pestalozzi to improve the heart and dispositions, as they have been described to me by those who have made enquiries upon the spot, seems to be extremely simple, and extremely obvious; yet, simple as they are, and infallible as is their operation, many and obstinate are the prejudices that must be surmounted, ere we can expect to see them generally adopted. The effect resulting from them, as exemplified in this school of morality, is what has been termed by our old divines, *the practice of the presence of God*. Other children are taught to say, that God is ever present; but the pupils of Pestalozzi are taught to know and to feel in their hearts, that in God they live and move and have their being. The conviction is impressed and rivetted in their minds, so as never to be for a single moment obscured.'

'According to his method, the mind of the pupil cannot be passive in receiving instruction. It is compelled to work its way to knowledge; and, having its activity properly directed, is led step by step to the perception of truth. Instead of repeating words on subjects so important as to demand the most serious consideration, but too far removed from the ideas which occupy the minds of children, to admit a possibility of their being easily understood, his pupils are made to proceed by a regular process from one idea to another, until the same proposition, which was in the former instance repeated by rote, seems to them the evident deduction of reason.'

The following method of teaching arithmetic, adopted by Pestalozzi, is contrasted with the usual plan, and with the Lancastrian.

'Knowing that the first notion of numbers must necessarily be obtained through the medium of the external senses, it is by objects adapted to the senses of sight and touch, and not by words alone, that he gives the first ideas upon the subject to the infant mind. The teacher, taking a handful of beans, (or what else he chuses to use as counters), gives one to each of the little pupils placed round his table. This each lays before him, and pronounces to be *one bean*. Another *one* is then given, and the first and second *one* are placed together, and, when thus united, assume the name of *two*. Another *one* bean is added, and the whole put together become *three*. This process is continued until all are capable of distinctly counting to the number ten. Each is then desired to take from his heap two beans, and having placed them together on the table, puts then other two down at a small distance, and having named the separate quantities, two and two, is made to join them together; and if his notion of numbers obtained in the former part of the exercise has been sufficiently accurate, he will easily, by the exertion

'of his own perceptions, be enabled to give to the number its 'appropriate term. In this way a distinct notion of all the com- 'binations of which the units are susceptible is introduced. A 'knowledge of the figures which are the signs of numbers is next 'given. And then, again, by means of counters, which answer 'for tens, and the beans, which have represented units, the pro- 'cess is carried forward as far as may be found necessary. All 'the rules of Arithmetic are taught by Pestalozzi on the same 'principle. I say nothing of his tables, and other contrivances 'for facilitating his purpose, as such apparatus, however useful, 'are by no means essential to the communication of clear ideas, 'which is the primary object in view.'

By an analogous method, this extraordinary man is represented to have succeeded in laying a solid foundation in the minds of his pupils, for the belief and practice of the doctrines and duties of Christianity, and in producing a susceptibility of moral feeling, which enabled him to dispense alike with the terrors of penal restraint and the incentives of reward. The 'interrogatory 'system of instruction' is coming into vogue; but to render it efficient, the admirable hints suggested by Miss Hamilton in this volume, cannot be too carefully attended to. Unless the essential principles on which it ought to proceed, are thoroughly comprehended, many who may pique themselves on the adoption of the theory, will fail in rendering its application subservient to any real improvement.

We must now draw this article to a close. Miss Hamilton did not long survive the publication of the work we have referred to. A series of afflictive events annihilated, in the year succeeding its publication, many of her dearest hopes, and the melancholy state of her own health, enduced her to quit her comfortable home at Edinburgh once more.

'Proceeding by easy stages, she at first seemed to derive benefit from the change; and her sister began to indulge the hope, that the remedy would not be less effectual than it had proved on former occasions. She was, however, alarmed by appearances of weakness greater than had hitherto been observed; and before their arrival at Harrowgate which was to be their resting place, her heart suggested the most gloomy forebodings.

'After two or three unsuccessful trials of the Harrowgate spa, Mrs. Hamilton, with her usual promptitude of decision, pronounced her malady mortal; and having adjusted all her worldly concerns, prepared, without a murmur, for approaching dissolution. During some weeks she lingered, perfectly sensible to the progress of decay. The piety she had so long cherished did not desert her in these awful moments: the few words she articulated were expressive of resignation to the divine will, of affection for her surviving friends, of aspirations for happiness and immortality. The torpor that was stealing over her mental faculties, had no power to reach her heart: "Give my love, ten

in the distribution of his matter. Instead of giving, by way of introduction, a connected narration of the whole of the naval proceedings in the Yellow Sea, or, at least, of such part of them as he was himself concerned in, he leaves us to collect the particulars, partly from his Appendix, and partly from the publications of Messrs. Ellis and M'Leod.

From the ample details which we have already extracted from the journals of these last named gentlemen, our readers have been already enabled to form a very sufficient notion of the general proceedings both of the Embassy and of the Naval part of the expedition; it will not, therefore, be necessary for us to incur the hazard of repetition, by adverting to the transactions of the squadron during its separation and cruise in the Yellow Sea. We shall take up the narrative where Capt. H. commences it, and accompany the Alceste and Lyra in their united voyage down the western coast of Corea.

By the publications above referred to, we have been already made acquainted with the fact, that the Corean coast is most erroneously laid down in the charts, and that from what has been hitherto taken for main land, not less than two degrees are to be abstracted; the space lying between the 125th and the 127th degrees of east longitude, which has been *till* now assigned to the Corean Peninsula, being in reality a sea, thickly studded with innumerable islands. The first of these on which they landed, were distinguished by the name of Sir James Hall's group. A village which they had an opportunity of exploring, did not afford a very favourable specimen of the habits of the islanders.

'The village consists of forty houses rudely constructed of reeds plastered with mud, the roofs are of all shapes, and badly thatched with reeds and straw, tied down by straw ropes. These huts are not disposed in streets, but are scattered about without order, and without any neatness, or cleanliness, and the spaces between them are occupied by piles of dirt and pools of muddy water. The valley in which this comfortless village is situated is, however, pretty enough, though not wooded; the hills forming it are of an irregular shape, and covered at top with grass and sweet scented flowers: the lower parts are cultivated with millet, buck wheat, a kind of French bean, and tobacco, which last grows in great quantity; and here and there is a young oak-tree.

'We saw bullocks and poultry, but the natives would not exchange them for our money, or for any thing we had to offer. They refused dollars when offered as a present, and, indeed, appeared to set no value upon any thing we shewed them, except wine glasses: but even these they were unwilling to receive. One of the head men appeared particularly pleased with a glass, which, after a good deal of persuasion, he accepted, but, in about five minutes after, he, and another man to whom a tumbler had been given, came back and

insisted upon returning the presents: and then, without waiting for further persuasion, returned to the village, leaving with us only one man, who, as soon as all the rest were out of sight, accepted one of the glasses with much eagerness.

'These people have a proud sort of carriage, with an air of composure and indifference about them, and an absence of curiosity, which struck us as being very remarkable.' pp. 5, 6.

Repelled from these shores by the inhospitable behaviour of the inhabitants, the squadron proceeded on the voyage, and passed through islands countless in number, and exhibiting every variety of form and extent; but wherever the navigators attempted to establish a free intercourse with the natives, they invariably found the same averseness from communication. It seemed as if some awful interdict hung over these unsocial coasts, and it was inferred from the gestures and deportment of the inhabitants, that they were prohibited from welcoming intruders, under the penalty of death. In one instance, we cannot help thinking the conduct of our countrymen extremely reprehensible. The ships had anchored off the main land of Corea, at the entrance of Basil's bay, and were visited by a chief of most interesting appearance and engaging manners, who behaved with the utmost courtesy, but manifested the most intense anxiety for their departure. In direct opposition to all his signs and intreaties, Capt. Maxwell resolved to land. The account given of this transaction, cannot fail to excite the most painful feelings. The aged chief signified by gesticulations, the meaning of which it was impossible to misunderstand, that his life was endangered by their proceedings; the party still persisted, and it was not until the agitation of the poor old man became excessive, and his grief burst forth in tears and lamentations, that they abandoned their intention. Some of the scenes which took place while the old chief was visiting the ship, are related by Capt. Hall, with a glee which shews how acceptably any thing eccentric comes in a seaman's way.

'On passing the gun-room sky-light, he heard the voices of some of his people whom the officers had taken below, and who were enjoying themselves very merrily amongst their new acquaintance. The old Chief looked down, and observing them drinking and making a noise, he called to them in a loud passionate voice, which made them leave their glasses, and run up the ladder in great terror. From thence the alarm spread along the lower deck, to the midshipmen's birth, where another party was carousing. The grog and wine with which they had been entertained was too potent for this party, as they did not seem to care much for the old Chief, who, posting himself at the hatchway, ascertained, by personal examination, who the offenders were. On this occasion, his little rod of office was of much use; he pushed the people about with it to n e them speak, and used it to turn them round, in order to o

their faces. One man watching his opportunity when the Chief was punching away at somebody who had just come up, slipped past and ran off; but the quick eye of the old man was not so easily deceived, and he set off in chase of him round the quarter deck. The man had an apron full of biscuit, which had been given to him by the midshipmen; this impeded his running, so that the Chief, notwithstanding his robes, at last came up with him; but while he was stirring him up with his rod, the fellow slipped his cargo of bread into a coil of rope, and then went along with the Chief quietly enough. The old man came back afterwards, and found the biscuit, which he pointed out to us, to shew that it had not been taken away.' pp. 25, 26.

A person of rank who accompanied the Chief, was erroneously supposed, from his 'sickly look,' to be labouring under indisposition, and considerable amusement was afforded by the unconscious gravity with which he submitted to the examination of his tongue and pulse, under the evident impression that it was a necessary part of the ceremonies of reception. This individual, who, some how or other, got the title of the '*Courtier*,' appeared to be a literary character, and examined the books with much attention. After leaving this bay, the scene which presented itself to the voyagers, is well described by Captain Hall.

'We threaded our way for upwards of a hundred miles amongst islands which lie in immense clusters in every direction. At first we thought of counting them, and even attempted to note their places on the charts which we were making of this coast, but their great number completely baffled these endeavours. They vary in size, from a few hundred yards in length to five or six miles, and are of all shapes. From the mast-head other groups were perceived lying one behind the other to the east and south as far as the eye could reach. Frequently above a hundred islands were in sight from deck at one moment. The sea being quite smooth, the weather fine, and many of the islands wooded and cultivated in the valleys, the scene was at all times lively, and was rendered still more interesting by our rapid passage along the coast, by which the appearances about us were perpetually changing. Of this coast we had no charts possessing the slightest pretensions to accuracy, none of the places at which we touched being laid down within sixty miles of their proper places. Only a few islands are noticed in any map; whereas the coast, for near two hundred miles, is completely studded with them, to the distance of fifteen or twenty leagues from the main land. These inaccuracies in the charts naturally gave a very high degree of interest to this part of the voyage; yet the navigation being at all times uncertain, and often dangerous, considerable anxiety necessarily mingled itself with the satisfaction produced by so new and splendid a scene. We always anchored during the night, or when the tides, which were very rapid, prevented our proceeding in the deliberate manner that

lately required by the nature of the circumstances. An instance of the necessity of these precautions occurred on the 7th of September, at four o'clock in the afternoon, when, it being quite calm, we were drifting along with the tide, which suddenly shifted and carried us rapidly towards a reef of rocks, which was invisible till the strong rippling of the water shewed us our danger: we let go the anchor immediately, but the jerk was so great, as to break the Lyra's cable. A second anchor, however, brought her up at sufficient distance from the reef.' pp. 42—48.

On some of these islands they landed, and found on all occasions the same uneasiness at their stay, and the same evident gratification at their departure. They had an excellent opportunity, in one instance, of examining the interior of a native habitation, which, though it was dark, dirty, and uncomfortable, seemed to be well constructed, and furnished with many articles of convenience. The people here walked with them, laughed with them, smoaked with them, and drank with them, but testified the same unvarying anxiety to get rid of them. On the 13th Sept. the vessels were off Sulphur Island in the sea of Japan, but from the high wind and dangerous surf they were unable to land. In the course of the following day, after a difficult and hazardous navigation among coral reefs, they anchored off the great Loo-choo island.

'We fell in with several people in canoes: one man, who seemed to know what we were searching for, directed us to a point of land to the northward, and waved for us to go round it. While the boats were away, several natives came off to the Lyra. No people that we have yet met with have been so friendly; for the moment they came alongside, one handed a jar of water up to us, and another a basket of boiled sweet potatoes, without asking or seeming to wish for any recompense. Their manners were gentle and respectful; they uncovered their heads when in our presence, bowed whenever they spoke to us; and when we gave them some rum, they did not drink it till they had bowed to every person round. Another canoe went near the Alceste, and a rope being thrown to them, they tied a fish to it, and then paddled away. All this seemed to promise well, and was particularly grateful after the cold repulsive manners of the Coreans.' pp. 61—62.

The chiefs who visited them, conducted themselves with admirable propriety. The dress of these personages is described as singularly graceful, consisting of flowing silken drapery, and a cylindrical cap, convenient and not inelegant in its form. On political subjects, the higher classes maintained an extreme reserve, referring on many occasions to the 'Great Man,' but evading all explanation respecting his peculiar character and prerogatives. The required permission to land and to enjoy unrestrained intercourse with the shore, was put aside by repre-

senting the necessity of reference to this mysterious individual, and the whole of the stores which were sent with the utmost liberality to the ships, were tendered in his name. At one period, it was strongly suspected that he had been on board the Alceste in disguise, a supposition which, although afterwards rejected, would seem, from the character of the natives, not to have been without probability. On the 22nd, the frigate was visited by a chief of higher rank than any of their previous acquaintance, an elderly man of venerable aspect and prepossessing manners.

'From the first moment he seemed quite at his ease. Every thing about him, in short, indicated good-breeding, and a familiarity with good society; and we could not help remarking his decided superiority in appearance over the other chiefs

'When the pumps were ready, he was escorted to the main deck, where he sat for some time in great admiration of the machinery; and seeing the labour required to work it, he seemed really affected at our situation, which he naturally thought must be very bad, from the immense quantity of water thrown out by the pumps. The ship being upright, the water did not run off freely from the deck, and in a short time it flowed round the chair in which the old man was seated. Three or four of the *sailors* seeing him somewhat uneasy at this inundation, took him up chair and all, and placed him on a dry spot. The old gentleman was surprised, not displeased, and very graciously replied to the low bows which the sailors made him.' pp. 87—88.

'He went all over the ship, accompanied by the other chiefs, and his own personal suite, consisting of a pipe bearer, a man who carried his large camp chair, another with a cover of red cloth for the chair, and a man who carried a round Japan box for the hatchee-matchee. Two others took it in turn to fan him, and to hold his arm by the elbow and wrist whenever he walked about; probably as a piece of state, for the ship had very little motion: these fanners were very expert at their business, for not content with cooling his face and neck, they lifted up his large sleeves and fanned his arms.' pp. 90.

Our countrymen, finding that it was impossible to obtain a direct permission to land, ventured to give themselves an invitation to visit their new guest, and announced to him their intention, through the awkward medium of a Chinese interpreter, whose knowledge of English seems to have been very imperfect. The party landed in the midst of a large yet orderly assemblage of the natives, 'the trees, walls, and house-tops, being 'literally covered with people.' They were conducted, through a lane of spectators, to a temple where a feast had been prepared, which deserves honourable mention in the *Almanach des Gourmands:* eggs boiled hard, fish fried in batter, smoked pork, pig's liver, cakes of different kinds, and a 'strange' dish, very

little to the taste of those to whom it was a novelty, consisting of a mess of 'of coarse, soft, black sugar, wrapped up in unbaked dough, powdered over with rice flower, dyed yellow.' A light kind of wine, called Sackee, drank hot, was passed gaily round, till they became exceedingly good company, and the old chief's eyes at length began to glisten, and observing that we felt it hot, he requested us to uncover, shewing the example himself. He seized the doctor's cocked hat and put it on, while the doctor did the same with his hatchee-matchee. The oddity of the Chief's appearance produced by this change overcame the gravity of the attendants, and the mirth became general; nor was the joke relished by any body more than the Chief's two sons, who stood by his chair during all the entertainment: they were pretty little boys, with gaudy dresses, and their hair dressed in high shewy top-knots.' p. 97.

During the feast, several Bodezes, or priests, made their appearance, a class of men whose precise habits and character among the Loo-chooers it does not seem easy to determine. Their dress differs only in some trifling respects from that of the secular tribes; their look is 'timorous, patient and subdued, with a languid smile, and ghastly expression of countenance.' They seem to be held in no respect, and the attentions which the English officers were disposed to pay them, were looked upon as ridiculous by the chiefs.

Notwithstanding the hospitality with which the navigators were treated, they were not yet permitted to hold communication with the shore. Even when they requested permission to send the boats for fresh water, a very short time after the intimation had been given, the ships were surrounded by canoes with large tubs of that indispensable article. By way of employment, during this state of unpleasant suspense, it was determined to measure a base on a low island in the harbour, surrounded by a coral reef, and as this led to a minute inspection of the latter, Captain Hall has given a very excellent description of its structure, and of the animals which inhabit its cavities.

'The examination of a coral reef during the different stages of one tide, is particularly interesting. When the tide has left it for some time it becomes dry, and appears to be a compact rock, exceedingly hard and ragged; but as the tide rises, and the waves begin to wash over it, the coral worms protrude themselves from holes which were before invisible. These animals are of a great variety of shapes and sizes, and in such prodigious numbers, that, in a short time, the whole surface of the rock appears to be alive and in motion. The most common worm is in the form of a star, with arms from four to six inches long, which are moved about with a rapid motion in all directions, probably to catch food. Others are so sluggish, that they may be mistaken for pieces of the rock, and are generally of a dark colour, and from four to five inches long, and two or three round. When the coral is broken about high water mark, it is a solid hard stone, but if

any part of it be detached at a spot which the tide reaches every day, it is found to be full of worms of different lengths and colours, some being as fine as a thread and several feet long, of a bright yellow, and sometimes of a blue colour: others resemble snails, and some are not unlike lobsters in shape, but soft, and not above two inches long.

'The growth of coral appears to cease when the worm is no longer exposed to the washing of the sea. Thus, a reef rises in the form of a cauliflower, till its top has gained the level of the highest tides, above which the worm has no power to advance, and the reef of course no longer extends itself upwards. The other parts, in succession, reach the surface, and there stop, forming in time a level field with steep sides all round. The reef, however, continually increases, and being prevented from going higher, extends itself laterally in all directions. But this growth being as rapid at the upper edge as it is lower down, the steepness of the face of the reef is still preserved. These are the circumstances which render coral reefs so dangerous in navigation; for, in the first place they are seldom seen above the water; and, in the next, their sides are so steep, that a ship's bows may strike against the rock before any change of soundings has given warning of the danger.'

At length, the desired permission was obtained, and from this time, with certain easy restrictions, our countrymen were left at liberty to recreate themselves on shore. The face of the country was interesting and cultivated, and the cottages which they had the opportunity of inspecting, shewed much regard to cleanliness and personal comfort. In their attention to the sick, who were now landed, the natives manifested the greatest kindness; they supported them from the beach to their quarters, furnished them with all the delicacies which they had it in their power to supply, and attended them in their convalescent walks, with the most benevolent assiduity. All these details being now satisfactorily arranged, the Lyra was despatched to make the survey of the island, and the result of this investigation, which occupied about a week, under favourable circumstances of weather, was a sufficiently complete determination of the form, extent, and bearings of the great island. The most important of the discoveries made by Captain Hall, during this short but interesting cruise, was that of a most singular and commodious harbour, consisting of narrow but deep and sheltered passages opening at intervals into basins, and terminating in 'an extensive lake several miles in length, studded with numerous small islands.' Lofty and richly wooded cliffs, interspersed with tracts of low and varied shores, romantic villages, and distant mountains, are among the attractions of this delightful place.

'The depth of water in the lake varied from four to six fathoms; but in the narrow neck which connects it with the sea, the depth is from ten to twenty fathoms, being deepest at the narrowest parts. Ships might ride in any part of this extraordinary harbour, in perfect safety, during the most violent tempests, and the shores are so varied, that

every purpose of re-equipment might be served. At some places natural wharfs are formed by the rocks, and eight and ten fathoms water close to them. Ships might lie alongside these places, or might heave down by them: there are also shallow spots on which ships might be careened. Many of the cliffs are hollowed into caves, which would answer for storehouses; and in the numerous lawns on both sides, encampments might be formed of any number of people.'

Their intercourse with the people was but slight; access was obtained to one of the villages, and they had an opportunity of examining a very neat and comfortable farm; two handsome bay ponies stood in the stable, the pig-sty and poultry-house were well stocked, and there was every appearance of ease and prosperity. In the centre of this village

'stood a building like a temple, surrounded by a stone wall. It was filled with elegant vases of different shapes and sizes, closed up and ranged in rows on the floor; the verandah encircling the building was also covered with vases. According to the account of the natives, the remains of the dead are deposited in these jars. Round the building bamboo poles were placed so as to lean against the thatched roof, having notches cut in them, to which bundles of flowers were hung, some fresh, others decayed, apparently funereal offerings; but their exact import Mr. Clifford was not able to learn. The elegant shape of the vases, and the tasteful way in which they were arranged, with the flowers hanging all round, gave to this cemetery an air of cheerfulness, which we are in the habit of thinking unsuitable to a depository of the dead.'

Another village, which they were permitted to examine, presented the same aspect of elegance and convenience. The streets were regularly disposed and carefully swept; the dwellings were separated from one another by fences, and each was shaded by its own little grove. In one part they found large houses, in which there were persons writing, who behaved with great courtesy, and gave them tea and cakes. In front of the village, towards the water, stood 'a splendid avenue thirty feet 'wide.' The lofty trees which formed it, mingling their foliage, effectually excluded the sunbeams; and beneath them wooden benches and stone seats were placed at intervals. This richly ornamented spot is surrounded by high hills, one extremity of which is precipitous and over-hanging. In this part they discovered a cemetery which formed a perfect contrast to that which has been before described. In the face of the rock, where its summit projects considerably beyond its base, a horizontal gallery of great length has been formed, and in a number of small square excavations, in the side of this main shaft, stand the vases which contain the last relics of mortality. This laboriously constructed charnel-house is eight or ten yards from the ground, and was thrown into deep and awful gloom by the brush-wood which concealed it below, and by the trees and

creeping plants which hung down from the edge of the projecting rock.

Among the visitants of the ships, there were of course some whose characters recommended them more strongly than others to the good opinion and friendship of our countrymen. Of these by far the most striking individual was a person whose name was Madera. This very extraordinary man presented himself, at first, merely as one of the crowd; he mixed with the sailors, and distinguished himself by his readiness in adapting himself to European customs, and by his eagerness, and ability in the acquisition of the English language. About three weeks only after the arrival of the vessels, he brought from Capt. Maxwell a message to the Lyra, correctly expressed and readily understood. Many of the natives, indeed, were sufficiently dexterous in catching the more common words of our language. Their errors in pronunciation were precisely such as we meet with in our own children; and we suspect that a little more practice in the business of elementary instruction, would have enabled their tutors to set them more speedily right. The curiosity of Madera, however, was of a much higher kind than that of the natives in general; when, at their request, Lieut. Clifford read aloud to them, they were satisfied with the mere sounds, but Madera was restless, and anxious to comprehend their import.

'Madera is about twenty-eight years of age, of a slender figure, and very active; his upper teeth project in front over the lower ones, giving his face a remarkable, but not a disagreeable expression. He is always cheerful, and often lively and playful, but his good sense prevents his ever going beyond the line of strict propriety. When required by etiquette to be grave, no one is so immoveably serious as Madera, and when mirth rules the hour, he is the gayest of the gay. such indeed is his taste on these occasions, that he not only catches the outward tone of his company, but really appears to think and feel as they do. His enterprising spirit and versatility of talent have led him to engage in a number of pursuits; his success, however, is the most remarkable in his acquisition of English. About a month after our arrival, he was asked what had become of his companion Anya; he replied, "Anya, him mother sick, he go him mother house;" and when asked if he would return, he said, "Two, three day time, him mother no sick, he come ship." With all these endowments and attainments he is unaffectedly modest, and never seems aware of his being superior to the rest of his countrymen. We were a long time in doubt what was his real rank; for at first he kept himself back, so that he was well known to the midshipmen, before the officers were at all acquainted with him; he gradually came forward, and though he always wore the dress of the ordinary respectable natives, his manners evidently belonged to a higher rank, but he never associated with the chiefs, and disclaimed having any pretensions to an equality with them. Notwithstanding all this, there were occasional circumstances, which, by shewing his authority, almost

trayed his secret. One morning a difficulty arose about some
pplies which the chiefs had engaged to procure, but which they
d neglected to send; as soon as Madera was told of the circum-
nce, he went to Captain Maxwell, and undertook to arrange it to
satisfaction, at the same time begging that if any difficulty oc-
rred in future, he might be applied to. Whatever may be Madera's
nk in his own society, it is highly curious to discover in a country
circumstanced, the same politeness, self-denial, and gracefulness
behaviour, which the experience of civilized nations has pointed
t as constituting the most pleasing and advantageous form of in-
course.

'The great interest which Madera took in the English, and the
riosity he always expressed about our customs at home, suggested
e idea of taking him with us to England, where he would have
en an interesting specimen of a people so little known; and he
o might have carried back knowledge of the greatest use to his
untry. When it was proposed to him, he paused for some minutes,
d then, shaking his head, said, "I go Injeree,—father, mother,
ilds, wife, house, all cry! not go; no, no, all cry!' pp. 157, 158.

On the 19th of October, a dinner and entertainment were
iven by Capt. Maxwell, and as their little festival, exhibited
uch of the amiable and simple, yet acute and observant cha-
acter of the Loo-chooers, we shall be somewhat minute in our
ccount of the circumstances connected with it. The chiefs only
ere invited, but Madera, 'who probably knew that he would
be very welcome, put himself in Capt. Maxwell's way just
before dinner, and was prevailed upon, after a little persuasion,
to remain.' The greatest variety of dishes which the genius
f the ship's cook could devise, and his materials enable him to
upply, was served up on this occasion, and the guests did
mple justice both to the cookery and confectionary; with the
atter, in particular, they were highly pleased. The variety of
he wines greatly surprised them, and they not only 'ate freely,'
ut, though they made some little complaint of the potency of
he wines, and the size of the glasses, 'tasted every thing, from
punch to champagne.' Madera acted, among his countrymen,
s master of the ceremonies. Observing one of the chiefs eating
am without mustard, he called to Capt. Maxwell's servant, and
ointing to Jeema, said, 'Tom, take mustard to him.' When
hey rose from table, after sun-set, to depart, they were de-
ained by Capt. M. and in the midst of the explanations, diffi-
ulties, and persuasions, which were in question between the
nviters and the guests,

'Madera kept his seat, and looked about him in his keen observant
ay, to discover, if he could, what was likely to be the issue of this
dventure. Having observed that in general we were anxious to keep
ur company at table as long as we could, he naturally enough
hought that we would not let this opportunity pass of entertaining

the chiefs according to our fashion. He appeared to have settled this question with himself just as the chiefs resumed their seats, for rising half off his chair, and with a mixture of archness and simplicity, as if he had made an amusing discovery, cried out in English, "When all drunk then go ashore!'

Though, in this instance, he was not right in his conjecture, yet we cannot forbear, however *mal apropos* our seriousness may appear to some, to express our mortification and disgust at this peculiarly offensive trait of English hospitality. The sots of other nations are satisfied with being drunk themselves, but it is our shameful distinction that we employ every possible artifice to make others partakers of our immoral excess. We trust, however, that this detestable practice is losing ground among us. Capt. Maxwell, we are happy to say, was not solicitous to intoxicate his guests; his object, though he probably carried his notions on this point somewhat further than we should be disposed to venture, was to give, to the best of his means, a fair idea of a hospitable and jovial English entertainment; four bumper toasts only were given, and it was then intimated to the visiters, that they might pass the bottle if they pleased. They now felt themselves quite at ease, played several of their native games, and exhibited the movements of a Loo-choo dance, round the table. In the dance, Madera was the leader; his carriage was graceful, and his dancing elegant, though fantastic; he sang in accordance with his motions, and his companions joined in the chorus. In the mean time, a variation of the same scene was preparing for them without, and they were requested to leave the cabin.

'The ship was illuminated, and the sailors were dancing on the upper deck. The chiefs were much pleased with this scene, which was lively enough. After watching the dance of the sailors for a few minutes, Máder̆a, who, to use a common phrase, "was up to every thing," ran among the sailors, and seizing one of them by the shoulders, put him out of the dance, took his place, and kept up the reel with the same spirit, and exactly in the same style and step as the sailors. The other dances were left off, and the whole ship's company assembling round Madera, cheered and clapped him till the dance was done. The chiefs joined in the applause, seeming no less surprised than ourselves at Madera's skill, for his imitation of the sailors' odd steps and gestures was as exact as if he had lived amongst seamen all his life. The officers then danced a country dance, after which the chiefs, unasked, and with a sort of intuitive politeness, which rendered every thing they did appropriate, instantly stepped forward and danced several times round the quarter-deck, to the infinite gratification of the sailors.

'On returning to the cabin to tea, they were all in high spirits, and while amusing themselves with a sort of wrestling game, Ookooma, who had seen us placing ourselves in sparring attitudes, threw himself suddenly into the boxer's position of defence, assuming at the same

[illegible] a fierceness of look which we had never before seen in any of [illegible]. The gen[illegible] to whom he addressed himself, thinking that Ookooma wished to spar, prepared to indulge him; but Madera's quick eye saw what was going on, and by a word or two made him instantly resume his wonted sedateness. We tried in vain to make Madera explain what were the magical words which he had used to Ookooma. He appeared anxious to turn our thoughts from the subject, by saying, "Loo-choo man no fight; Loo-choo man right, to fight, no good, no, no. Ingerish very good, yes, yes, yes; Loo-choo man no fight." Possibly he considered that Ookooma was taking too great a liberty; or, perhaps, he thought even the semblance of fighting unsuitable with the strict amity subsisting between us.

'Before they went away, Captain Maxwell, who had remarked the satisfaction with which the chiefs received any attention shewn to their children, ordered a large cake to be brought him, which he divided into portions for the family of each. The chiefs were in a proper mood to feel this kindness, and they expressed themselves, as may be supposed, very warmly upon the occasion. When they put off for the shore they began singing, and never left off till they landed.

On the 23d, a personage of much higher rank than those who had hitherto visited the ships, was announced, and about noon the Heir-apparent of the Loo-choo monarchy came on board, preceded by his visiting card, written on a slip of crimson paper, about four feet long and one foot in breadth. He conducted himself with great courtesy and good breeding, and some trifling negotiations which were transacted between him and Capt. Maxwell, were completed much to his satisfaction. The principal of these related to admission to the royal presence, which Capt. M. had been anxious to obtain, but waived it instantly when the Prince stated that it was contrary to the custom of Loo-choo. The person of his Highness was altogether prepossessing, and his manners were 'genteel and sedate,' though occasionally constrained; he was supposed to be about fifty years of age. It was during this visit that the high rank of Madera was fully ascertained; he now came, for the first time, in the costume of a nobleman, took precedence of the other chiefs, and while they displayed great embarrassment in the presence of the Prince, and knelt whenever they addressed him, Madera maintained a respectful but easy deportment, and addressed him 'as if accus-'tomed to his society.' The Prince, too, often consulted Madera, and listened to him with great attention, but it did not appear whether he owed this distinction to his rank, or whether it was the result of his superiority of talent. When the royal guest took his leave, Madera came again on board, and 'entered with great good humour into all the jokes which were 'made upon his new character.' Two or three days after this, a grand entertainment was given on shore, at which the Prince presided.

On the 27th of October, the vessels sailed. The narrative of the behaviour of the natives on this occasion, is really affecting; the chiefs especially, who had formed friendships with individuals connected with the expedition, exhibited the most unequivocal marks of distress. When taking leave of Mr. Hoppner, junior lieutenant of the Alceste, Madera expressed himself as follows; 'To morrow ship go sea, I go my father house, two day distance: when I see my father, I show him your present, and I tell him, me, Henry Hoppner all same (as) brother: and burst into tears.' When he bade adieu to Mr. Clifford,

'Mr. C. expressed his anxiety to be considered his friend. Madera, with the tears streaming down his cheeks, placed his hand several times upon his heart, and cried, "Eedooshee, eedooshee!" My friend, my friend!'

'To me he gave a fan and a picture of an old man looking up at the sun, drawn, he said, by himself: he probably meant in his picture some allusion to my usual occupation at the observatory. After he had put off in his boat, he called out, "Ingerce noo choo sibittee "yootoosha," I shall ever remember the English people.'

Previously to these transactions, Captain Maxwell had presented a sextant to the Prince, and Madera had been commissioned to make himself acquainted with the use of it: 'a more 'hopeless enterprize, as Captain Hall remarks, could not have 'been proposed to any man.' Madera, however, 'was not a 'man to be thrown into despair by difficulty;' he applied himself closely to his taste, and quickly enabled himself to perform the common operations with the instrument; still he was not satisfied, and it was not till the unintelligible characters of the Nautical Almanack were placed before him, that he desisted from his efforts.

We have now supplied our readers with sufficient materials, in addition to those previously collected from Mr. M'Leod, to enable them to form a very distinct idea of the character and habits of the people of Loo-choo. A very few particulars remain which we shall here briefly notice. The religion of Loo choo appears to be that of Fo, but it was difficult to acquire information on this point, from the extreme indifference manifested by the Natives on the subject. We have before adverted to the neglect with which the priests are treated; the very children are said to treat them with ridicule. It is not, indeed, easy to determine what are the duties which they are expected to fulfil; they took no part in the funeral service performed by the Natives over the grave of the seamen; and the Loo-chooers even professed ignorance of the forms and ceremonies used in the temples. The tombs closely resemble those of the Chinese: stones bearing inscriptions, also, are not unfrequent. Two specimens which have been since translated by a gentleman acquainted with the

Chinese character, appear to be invocations to the Deity for protection and success.

'Two narrow strips of paper, with characters inscribed on them, which by consent of the natives were taken from a pillar in the temple, and which have since been translated, prove to be invocations, one to the Supreme Deity, and the other to the evil spirit. The first is on a slip of paper, two feet long, by two inches wide, and contains a supplication for pardon. The latter invocation begins by seven rows of the character symbolical of the Devil. In the upper line there are seven, and in the last one, so that a triangular page is formed of twenty-eight characters, each signifying the Devil; and the prayer itself is written in a narrow perpendicular line underneath; the whole inscription resembling in form a kite with a long tail attached to it.'

Polygamy is not tolerated, and the King alone is permitted to keep concubines. The women were secluded with the greatest jealousy from the view of our countrymen; they seem in general to be somewhat harshly treated, and the lower orders are employed in the severest labours. The literature of Loo-choo is extremely scanty, and the little they possess, is chiefly derived from the Chinese. It did not appear that they were apprized of the use of money, although some of their junks visit China; neither were arms of any kind seen among them. The authority of the chiefs was rather paternal than political: a kind and gentle feeling pervaded the whole behaviour of the higher classes, and it was repaid by the people with respectful attention and ready obedience. The children were remarkably well bred; though full of life and spirits, they never proceeded to actual mischief.

'John the Chinaman afforded them much amusement: he was a great coxcomb, and therefore fair game for the boys; they used to surround him, and attempt to pull his long tail; but they never actually pulled it, but merely teazed him a little and then run away.'

One of the most remarkable qualities of this engaging people, is their honesty, while the Chinese and Malays are proverbially the greatest knaves in existence. Their agriculture resembled that of the Chinese, and was carefully attended to in all its details. Captain Hall concludes his account by remarking, that 'they are of a timid character, and naturally suspicious of foreigners,' and by recommending the utmost gentleness and forbearance on the part of those who may hereafter touch on their shores. Their best security against the dangerous visits of European navigators, lies in their poverty, and in their sequestered situation; their island lies quite out of the usual tract of trade, and holds forth no temptation to the enterprise of the merchant, or the cupidity of the pirate.

A valuable series of papers, explanatory of the charts, and containing a considerable collection of materials, important to the

scientific inquirer, is appended to the main narrative, and the work is closed by a vocabulary which reflects great credit on the skill and diligence of Mr. Clifford, the compiler.

The charts are, of course, extremely interesting, but we regret the smallness of their scale, and the absence of a general chart which should exhibit, in one connected view, at least the cruise of the squadron in the Yellow Sea. The plates are not so well executed as they might have been. They are coloured, a fashion which we are very sorry to observe gaining ground, since it is injurious to the interests both of the arts and of the artist. It little matters how a plate is got up, when its defects are to be covered by a glare of colour. This part of the process which is generally consigned, at so much per dozen, to persons utterly ignorant of the principles and practice of art, and who are satisfied when they have made their trees green or yellow, their clouds purple, and their skies blue. Genuine artists will not, unless starving, stoop to the miserable drudgery of print colouring, and it is consequently committed to mere mechanics, perhaps to women and children, who, as they are incapable of realizing, in any measure, the spirit of their original, can never give an adequate transcript of its character and effect. We can only qualify this opinion in its application to scientific objects, and to those picturesque publications which, like those of Messrs. Daniel, are under the immediate superintendence of the artist himself. It should however be remarked, that the larger portion of the plates to the present work, are representations of costume, in which colour is admissible with advantage, when it is as skilfully applied as in the earliest numbers of Mr. Alexander's Costume of China. The views of Sulphur Island, and of Napakiang, in the copy before us at least, are coarsely coloured, and indifferently engraved.

Art. III. *Pamphlets relating to the Antinomian Secession from the Established Church.*

(Continued from p. 419.)

THROUGHOUT our remarks upon the subject of Antinomianism, we have presumed upon the reader's knowledge of facts, it being our design to direct his attention to the inferences which those facts seem to us to contain. We should be grieved if, through ignorance, or hastiness, our allegations should be chargeable, in any particular, with misrepresentation; but, in truth, we are not conscious, on the present occasion, of that sort of aggravation of spirit, which would be likely to hurry us into exaggerated statements. There are topics connected with the state of religious profession in this country, in handling which, we should feel in much danger of

losing the entire possession of our cool judgement. Antinomianism is a bad thing; a lukewarm profession, however, is at least as bad a thing as mere *doctrinal* Antinomianism: and a thoroughly worldly-minded profession, cloaked with a great deal of cant and zeal, is, if possible, a much worse thing.

But we hasten on.—Are we in danger of offending against truth, in stating the following particulars, as peculiarly characteristic of the teaching, the talking, and the conduct of Antinomians?—namely, an extreme jealousy of venturing over the boundaries of one or two topics; an equally scrupulous confinement within a very narrow circle of phrases, and those for the most part, oddly coined, between figure and emphasis, and a consequent want of ease, simplicity, and naturalness of manner; an angry impatience of argument conducted upon the principles of common sense, together with a propensity to evade the force of reasoning that cannot be answered, by a sweeping contempt of those who urge it, on the ground of their being *unenlightened* persons, incompetent, of course, to the subject; a perpetual shifting of the ground, when argument is entered upon; a solicitude on the part of the teachers, to shelter their disciples from the influence of sober Christians, by the very senseless reiteration of the warning "*to beware of men*"*; and lastly, the unrestrained practice of allegorizing the Scriptures, a method obviously essential to a system which is at variance with the *plain* sense of Revelation. The Socinian and the Antinomian are agreed in this prefatory canon of interpretation, namely, that the Bible is a tissue of figures and enigmas. Who can fail to perceive, how exactly accordant with the design of a system which seeks only the gratification of an inane luxurious speculation, is this conversion of the Holy Oracles into a collection of endless and inexhaustible riddles; how well it is adapted gradually to cheat the mind into a state of habitual forgetfulness and insensibility towards every thing that is *real*? If these things then are so, whence are they? Of what are they the symptoms? To us they plainly indicate the consciousness of an entire want of harmony and mutual dependence in the parts of the system; this want of harmony necessarily arising from the attempt to construct an artificial system having a determinate object, in the immediate presence of an acknowledged standard of Truth. In such cases it will always happen, that the more the harmony of *design* is perfected, the more argumentative consistency will be violated.

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* We might ask, Are not these teachers *men* also? but we recommend the reader on this subject to turn to the following passages in the book of Proverbs. Chap. x, ver. 17. xii, 1. xv, 10, 32.

The contrivers of systems amid the darkness of Paganism, as well as those among our modern philosophists who reject the authority of Revelation, have possessed this special advantage over the perverters of Christianity; that inasmuch as they were unembarrassed by the necessity of having reference to any acknowledged standard of truth, they have been free to give to their inventions the attractions of internal consistency. However grossly untrue or extravagant, therefore, may have been the assumptions upon which these systems have been made to rest, they have commonly exhibited a pleasing symmetry and compactness in themselves. But Antinomianism, in spite of its audacious contempt of the plainest language of Inspiration, can never give even the semblance of consistency to its dogmas as a whole; they must still constitute a grotesque assemblage, which nothing but ignorance or impudence can hold in conjunction.

Another point to which we wish to direct the reader's particular attention, because it sets the true character of Antinomianism, as a scheme of Intellectua Quietism, in a striking light, is this: *the obvious discrepancy of this system of doctrine, with the visible conduct of God towards men in general, but more especially towards his people, in the dispensations of his providence.*

Even true Christians are inadequately impressed with the direct agency of God in the ways of his providence; too little attentive to the voice and significance of these his works. As neither the real occasional causes, nor the ultimate results of the dispensations of Providence, fall within the sphere of our knowledge, the permanent law of the moral world, or that uniformity of connexion between the end and the means, the cause and the effect, which, in the structure of the material world, impresses us so irresistibly with the idea of *design*, is never obtruded upon our observation. Hence, although we may have a firm belief in the doctrine of a particular Providence, we are apt to be surprised, by remarkable occurrences, into a recollection of our convictions on the subject, rather than habitually impressed with the indisputable fact, that the whole machinery, down to its last and minutest particle,—all that constitutes what may be termed the *circumstance* of each individual, is as truly the result of Divine design, as are the members and functions of the animal body*. None of the works and ways of the All Wise are futile, inconsequential, or insignificant. Neither, we may rest assured, is there a single instance in which

* We shall not surely be misunderstood: all that which is morally evil in any effect, has its proper cause in the deficient holiness of the creature; but having a known and proper cause, it is capable of being perfectly related to an infallible system.

the works of His hand, or the methods of His providence, are *out of harmo* with the word of His Truth. What then, we wish our readers under the impression of these sentiments to consider, is the apparent scope, what are the present results, (in respects those who are the subjects of special grace,) of that amazingly complicated and ever revolving machinery with which we are severally surrounded?

If the Antinomian view of Christianity be the true one, and it comprehends nothing beyond an extrinsic and relative salvation, begun and ended in a reference of the mind, it will be impossible to trace any agreement between such a plan, and the fact that God does actually detain his people in a state, the whole constitution and operation of which bear upon the exercise of the will, the affections, and the active principles. Why, if Antinomianism be true, is the strong propensity of the mind to withdraw itself from realities, exposed to perpetual counteraction, in the conduct and by the essential construction of the present economy?

We feel that we must not follow up this subject: we entreat the reader to pursue it for himself. In our deliberate conviction, it contains within itself an adequate refutation of this whole system of delusion. Let him reflect upon the constitution of human nature, as affording the platform of a moral exercise. Let him refer to the mass of facts, illustrative of the conduct of Providence, with which his observation and personal experience have furnished him; and, dismissing unnatural glosses, let him compare the tendencies and the results of these dispensations, with the exactly suitable provision made in the Scriptures to meet and to improve them. We are not now, be it remembered, speaking of *frames* and *feelings*, which may be alleged to originate in imperfect views of the Christian scheme; we are resting the argument upon the acts of Him who planted the heavens and the earth by his power, who guides the footsteps of man by his counsel, and who has given us the revelation of his grace; and we ask, Is not the voice of God, in the conduct of his providence, clearly and loudly pronounced against this unreal, artificial system? Does it not call man from dreams, and dotings, and fond conceits, to converse with realities? Is not this voice directly and exclusively addressed to those very powers and principles of his nature, which Antinomianism would cut off from all concernment with religion?

What is the designed end of those protracted bodily sufferings, and the consequent mental languor, which wear out the illusive power of the imagination, and which, in impairing the elasticity of the mind, leave to crumble into dust the fantastic structures of a factitious happiness? of those utter overwhelmings of the soul, proceeding from external causes, which drive

it, with a feeling of the highest anxiety, to discriminate b
the solid and real, and the suspicious and artificial,
sources of its consolation? What is designed by thos
cular, and often minute accidents, which produce so th
an *humbling* as quite to destroy, at least for a time, all
for soaring and speculation? Or wherefore are we
to those demands made by the sufferings of others upo
sympathy and aid, which have so direct a tendency to
the concentration of mind upon self? What, in a word,
lesson most legibly inscribed upon the circumstances
which the Christian is ordinarily appointed to hold his
converse with present things?—the physical imbecility,
humiliating helplessness,—those horrors to which the
times subjected, under the last and yielding struggles
vanquished life; then, the coming upon the mind, strip
haps for the first time, of all evasions, and with all the
of novelty, of that plain truth, the least credited, though
tainly the least questionable of all the truths relating to our
dition,—that simple proposition, I must die! Then, there
an anxiety quite peculiar to the quick wasting of what
apprehended to be the last atom of the probationary
that moment which divides between faith and
hope and certainty, possible change and irrevocable
all this moral apparatus and ceremonial, viewed in their
and natural tendency, and evident design, appear to
adapted to shake the mind from its clinging to every thing
is illusory, factitious, artificial, abstracted, or merely
tive. How tranquilly soever a man may amuse himself
Antinomianism, while he breathes at large, it seems as
must be rent from him in the heavy gaspings of the last
The spectacle of a death-bed has always impressed our
minds with two most momentous truths: first, that the
gion of a dying man, must offer to him a salvation alone
gratuitous, and *ready* for his simple recipience; secondly
truth not less certain or less important,) that this salvation
itself have the character of a perceptible, intrinsic, uncertain
reality.

In asserting that Antinomianism has as little harmony or
cordance with the ordinary dispensations of Providence,
has with the plain testimony of Scripture, we speak from
own knowledge of facts, and to these we appeal. We
often observed, that sentiments of this class, obtain the
access to the minds of persons who enjoy the greatest
of external tranquillity; and in reference to recent occurrences
it is a circumstance particularly deserving of notice, that
most loud and forward among
sect, should be certain high-spir
of a new Antinomian
en, who have

little or nothing in the school of adversity, and who are, perhaps, not a little indebted, for the notice they have attracted, to the ample favours of fortune. We shall be reminded, that love and hatred are not known by these things: we grant it. But let us now be shewn an humble, thankful, patient, spiritually-minded sufferer of twenty or forty years' acute and complicated calamity,—such a one, who, with whatever sentiments he commenced his Christian course, is now, to the utmost liking of these teachers, a *thoroughly enlightened believer*. We dislike exclusive propositions, and therefore abstain from asserting, what is nevertheless our conviction, that not one such person can be found. We shall be contented with asking for any considerable number of similar instances, which, if this doctrine be genuine Christianity, cannot be an unreasonable demand. However this may be, we are sure we could refer to frequent cases of individuals, who, at the commencement of their religious profession, were, in matters of doctrine, perpetually in the clouds, their mouths being filled with paradoxes, with "swelling words," smiling contempt, and endless wrangling, but who, after having learned the way of the Lord more perfectly under severe and long continued affliction, have, with more or less of candour, lamented their early extravagances, and while they professed a deeper and more cordial attachment to the distinguishing doctrines of the Gospel, have spoken of Antinomianism as the false light which had well nigh led them into the pit of destruction. It is our unfeigned prayer, that the inexperienced persons who are now filling the world with the noise of their crude conceits, may be so dealt with as with "Sons," till they shall take up that happy acknowledgement, "Before we were afflicted "we went astray, but now we have kept thy word."

We have yet one other consideration to suggest, connected with the view we have taken of this subject, and that is, *the inadaptation of Antinomianism to the mental condition of the bulk of mankind, arising from its essential character of intellectuality and abstraction*. Such a system, were its dogmas ever so unexceptionable, can appear inviting or plausible, can in fact be tolerable, only when it is accompanied with some degree of education and refinement. In descending among the lower and laborious classes, it must, if the term may be allowed, in the very nature of the case, become immediately *putrescent*. Antinomianism may do all very well, or may seem to do very well, in the case of the recluse, the speculative, the studious, the well-bred; but what becomes of a system of *Intellectualism* among the avocations of vulgar life? What is the aspect it must assume in the apprehension of an individual with whom at once physical impulses are corroborated, and the control of reflection is enfeebled, by the perpetual alternation of muscular effort and ex-

haustion? What does it do for the mechanic, with whom a sedentary and unhealthy employment, a prisoned atmosphere, the frequent or habitual intrusion of labour upon the hours of rest, and a mode of life completely sophisticated, all tend to cherish the overgrowth of a distempered imagination? Let Antinomianism be followed, if we would observe its true character, into the crowded, heated manufactory, the bustling shop, and the undisturbed garret of the solitary artisan. But the *Gospel*, with a scanty exception which seems reserved as proof of the declaration, that with God all things are possible,—the Gospel is the chartered property of the *Poor*. It was constructed for their use, and contrived to suit their real condition. Genuine Christianity has ever shone conspicuously in its power to counterwork the disadvantageous influence of the curse, "In the sweat of thy face shalt thou eat bread." The power of receiving an abstraction, as such, depends, perhaps, absolutely upon education and habits of leisure. By the help of this faculty, the most dangerous doctrines, with all their influences, may be, as it were, *cysted* in the understanding, safely and harmlessly enough; but the moment they are uttered, they are poison. When presented to minds, competent to receive them only as translated into a literal phraseology, they will presently demonstrate their genuine tendency. Our Lord's instructions, as we have them, contain not one abstraction; and what doctrine besides His, has ever successively grappled with that obtuseness of understanding, that grossness of sentiment, that concentration of the soul upon the interests of the animal life, which are the ordinary concomitants of the common lot?

It will not be imagined, that the ascertaining of the germinating principle of any system, will adequately explain all the diversified appearances under which the system may in fact present itself. A multitude of influences, almost as numerous as the individual cases, concur in the production of every derangement to which the complicated machinery of human nature and human society is liable. We beg indulgence while we now proceed to notice some of the *Causes*, whether intrinsic or occasional, whose operation may be traced in the obvious features of Antinomianism.

Although it may be hard to imagine that Antinomianism, in its pure, absolute, and perfected form, should not be wholly incompatible with a thing so vastly different as is genuine Christianity, yet, it must be remembered, that in a large (we trust a very large) number of instances, it exists in combination with unquestionable piety, merely as a deteriorating ingredient. There is a certain constitutional imbecility of character, a narrowness of apprehension, and feebleness of judgement, which are perfectly consistent with susceptibility to profound emotions. Cha-

of this class, we consider to be peculiarly exposed to the of falling into (we would say, rather than of adopting) mian tenets. It is, we are assured, a permanent law of ign Grace, to reveal unto babes, the things that are hid from ise and prudent. Almost wholly escaping those thorns ones of stumbling which commonly cover the surface of a er intellectual soil, such persons have often an enviably liscernment and vivid enjoyment of the higher class of ian truths. But, as a want of comprehensiveness is the ble concomitant of a feeble judgement, these primary engross that sort of exclusive regard which differs little ntinomianism, except in the manner of its origination. urer source, however, provides an antidote against the in- tendency of the doctrine, so far as the subject himself is ied. The mischief, (and this often is not small,) is confined countenance and plausibleness which the graces of the ual lend to his mistakes. Our observation would lead us s nearly all of what may be termed the *mild cases* of An- nism, under this head. We confess that when we hear ersons giving the most unqualified licence to their tongues, und railing at Antinomianism, we can only wish for them, e fervently wish for ourselves, the possession of half of owledge in the mystery of Christ, which is possessed by ndividuals who must be included in this sweeping vitu- n.

ng the *aggravating causes* of Antinomianism, (espe- f recent Antinomianism,) one of the most productive, and st malignant in its nature, is, *the pure passion for extra- e, and strangeness, and exaggeration.* When the from whatever cause, is in a state of considerable excita- specially if there be added the strong and varied stimu- erived from the social sentiments,—from friendship, from applause, from opposition, notoriety, and the like,—not the imagination more fertile and more excursive than in n, and the judgement less commandingly seated, but the crease of action in the faculties, itself necessitates a sup- objects upon which they may be exercised and expended. humiliating fact, true at least of the mass of mankind, e reasoning powers are competent to the helm, only when vind is still: in the crisis of danger, when there is an re to extraordinary excitation, they possess no efficiency erve the equilibrium of the mind. Nothing can do this, regular exercise of the affections. *There* is the provi- de in the Christian scheme, against fanaticism and ex- nce. Under the exhibition of truths adapted to carry on to its highest pitch, its first business is with the affec-

tions; when these are secured, the imagination may be trusted in the presence of boundless objects.

The appetite for things new, and strange, and paradoxical, and exaggerated, and grotesque, is in its very nature insatiable, and interminable. It betrays itself, therefore, in the very characteristic symptom of a *ceaseless progression of opinion*. Truth has the power to interest the sound mind permanently, and increasingly; but Error is soon stale. There is a vapidness in it by which it is disqualified to afford a sufficient stimulus to the excited faculties, any longer than while the freshness of novelty lasts. When things are thus, to meet so vitiated a state of the mind, the truths held in common by all Christians, must, as far as possible, be disguised by the oddness of the terms under which they are conveyed; and further, they must be well seasoned with assertions, in which the sense and the phrase shall seem to be contending against each other for the palm of perverse ingenuity.

We can by no means force ourselves to the task of retailing what we have heard, and read, and known, of the many profane, and absurd, and unintelligible, and childish things, with which certain neighbourhoods have resounded during the last three or four years. It is a subject upon which our feelings quite forbid us to be jocular; and yet, the character of the facts in question, respect for ourselves, and respect for the understandings of our readers, would render it impossible to treat the business with the air of seriousness. Besides; were we gravely and particularly to detail what we understand to be at present the practices and the opinions of Mr.——, and what the belief and teaching of Mrs.——, and what the views and sayings of Miss——, we should, in spite of our utmost care, expose ourselves to the charge of misrepresentation; inasmuch as it is more than probable, that ere our Number shall be dry from the press, these personages will severally have obtained *new light*; and these lights, all diverse the one from the other. Of this alone we can be pretty sure, that, if the ransackings in the limbo of vanities have left yet unuttered any thing wild and appalling, its continued durance will be owing to a deficient ingenuity, rather than to the want either of courage, or of good will for its liberation. We venture, with little hesitation, to prognosticate, that not one or two of the persons who are now making their boast of an exclusive knowledge of the Gospel, will hold on their course until they have mockingly cast away the last tattered remnant of the faith. No distant day may see them gibbeted in the annals of heresy, as fearful warnings to all who are beginning to worship the fond conceits of their own minds. But we must also here record our hope,—a hope resting upon

evidence to which we cling,—that many of those who are following, or even leading in the company of "evil men and seducers," are not such as "shall wax worse and worse," but that the time will come—may it be very near!—when they shall be brought to think upon their ways, and to turn their feet into the path of the Divine Testimonies.

We have hesitated a moment whether under this or the preceding head of remark, to introduce a reference to a striking feature of recent Antinomianism; we mean the prominence given to the efforts of female zeal in the business of proselyting, as well as the disproportionate prevalence of these opinions among that sex. Should the reader, however, think that the circumstance has no manner of significance in the business, we are sure we shall not contest the point with him. We merely allude to the fact, and pass on.

The propensity to dwell upon an advantageous comparison of ourselves with others in a religious respect, or, as it is commonly termed, *Spiritual Pride*, may be referred to as another cause concerned in the production of Antinomianism. This propensity has a double effect, and discovers itself in two ways; first, in an affected familiarity and striking want of reverence towards the Divine Majesty,—an air of licensed sporting on the field of religious truth; and, secondly, in a contempt for others, which increases in asperity exactly in proportion as the distance in opinion and practice between the parties diminishes; so that the last efforts of an aggravating repulsiveness are economized in order to be exhausted upon those who stand immediately on the other side of some hair-breadth distinction.

The Antinomian may argue his necessary freedom from the impulses of Spiritual Pride, on the ground that his system peculiarly dries up the sources of self-complacency. But how does it do so? Only so far as his doctrine does actually and effectually remove all the solid ground of personal humiliation, and all *unaffected* sense of ill-deserving. Let those who are acquainted with their own hearts, determine whether, where a genuine contriteness and humiliation of spirit are set at nought, there will ever be wanting, (let system say what it may,) some corner on which may rest the Babel of religious self-complacency. Indeed, when Pride sets herself a-building, she is commonly contented with a space as narrow as a hand's breadth, on which to lay her foundation, even where she designs to raise a structure whose tall and flaunty front shall darken all the sky.

We are aware that some may tell us, that a quiet, unobtrusive, self-distrusting humility, that a trembling, anxious concern to be led in the right way, that a ready ear for reproof, are neither better things in themselves, nor surer symptoms of the possession of genuine Christianity, than loud, broad, vulgar

conceit, than haughty railing and contempt, than high and excluding pretensions, than an absolute repelling of admonition. We pretend not directly to meet such absurdities; we shall however continue to stand upon our ground: we shall even presume upon an only half-stifled consenting in the conscience of these very persons, while we assure them, that so long as the concomitants and external characteristics of Antinomianism continue such as they notoriously are, had we absolutely no other ground, we must attribute very much of what we hear and see, to the operation of the passion we have named above.

We have already said enough to clear ourselves from the charge of joining the vulgar outcry against Antinomianism, as originating entirely, or chiefly, in the deliberate design to shelter licentiousness of conduct. The Enemy of Mankind has not been conversant with our fathers of two hundred generations to so little purpose, as to construct this his last engine in so clumsy a style. It would, however, be an affectation of candour, were we to make no allusion to a class of facts which have come under our own repeated observation, and which warrant our affirming, that what may be termed the *gross meaning*, or practical significance of Antinomian doctrine, *is* the solid lure to which the party owes no very small proportion of its numbers. A distinction must nevertheless be made between those who, having taken up a pernicious tenet, move on insensibly, till they drop at last into its natural consequence; and those with whom this consequence is itself the contemplated end, and the all of their intention. It will be said, 'There are bad men in *all* parties.' Alas! we cannot deny the charge: but here is a notable difference. Antinomianism makes itself the very home and fold of bad men. It hangs out a device, and a legend, and thus it runs: 'Ho! every one who is weary of wearing a mask, but is not 'weary of his lusts, let him turn in hither, and find rest!' We would only ask the candid reader to name that religious body among us, into which a man, who wishes to unite profession with profligacy, will most naturally gravitate. Where will he feel himself the most at ease? Where will he be the least necessitated to disguise his real sentiments, and to conceal his conduct? Where, in a word, is hypocrisy the most completely gratuitous? With respect to the members of the several evangelical communions, we linger, and wait for a great deal of evidence, before we can acquiesce in the sad conviction, that a man is *not* what he ought to be. But, in the case of professed Antinomians, the process is directly reversed; we are obliged to hunt for proofs which may help us to hope, that, in spite of their flagitious tenets, these men *are* what they ought to be.

Under this head, there is a circumstance which must not be passed

unnoticed: nothing surely can place in a more striking light the almost incredible influence of religious delusion, than the fact to which we allude; that there are individuals, themselves free from palpable immoralities, and of whom it may be hoped that their Antinomianism is nothing worse than an unhappy bias of the mind, who, either in the most unreasonable contempt of evidence, or in the very face of evidence, are the admiring hearers, the apologists, the companions, the correspondents, as well as hand-in-hand helpers of the same cause, of men suspected—more than suspected—of living in the habitual practice, not only of all the lower gradations of vice, but even of nameless abominations. These things ask for no comment. Let it only be remembered that, while on the one hand, individuals of the most unquestionable character and evangelical spirit, are shunned, and their instructions branded as destructive; on the other hand, men, whose very names one would rather use any circumlocution than utter, are spoken of, in spite of their *slips* and *infirmities*, as being of that small number who know the truth, and preach the Gospel.

But further, as to another source of Antinomianism: there is a rabble in all large towns—a rabble whether slipshod, tattered, and dirty, or powdered, scented, and bowling upon wheels,—to whom Antinomianism has proved itself peculiarly acceptable. They are persons wholly different from the *Poor*, to whom when the Gospel is preached, it renders them quickly less poor, less ragged, less dirty. The largeness of this sediment of a crowded population, we consider as offering a dangerous bait to the ambition of many men, whom we would by no means class with certain notorious individuals. It cannot be granted that all who are truly honest in their professions, are as truly simple in their motives. Some very sincere men are free neither from vanity nor from ambition. And so far from the rapid progress they have made towards doctrinal perfection being attributable only to the quickness of their parts, or to the intenseness of their application, we greatly suspect, that the exhilaration produced by finding themselves in the way to be the *men* of a gaping, clapping mob, has had much to do in the business. It may well be questioned whether, if they were at once to be removed to some remote and contracted sphere, where not all the fine things that can be imagined could add a single pair of ears to the congregation, such men would not feel a sudden cooling of that confidence which at present bears them out so far beyond what some people think the bounds of sober truth.

We must now briefly advert to two or three causes of a somewhat different description.

The defectiveness, or the entire want of a theological education, we have often remarked to be a concomitant, and we believe

it to be, in many instances, a direct cause of the adoption of Antinomian sentiments. We must needs explain ourselves on this subject: it is one on which we have some jealousies. The deficiency we refer to, is nothing else, in plain terms, than the want of a *comprehensive* knowledge of the BIBLE. We might include, as we are now referring to *Teachers* of Religion, crude notions of the first principles of Moral Science, an inattention to the study of human nature, and an exclusive acquaintance with a particular class of theological writers. That a sound scriptural Faith is to be acquired only in the schools, that the people can derive it only at second hand through that channel, that an academic initiation into scientific Theology affords any thing like a guarantee against departure from the Faith, are positions which we shall be the last to maintain. Nor will we admit that the real usefulness of Ministers is found to bear a general sort of proportion to the *external* advantages they have enjoyed, We have esteemed ourselves happy and honoured in the society, and under the public instruction of Preachers, whose literary acquirements have been bounded by the bare competency to read their English Bibles. To the opinion of such men on theological questions, we have listened with the feeling of unfeigned deference. But, is there any justice in designating such individuals as 'ignorant men?' The persons of whom we speak, have acquired extensive knowledge of Revealed Truth, in the best and most direct of all ways,—by great industry, and intentness of mind, deep exercises of the heart, and abounding tribulations, by faith, and spirituality, and seriousness of temper, by indifference to the world, and, above all, by fervent Prayer. Nothing, it is clear, can be more unwarrantable than to argue from such instances, that *ignorant men* may be able and useful Ministers of the Gospel. The legitimate inference is merely this, that the *mass* and *essence* of that knowledge which makes a minister of the Gospel able and useful, may be acquired independently of those external aids, comprehended in the phrase Human Learning. But, in point of fact, all men have not faith; very few conjoin industry, and humility, and eminent piety. A regular theological education may be said to supply, to a certain extent, a natural substitute for the deficiency, or the imperfection, of the primary means of acquiring religious truth. Besides; the mere process and toil of learning, induce a regularity upon the habits of the mind, repress the exuberance of the imagination, and, perhaps, in some degree, impair the fertility of thought. How far even the most judicious theological education, affords a security, independent of personal piety, against errors of the sceptical class, is a question of fact which we need not at present discuss. But we may with confidence affirm, that it will, generally speaking, obviate the danger of falling into fantastic incoherences,

similar to those with which we are at present concerned. Where men, (whatever may have been their advantages as to general education,) become suddenly acquainted with the first truths of Christianity, and are immediately called upon to commit themselves, in the most public manner, upon its several doctrines, and where vivacity of temper is met by stimulating circumstances, nothing less, we imagine, than eminent grace, and that, probably, imparted under the pressure of affliction, will preserve such persons upon the plain, humble path of scriptural simplicity. Perhaps some one luckless hyperbole, uttered in the heat of declamation, which is so unhappy as to be remembered, admired, and repeated, may first tempt the feet upon the field of extravagance; and this enchanted ground once trodden upon, how fearful is the chance that the wanderer should return!

Within our own remembrance, it has been an increasing subject of complaint among Dissenting societies, that their peace has been invaded by the prevalence of Antinomian tenets. It may be affirmed, that the most forward, the least consistent, and especially the *most ignorant* members of the body, have been the leaders of division. As to the *Teachers* of this communion, we scarcely recollect an instance, among those regularly educated, of one who has diverged in the same direction. Until very lately, the Preachers of Antinomianism have been almost exclusively untaught, or half-taught men, who have stepped into the pulpit from the lowest ranks of society. Within a few years, things have worn a new aspect,—an aspect, indeed, so different, as to demand a second thought, before we detect the operation of the same cause, producing nearly the same effect. The cause to which we here refer, is, a hastily acquired and of course partial knowledge of scriptural principles. The Antinomian party, without being compacted, however, by the circumstance, has been augmented in number, and lifted into notice, by frequent accessions from a quarter one would have imagined least of all likely to yield the supply. The leading advocates of Antinomian doctrine, for some years past, (we refer not exclusively to the recent secession,) have been men who have learned what was to be learned, and sworn what was to be sworn, and subscribed what was to be subscribed, under the arches and domes of Oxford, Cambridge, and Dublin, and have received 'power and commandment,' from the Heads of the National Church. We believe it is generally admitted, that this growing sect is now mainly derived from the Establishment. It is an excrescence that is drawing to itself a large portion of the vital forces of that body.

These facts may, no doubt, be satisfactorily traced to the operation of some general cause. We shall but echo a growing opinion, in attributing them, mainly, to the very defective provision made by the English Church, for the properly *Theological*

education of its Ministers. We must not be told of professorships, and lecturings, and examinations, and prize-questions, and all the rest. We shall be obstinate in refusing to call that a theological education, in the conduct of which, every thing is not subordinated to the true nature and occasions of the Christian Ministry; or to call any thing an institution in Divinity, but *the teaching from the lips of Pious Men, of the doctrine of our Lord Jesus Christ and his Apostles.* So long as in the pretended preparation of young men for the service of the Church, the preference and prominence are given to studies very remotely influential upon the real efficiency of the sacred office; so long as a principle of worldly policy amalgamates, as far as possible, clerical and secular education, and subjects the objects of the former to a rate of discipline which can never be straitened, or elevated, while it must include those of the latter; so long as these institutions are administered on the principle of a slumbering indifference to conduct which should have no tolerance, and of a wakeful alarm against practices which should be fostered and directed; so long, in aword, as *serious godliness*, instead of being cherished, and instructed, is driven into some form of extravagance, by a reaction from opposition and surrounding impiety; no thinking person can have room for astonishment that the Church of England is, at this moment, the fruitful parent of almost every wild and dangerous opinion, which the human mind has ever conceived. Alas! the improvident Mother! while she wantons with the princes, the captains, and the great men of the world, her unguided sons are wandering in the way of every snare, and her babes fast falling from her lap into perdition, or, foundlings as they are, into kinder, and more careful hands!

But how should things be otherwise? In National Churches, the real influence and direction of their concerns, must always ultimately rest in the hands of those who are holders of that species of property which is derived from the mock superintendency of the people's spiritual interests. We are thus brought to two very plain, short, easy propositions. The first of them rests upon the express declarations of Scripture; it is this, that *the class of proprietors*, taken as a mass, will ever be ignorant of true religion. The second surely requires no proving; that those who are ignorant of true religion, or, as they are usually termed, men of the world, even when they are in a sense well intentioned, will ever act, and manage, and contrive, on worldly principles, and to a worldly end.

The present circumstances of the Hierarchy, are unquestionably such as are adapted to fix attention upon the future; what of good or ill that future is likely to present, we pretend not to divine. Speculation, perhaps, can have no other clew than the

ciple that, in the case of secular establishments, security
l ever be in an inverse ratio to the moral movement which ex-
within them; and that whereas independent sects live only
the *life* that is in them, a Secular Church prospers upon
lness, is healthy and vigorous while it slumbers, and alto-
her safe only in death.

When we first thought of giving the subject of Antinomianism
lace in our Journal, it was principally in our view to consider
in its bearing upon the present state of religious profession,
l of evangelical ministrations in this country. Perhaps it was
peculiar delicacy and difficulty of the subject which sensibly
erted us from our purpose. We have now wandered long,
l widely from our design. A strong impression, however,
t a thorough impartiality demands from us something further,
es us hastily to suggest, to the reader's candour and consi-
ation, in conclusion, two or three important queries.

First, then, we would recommend the inquiry, How far the
id increase of Antinomianism, may be attributed to the incau-
s language, and the unwise license, in which some public
sons indulge, who are the first to lament and wonder at the
inging up of the plants whose seed themselves have scat-
ed? The personal experience of some highly respectable in-
iduals, would perhaps by this time induce them to allow that
inquiry is not uncalled for. How bounded is that field, over
ich the calculation and foresight of the best and wisest men
end! When a public instructer yields insensibly to his par-
ity for particular subjects, or to the known predilections of
hearers; when, before a promiscuous assembly, he allows him-
in that *heedless* expression of his feelings, which can be
used only when he finds himself in the most private and se-
society; or when, perhaps with the most honest intentions,
means of fixing attention, he abandons that simplicity and
nity which alone become religious truth, and adopts in their
e a style of strange, catching, vulgar, hyperbolical harangue;
little does he think that he is distilling a poison, the opera-
of which shall make it an almost doubtful question, whether
sum of his labours has been more beneficial or injurious to
Church. Truth, stated in the most unexceptionable manner,
iable to abuse. This we admit, and after the fact has been
ed in the way of extenuation, as far as ever it will go, we
ld take it up again as the ground of caution and reprehen-
. If truth be thus liable to abuse, what circumspection are
not called upon to exercise, lest, through some misrepresen-
n, or levity, or reserve, or incumbrance, we append to
instrument of salvation, some sinking millstone of offence.

gain, we would ask, whether an influence in the nature of a
ction, arising from the general want of a seriousness of

spirit, a marked separation from the worl a spirituality of conversation, in the professors of evangelical religion, does not, in fact, augment the Antinomian party, by driving into its bosom some of the most hopeful characters,—does not corroborate the minds of its members in the belief of their errors, and furnish them with a ground of comparison, as injurious to others as it is flattering to themselves? We desire to utter no calumnious exaggerations. Nevertheless, *we do think*, that the ardour of that benevolent effort which characterises the present day, will from observation the *degradation* which Christianity is suffering, considered as a personal concern.

We are far from intending to assert, that the religion of the New Testament is no where to be found among us, with as much of life and purity, as is, perhaps, to be expected in the present tranquil state of the Church. In distant parts of the kingdom, in obscure situations, d in particular circles, we have ourselves witnessed the most rem hing exhibitions of the Christian Faith. Nor would we word that should damp the hopes of the most expansive charity. It is not for us to determine how low an influence of the powers of the world to consist is consistent with a faith that saves the soul, nor how far that lowest rate of feeling may be obscured, and yet be genuine.

Our business with this subject, at present, is only to state the wonder of some persons, when hey see individuals the most distinguished by the seriousness of their temper and the spirituality of their conversation, falling away from the societies in which they have been hitherto at shed, and flocking round the pulpits of Antinomian teachers. Had Antinomianism continued still on the old footing, the topic we have here introduced would have been less called for. But the heartless trunk is now putting forth a scion full of sap and greenness. A rising sect, holding the essentials of the Go l, will almost certainly draw to itself all those individuals with in its reach, in whose minds the concerns of eternity occupy that prominent place they deserve, unless their steadiness be secured by considerable soundness of judgement, and a well digested knowledge of Christianity. If Antinomianism is found to relieve certain communities of their dross, their scum, and their evil l ven, it will not fail, we prognosticate, to rend from them so of their most living and precious members. The ardent a serious mind, shocked, and chilled, and horrified, by surrou ling formality and heartlessness, can hardly be expected to sist the seduction, when the comparison which the *surface* of hings affords, is all in favour of error.

If, for instance, such persons are subjected to the trying disadvantage of observing, with r ect to sisters of the old sober way, that the great m word, and

"do many things," give little or no evidence to prove, that they love the things which the world hates, and hate the things which the world loves; that a large proportion of those who rise a step higher, must still be included within the broad penumbra of charity that believeth all things and hopeth against hope; that persons whose piety must not be doubted, are yet, (owing to the general depravation of Christianity,) so pressed, in temper and conversation, into the mould of the world, and so loaded with dishonorable infirmities, that their example has in it, altogether, at least as much of stumbling, as of edification; that many really sincere, good sort of persons, who, in a loose way of speaking, are said to do honour to their profession, are never heard to utter a syllable, beyond the coldest generalities, on the subject of personal religion; that the feelings of the best men, seem almost entirely *evaporating* in the public, business-like bustle of doing good; we say, if things be thus, we cannot be surprised to see individuals of serious minds and weak judgements, take refuge as it were, in the throng of a growing, lively, zealous sect. It does not at all surprise us to meet with,—indeed, we are almost disposed to palliate, the unjustifiable inferences, contained in such a passage as the following.

'As to what is denominated *the religious world*, the more I know of it, the less I wish to know. While I see professors living and acting as others do—find in them the most bitter persecutors of those who, from believing in a finished redemption for all the elect of God, are constrained by love to live not unto themselves, but unto him that died for them, and in whom they are complete, and yet at the same time, hear such professors talk of "progressive sanctification," and of "the law being a rule of life to believers," I must be pardoned if I say, the society of those who are branded with the name of Antinomians, is infinitely preferred by me—men, who, while thus stigmatized, know their Bibles better, and live as close to God, as any I have met with, and who love, when meeting together, to converse of what Jesus hath done for their souls, instead of passing their time in religious gossipping, in censuring others, or in praising themselves, by talking of their humility, &c. From such a religious world good Lord deliver me. While on the other hand, if the conduct of the calumniated be Antinomianism, the Lord make me more Antinomian still. Amen.' *Cowan's* Reasons, p. 44.

There remains a subject, intimately connected with the consideration of Antinomianism; but it is one too important, too delicate, and too difficult to be introduced with propriety under present circumstances. It may, perhaps, meet us on some future occasion, when, both our own courage and the patience of the reader are in a less exhausted state.

We must now very briefly notice the several publications whose titles we have already transcribed. Hitherto, nothing satisfactory or *explicit* has been given to the public by

the gentlemen who have recently seceded from the Established Church.

Not long since, we introduced to our readers a small publication, from the pen of one of them: a few small tracts have also issued from the same quarter; and, if we are rightly informed, another of the leaders of the party is preparing to give his opinions to the world through the press. It is, indeed, high time that these gentlemen should do themselves the justice of shewing, that they apprehend nothing in submitting their opinions fairly, and *without reserve*, to general examination.

Mr. Cowan's brief account of his reasons for seceding from the Established Church, contains nothing precise on the subject of his theological opinions. It details the circumstances which attended his withdrawment from his cure; and it enumerates the particular points which seem the most to have weighed with him in the step he has taken. These points will, no doubt, easily be guessed at, both by our conforming, and nonconforming readers. They had long, as he informs us, pressed heavily upon his mind; and he continued, to use his own phrase, 'hobbling 'on' under their weight, when some vastly insignificant informalities in the performance of his public duties, brought down upon him from above, as it appears, a somewhat hasty suspension. Whether the actual result of its galling continuance was calculated upon and desired, or not, we presume not to say. It did not however very quickly operate to make Mr. Cowan—a dissenter—oh no! *a seceder.*

The profoundness of the policy which has issued in this result, we do not quite comprehend. The offensive member is no doubt got rid of; but now-a-days, he can neither be banished, nor immured, nor sent to occupy the vacated dungeons of the poor old Puritans. Would not the *Church* have suffered altogether less, had Mr. Cowan still been allowed to fill the pews and the aisles of St. Thomas's, than it will now, when he is obliged to build a large chapel that must be peopled with *separatists?*

Mr. C., in addressing the Bishop of Bristol during his suspension, remarks:

'In truth, my Lord, these are not times, for those who wish well to our Zion, to draw the cord too tight; or to contend for her *trappings* when her very *vitals* are at stake. I do not fear to assert, that if ever the Church of England falls, she will have to thank her Bishops as the great engines of her destruction;—many of whom are endeavouring to keep those out of her pulpits, who would be instrumental in lengthening her cords, and strengthening her stakes, by preaching the glorious truths her Articles maintain, even, God's everlasting love of his own elect, and of their standing complete in Christ, thro' his imputed righteousness and full atoning blood.'

He thus concludes his first letter.

ermit me, in conclusion, to remark, that I have ever been scru-
s (by some thought foolishly so) in the observance of the rites
eremonies of the Established Church:—but I am well con-
l, that had I, (instead of preaching, and I trust I may, without
ption, add, *living* as I do) been a jovial fellow, a hunting or
ng Parson, I should never have had occasion to address this
o your lordship.

aying, that if it be God's will, the Holy Spirit may take of the
of Jesus and reveal them unto you, give you a right under-
ng in all things, and keep you through faith unto salvation.

'I remain, with respect for the Bishop of Bristol,

'Your Lordship's obedient Servant,

'THOMAS C. COWAN."

a subsequent letter, in which he announces to the Bishop
solution to withdraw from the Church, after mentioning
jections to the practice of Infant Baptism, as constituting
ost prominent of his reasons for so doing, he adds,

hile stating (Infant) *Baptism* as the leading point of objection to
tablishment, I have long had others of a minor nature, (if, indeed,
they ought to be called) which, though not deemed of suffici-
lidity to cause me to come out from among her, have yet often
me a great deal of pain; among these, I will, at present, only
m two—her *Baptismal Service*, and, the *connexion between
and State*. As to the former, I will content myself with ob-
, (what has for some time been my opinion) that Dr. Mant
coadjutors have much to say for themselves, being, as I con-
argumentatively right, but *theologically* wrong. With respect to
ter, however excellent in a political point of view such an union
accounted, I have long considered it as *unscriptural* in its
le; and permit me to observe, your Lordship has now shown,
ually so in its *practice*.'

the subject of sponsors in Baptism, we may just bring
owan and Mr. Biddulph face to face, and so leave them.
rmer of these gentlemen remarks:

I were unable to find a scriptural warrant for substituting the
Father and God Mother" in the room of "the precious faith
l's elect," which alone entitles an individual to this ordinance,
iculties increased, when I brought the *engagements* of these
rs to "the Law, and to the Testimony." Oh, how often has
d shrunk back upon itself, when putting the interrogatories
service to the Sponsors! The Third answer in the Cate-
enumerates these engagements in a distinct manner; but on
ng into the perfect law of liberty," the solemn queries seemed
me, "Who hath required this at your hands?" and "Who
hat hath engaged his heart to approach unto me?"

e idea of any individual not actually believing at the time,
aging to believe at some *future* period, seems to me a palpable
liction of the highest authority, which declares faith to be
gift of God." Those, indeed, which "are of faith, are the

way honourable to himself, but to which they had been obstinately averse.'

Towards the close of his second Part he says,

'But let him who wishes to connect impunity with impurity; who desires deliverance from the wrath to come, but not deliverance from the power of sin; who disregards the object our Redeemer had in view in giving himself for us, that he might redeem us from all iniquity, bring us to God, and purify unto himself a peculiar people, zealous of good works;—let him, I say, tremble, lest God should give him up to strong delusions, to believe a lie; that he may be condemned for not believing the truth, because he takes pleasure in unrighteousness.

'And O let all Christian ministers be concerned to be clear from the blood of all men. It is a great pity inadvertently to rob an heir of glory of his present comfort; but it is more awful still to buoy up the confidence of a self deceiver, who may die with a lie in his right hand, while in hell he will open his eyes, and see himself lost for ever.

'As to the errors I have opposed, I charge them on no individual who disavows them. Blindness, in part, may have happened even to truly good men, who will be shocked as soon as they perceive the genuine consequences of their own system. I am very willing to indulge the hope, that some, who express themselves, at times, incautiously and injudiciously, are far from intending to give encouragement to sin; but I do earnestly beseech them to examine the tendency of their expressions, and to examine if the apostles ever talked as they do, of the "dear children of God, who are wallowing in their sins, but who are nevertheless as safe as if they were in glory." Did they ever represent the falls of David, or of Peter, as evidences that no believer was bound to personal obedience? Are these things recorded in scripture as *way-marks*, which we should *follow*? or not rather as *sea-marks*, to point out what we should carefully shun?'

These two pamphlets we recommend to the Reader's perusal.

Mr. Simeon's plain good sense, and piety, are well known to our readers. His Sermon on the True Test of Religion in the Soul, from Ps. cxix. 128.' is judicious, and seasonable. It does however make no more than a general allusion to recent circumstances.

The Pamphlet of Mr. Bidlake is directed against the opinions of an individual, who can now no more reply for himself.

Perhaps the *manner* in which religious controversy is at present conducted, is altogether considerably *improved*, comparing it with the style of small wit, and *Punchinello-retort*, so offensive, and so unedifying, which prevailed forty or fifty years ago, during the agitation of the Arminian and Calvinistic question. There are two things, most excellent and appropriate in religious discussions; the first of them is, Sense; the second, *Seriousness*.

reasons which he states to have wrought the change in his opinion, there would be as little of *dismay* excited in the minds of one class of our readers, as of *triumphing* in another class.

There are others, whose honesty, zeal, and piety, would ever make them esteemed members of any communion, but whose coldness, intemperance, and apparent weakness of judgement are, when they transfer themselves from one party to another, to take from them the power of exciting perplexity and regret in the body from which they withdraw, or exultation and triumph in that to which they are joined.

Of the publications before us, perhaps, the "Serious Remarks" of Dr. Ryland,* are the most likely to effect that sort of good which it is alone reasonable to hope for in the case; we mean, the settling of the minds of persons, (especially of young persons,) who, from temper, or external circumstances, are exposed to the seduction of the spreading Heresy.

Dr. Ryland judiciously directs his remarks, in the first instance, against the primary error of Antinomianism, namely, "lessening the ground of the sinner's unfeigned humiliation before God.

"Salvation by *grace* must imply, that our danger was the consequence of *guilt*; and, therefore, as we must be convinced of our guilt, before we can realize our need of it; so our admiration of the riches of grace, displayed in our deliverance from deserved condemnation, will be excited, in proportion to the sense we entertain of the *greatness* of our guilt. It is an important, though almost self-evident axiom, That there can be no more of grace in our salvation, than there would have been of justice in our damnation. Yet, to my great astonishment, I have found some professors, that would be accounted very fond of salvation by grace, who are almost fired with rage, if a minister insists on the latter subject; though with an avowed and sincere concern to be subservient to the illustration of the former. Hence, I fear there are those who talk of grace, whose ideas essentially differ from mine, and, I think, from those which are taught in the Scriptures. On the one hand, some treat it as almost the same thing with *justice*, or, at least, as that exercise of goodness, the want of which would expose the Divine Being to the suspicion of cruelty: and, on the other hand, some seem so to overlook its connection with infinite wisdom, as to make it resemble *unintended caprice*. Both these ideas are utterly foreign from the representation made of grace in the Holy Scriptures; which teach us to consider it as goodness, sovereignly but wisely extended to the unworthy and hell-deserving, and displayed in pardoning those that had merited eternal punishment; and in renewing those who had totally lost the Divine image, effectually inducing them to return to God in a

* A Second Part is just published.

himself in a manner inconsistent with that peace and harmony, which it is another part of his object to promote.'

This other part of his object is to produce a closer union of spirit and affection, among the divided members of the Christian Church. The temper proper to so worthy an attempt, Mr. Cooper unquestionably proves himself, throughout this little volume, to possess. The correspondence is confessedly factitious. The Letters are in number sixteen. The first two are on certain difficulties in the way of a serious inquirer after Divine Truth; the third, on the distinction between essential and non-essential points in Religion; the five following, on the Calvinistic Controversy; the ninth and tenth, on Regeneration and the Controversy connected with it; the eleventh and twelfth, on Antinomianism; the thirteenth, on the visible and invisible Church of Christ; the last three, on the Bible Society. On this latter subject, Mr. Cooper writes excellently, we may add eloquently: as a warm Churchman he deplores the indifference, or animosity, so generally manifested by the Clergy towards this noble institution, and he reluctantly admits the conclusion, that these unfavourable sentiments can arise from nothing less than a want of concern for the spread of Christianity itself, in the world. He anticipates the worst results to the interests of the English Church, from the continuance, among its Ministers, of this spirit of opposition to a cause, which *must*, and *will* proceed, and which, in proceeding, will leave its adversaries, great and small, under the cloud of general obloquy, and final discomfiture.

This volume is adapted, throughout, to meet the views and difficulties of persons who are stumbling at the threshold of Christianity, and whose attention is so distracted by the jarring clamours of the crowd which fills the outer court of the Temple, that they know not how to distinguish the still small voice that invites them to enter. The subjects treated are viewed chiefly in their external bearings, and incidental relations. In placeof further remark,we will present the reader with one or two extracts. In his seventh letter, Mr. Cooper thus apologizes for the Calvinist:

'While the practical evils, which Calvinism is charged with producing, are so prominently and studiously exhibited to view by many of its opponents; let us not omit, on the other hand, to do justice to this calumniated sytem, nor forget the abundant good, which it is not only capable of accomplishing, but which it actually does accomplish. I have no doubt, but that some of the sublimest feelings of pure and spiritual delight, which are ever experienced on earth, are those, of which the Calvinist partakes, when in his secret retirement with God, the Spirit bearing witness with his spirit, and shining on his own gracious operation on the heart, he meditates on the wonderful and unspeakable privileges, to which through Christ he feels himself entitled; and resolving all the blessings which have been already received, or are pre-

If Antinomians were truly and anxiously desirous to *learn*, they would highly value such assistance as Mr. Biddulph proffers to them in his Search after the Truth in its own field, the Holy Scriptures. He has adopted the plan of passing regularly through the Acts and the Epistles; remarking upon every passage, or at least the most prominent of them, which he conceives to bear upon the novel opinions, whose contrariety to Scripture it is his object to expose. These opinions he states as follows.

'*Eternal* Justification,—*Imputed* Sanctification,—That the consciousness of believing is the only evidence necessary, or possible, to satisfy the soul of its safety,—That sanctification is not a progressive work,—That the Holy Spirit is not the author of conviction of sin,—and, finally, That the Holy Spirit is not a party to the covenant of grace, involving, as the author conceives this opinion does, a denial of His Personality,—together with a few minor points This last position, in the author's view of things, clearly shows the awfully dangerous character of doctrinal error, the smallest beginning of which, as well as the beginning of practical evil, is like removing a slight portion of a dam confining a body of water; which, when an opening is once made, soon forces a passage for the whole mass. Doctrinal error, at first perhaps of little apparent importance, has often led the human mind into the endless mazes of deistical confusion.'

There is reason, however, to fear, that a profitable perusal of this rather laborious publication, implies more of patience, and diligence, and humility, than the parties most directly concerned appear at present disposed to exercise.

The Letters of Mr. Cooper, addressed to a serious and humble enquirer after Divine Truth, bear, only in part, upon the subject of the present article. They might, indeed, have claimed a fuller consideration than we can now afford to them. Mr. C. states the design of his present publication to be twofold:

'First, to assist the serious and humble Enquirer in his search after truth; and, secondly, to promote the peace and harmony of the Christian Church.

'The Writer has long been of opinion that the present state of the religious world opposes some considerable and peculiar difficulties to those who are anxiously seeking "the Truth as it is in Jesus:" difficulties, which, if they do not altogether divert them from their pursuit, yet greatly impede and retard their progress. It therefore occurred to him, that an attempt to assist such persons in surmounting these difficulties, and thus to facilitate their advancement in the acquisition of the Truth, might prove, through the Divine blessing, no unprofitable employment of the time and thought which the execution of such a work would necessarily require. This was the suggestion which induced him to make the attempt. The execution of it has unavoidably led him to touch on some of those controversies which of late have so greatly distracted the Christian Church: but in touching on them he trusts that he has not manifested a controversial spirit, nor expressed

the preachers of the word of God thus suffer themselves to be driven from that purity of doctrine, and to be spoiled of that unction from the Spirit which formerly characterised their ministry; then the triumphs of Antinomianism are complete; then it produces its full measure of mischief, and gratifies to the utmost the malicious designs of its diabolical author. How devoutly is it to be wished that all the ministers of the word of God were duly aware of the peculiar temptation, to which they are exposed from this insidious attack; and by taking special heed to themselves and to their doctrine, would show that they are not ignorant of these devices of Satan! So far as the voice of an humble individual may be capable of reaching, I would endeavour to sound forth the note of alarm, and to awaken my brethren in the ministry to a full sense of their danger and duty in these times of peril and difficulty.'

Mr. Simons's Letter to a respected friend, is highly interesting on several accounts; the living image it presents of the mind and character of the writer, the *naïve* expression of strong feeling, and the primitive, inartificial *continuity* of its style. We have seen nothing, in print, that contains so much of fact, relative to the shocking outrages which some pitiable individuals have lately committed against Holy Scripture, and common sense. We must profess to feel a reluctance in becoming instrumental to the repetition and perpetuation of the distressingly offensive assertions, which Mr. Simons has embodied in his Letter. And yet, we cannot but hope that his Letter may be extensively read. Mr. Simons has had the opportunity of knowing more of Antinomianism, than those can know who read only the wary publications of its defenders, and hear only their comparatively cautious preaching; he has read their private correspondence, has heard their private conversations.

It is in the *overruled* nature of most of the evils that afflict the world, when they proceed beyond a certain extent, to provide for themselves an antidote, or at least a boundary. Such, it may be hoped, will be the case with Antinomianism. The sulphureous eructation of impiety which now blackens the heavens, will, we trust, inspire many with a seasonable terror; especially those, who are foolishly lingering upon the sides of the pit.

There is, however, one aspect of this gloomy subject which, in the eye of the Christian, beams with chearfulness, and exultation. Is it possible to contemplate the prophetic pictures, drawn with so much force, and particularity, and *coincidence* by Paul, and Jude, and Peter, without recognising the character of those circumstances which are meeting the eye and ear at every turn? "In the last days perilous times shall come." In *this* day, beyond a comparison, is this scripture fulfilled in our ears. Is there, then, no ground of expectation that *ours* are indeed "the "*Last Days*?" that the prevalence and triumph of impiety in the World, the indifference, the falseness, the delusions

pared for him hereafter, into the eternal purpose and electing love of God his Father, and absorbed in a holy contemplation of the Divine counsels and perfections, he lies prostrate before the throne of grace in deep humiliation, and with overwhelming joy. I do not say that others have not their peculiar feelings of spiritual delight; but these are *his*. And does he rise from such communion with his God without enlarged desires and resolutions of more seriously devoting himself to the Divine favour, of more decidedly overcoming the flesh and the world, and more faithfully of doing the will and advancing the glory of his Lord and Saviour? Facts and experience reply to this enquiry. Among no denomination or description of professing Christians is there to be found a larger proportion of humble, pious, and devoted servants of God; persons of a truly Christian spirit, zealous in good works, and exemplary in every duty and relation of life, than among those who hold the Calvinistic tenets. I am sure that your observation and your candour will fully justify this statement. And therefore, so far as this system is to be judged of by its actual effects, I think that on a candid reconsideration of the subject, you will be induced to abandon your objection, and to admit that it was founded on an erroneous and partial view of the subject.'

In the twelfth Letter he thus dwells on one of the correlative effects of Antinomianism.

'From the fear of countenancing, or of being suspected to countenance, the abominable conclusion, which Antinomianism involves, the opposer of this system is strongly tempted to depart from that full exposition of the doctrines of grace, which he has been previously accustomed to maintain. Instead of continuing to exhibit these doctrines in their complete scriptural meaning, and of shewing their uniform and necessary tendency, when thus exhibited, to enforce holiness of heart and life, he is in danger of being induced by degrees to state them less plainly and explicitly; to qualify his former explanations of them; to fence them with guards; and to fetter them with conditions, which are not warranted by the word of God; and thus to pare them down and to fritter them away, till at length they are stripped of all that is vital, essential, and spiritual, and are reduced to little more than a dead letter and a lifeless form of words. In order to show that the scheme of doctrine, which *he* espouses, is not one which supersedes the necessity of good works, he may be led to speak of good works in such language as to appear, not indeed to lay an undue stress on the necessity of moral obedience, for that he cannot do, but to assign to it a place and an office, which in the Christian system it is neither designed nor qualified to fill: or, to avoid the charge of preaching imputed sanctification, he may almost desist from asserting the necessity of justification by faith only, as if he were become ashamed of the Gospel of Christ, or had forgotten that it is still "the power of God unto salvation."

'Incalculably great must be the evils, which such a deterioration of evangelical truth will obviously produce! And wherever such a deterioration is produced; wherever the waters, which antecedently have flowed clear and salutary, thus become turbid and noxious; wherever

'Whose tints are truth and beauty at their best;
And when you to Manfrini's palace go,
That picture (howsoever fine the rest)
Is loveliest to my mind of all the show;
It may perhaps be also to *your* zest;
And that's the cause I rhyme upon it so,
'Tis but a portrait of his son, and wife,
And self; but *such* a woman! love in light!

'Love in full life and length, not love ideal,
No, nor ideal beauty, that fine name,
But something better still, so very real,
That the sweet model must have been the same;
A thing that you would purchase, beg or steal,
Wer't not impossible, besides a shame:
The face recals some face, as 'twere with pain,
You once have seen, but ne'er will see again;

'One of those forms which flit by us, when we
Are young, and fix our eyes on every face;
And, oh! the loveliness at times we see
In momentary gliding, the soft grace,
The youth, the bloom, the beauty which agree,
In many a nameless being we retrace,
Whose course and home we knew not, nor shall know,
Like the lost Pleiad seen no more below.

'With all its sinful doings, I must say,
That Italy's a pleasant place to me,
Who love to see the sun shine every day,
And vines (not nail'd to walls) from tree to tree
Festoon'd, much like the back scene of a play,
Or melodrame, which people flock to see,
When the first act is ended by a dance
In vineyards copied from the south of France.

'I like on Autumn evenings to ride out,
Without being forc'd to bid my groom be sure
My cloak is round his middle strapp'd about,
Because the skies are not the most secure;
I know too that, if stopp'd upon my route,
Where the green alleys windingly allure,
Reeling with *grapes* red waggons choke the way,—
In England 'twould be dung, dust, or a dray.'

'"England; with all thy faults I love thee still,"
I said at Calais, and have not forgot it;
I like to speak and lucrubate my fill;
I like the government (but that is not it);
I like the freedom of the press and quill;
I like the Habeas Corpus (when we've got it);
I like a parliamentary debate,
Particularly when 'tis not too late;

professors, the wanderings, the darkness, the fears of ristians, are all drawing to their close? that we are touching n the times of refreshing from above, that yet but a few s of weariness, disgust, distraction, and He that shall come, come,—come to his Temple, thence for ever to expel every ng that "defileth," or "worketh abomination," or "maketh Lie."'

- IV. *Beppo*, a Venetian Story. Fourth Edition 8vo. pp. 51. price s 6d. London, 1818.

WHAT does *Beppo* mean, is the common inquiry? 'Beppo 'is the *Joe* of the Italian *Joseph*.' The Joe of this y is an Italian Merchant, who having been cast away 'about here Troy stood once,' and made prisoner by the Mussul-ns, becomes first a slave, and then a renegado, grows rich, at length, after having been long given over as dead, re-ns to Venice, to the great surprise of his wife and her *cava-servente*,

'to reclaim
His wife, religion, house, and Christian name.'

The poem is of the burlesque kind, and were it not that it is ntious in its moral, occasionally vulgar and profane in its ex-ssions, and rather tedious in its narrative, it might serve very l to laugh through after dinner. There is a happy whimsi-ness in some of the rhymes, and now and then a stroke of nour and of satire, which will succeed with the good natured der, who has not adventured to read the poem aloud, nor set self to read it through. Our readers will, we think, be at loss to conjecture its character. They may judge of its style n the following extracts.

'Of all the places where the Carnival
Was most facetious in the days of yore,
For dance, and song, and serenade, and ball,
And masque, and mime, and mystery, and more
Than I have time to tell now, or at all,
Venice the bell from every city bore,
And at the moment when I fix my story,
That sea-born city was in all her glory.

'They've pretty faces yet, those same Venetians,
Black eyes, arch'd brows, and sweet expressions still,
Such as of old were copied from the Grecians,
In ancient arts by moderns mimick'd ill;
And like so many Venuses of Titian's
(The best's at Florence—see it, if ye will)
They look when leaning over the balcony,
Or stepped from out a picture by Giorgione,

which prayer of any kind is inadmissible. 3. He compromises the dignity of his sacred and apostolical office, together with that of his church, by mingling with teachers and ministers of other persuasions. 4. He helps to inflame the sects against the Church, and to divide the Church against herself. 5. He commits all this sin merely for the sake of an object, which in itself is both unlawful and mischievous.'

We think that Mr. Lloyd himself cannot complain that his objections are mis-stated.

To the first objection, Mr. Cooper replies, that the Bible Society is *not* associated on any religious ground, but has strictly a charitable object; that to speak of an *avowed* infidel joining a society for distributing the Bible, almost amounts to a solecism; but that if *all* the Dissenting members of the Society were even *avowed* infidels and heretics, he should not deem it unlawful, as a minister of the Established Church, to associate with them for such a purpose.

The second objection, Mr. Cooper shews, in brief, to be as weak as it is partial: it was scarcely worth notice, on account of its palpable hypocrisy.

From his reply to the third objection, we have great pleasure in transcribing the following manly and liberal sentiments:

'You ask, "Is it no sin to amalgamate, even *in appearance*, the Episcopal and Apostolical Constitution of the Church with every dissenting form, and to reduce the Clergy of the nation, who hold their divine commission in regular succession from the Apostles, to a level with every vain upstart, who substitutes spiritual gifts for learning, and a strong impulse to preach the Gospel, for a divine call to do so?"

'On this point I must despair of giving *you* satisfaction. There is involved in it a discrepancy of principles so wide and fundamental, as prevents the possibility, while our respective sentiments continue as they are, of our ever approximating the one to the other. Happily, however, for myself, and for the other Clergy of the Establishment, it is not *your* conscience that we are required to satisfy, but our *own*. And as our Church admits not within her bosom, a self-appointed Teacher, so likewise it excludes any self-appointed Pope. In this Protestant sentiment, I feel you will accord; and should a thought obtrude itself on your mind, which would tend to abridge us of our Christian liberty, and in the spirit of self-sufficiency or intolerance, to impute to us an erroneous judgement, or a deluded conscience, I trust it would be instantly dismissed by the recollection of the Apostle's words: "Who art thou that judgest another man's servant? To his own Master he standeth or falleth? Yea, he shall be holden up; for God is able to make him stand."

'The whole force of your argument in the objection now before us, appears to me to hinge on the following question. Is Episcopal ordination, though primitive, though apostolical, yet the only, the exclusive way in which God has provided, or does at this time provide pastors and teachers "for the perfecting of the saints, for the

'I like the taxes, when they're not too many;
I like a seacoal fire, when not too dear;
I like a beef-steak, too, as well as any;
Have no objection to a pot of beer:
I like the weather when it is not rainy,
That is, I like two months of every year.
And so God save the Regent, Church and King!
Which means that I like all and every thing.'

Art. V. *The Conduct of the Clergy in supporting the Bible Society vindicated from the Charges brought against them by the Rev. Richard Lloyd:* in a Letter to that Gentleman. By the Rev. Edward Cooper, Rector of Hamstall-Ridware, and of Yoxall, in the County of Stafford, &c. 12mo. pp. 72. London, 1818.

NOTHING better can be desired for any cause, than to have such a man as Mr. Cooper as its advocate, and such a man as Mr. Lloyd as its adversary. No good man would wish to find the one his opponent; no wise man would retain the other as his apologist. Hitherto, the Bible Society has been singularly fortunate in both respects. It is very satisfactory to observe the striking contrast of style, manner, and temper, exhibited in the present instance, between the letters of the reverend assailant, and this mild dispassionate rejoinder. Mr. Cooper writes in the style of a true gentleman; this is saying something more than could be pronounced of the letters of every controvertist; but, what is more, his courtesy is the evident result of the unfeigned spirit of Christian charity.

'I enter indeed on this work,' he writes, 'with fear and trembling. I have a dislike to controversy, and I am afraid of it. I have seen, by experience, the difficulty of conducting it in a Christian spirit, and with Christian weapons. And I will frankly acknowledge, that the perusal of your book has neither increased my partiality to this kind of warfare, nor diminished my fears of its consequences. I hope, however, that in the following pages no word will drop from my pen, which can be construed into a breach of real charity.

'And in the spirit of these remarks, I will begin with thankfully acknowledging the Christian regard which you profess to feel for me. From the tone and spirit displayed in some parts of the note in question, I should have been fearful that your feelings towards me were not of that description; but since you assert the contrary, I most readily admit your assertion, and beg leave to return you my Christian regard, with the same sincerity with which I trust you have offered me your's.'

Mr. Lloyd's objections against a Clergyman's uniting himself to the Bible Society, are reducible, he conceives, to five, and are in substance comprehended in the following arguments.

'1. By so doing he associates with *avowed* infidels and heretics on *religious grounds*. 2. He belongs to a society among the members of

were " of one spirit and of one mind, striving together only for the faith of the Gospel." But these things cannot yet be; and since God has thought fit in his Providence to place me in these troublous times, and to call me to the high and important office of a minister of his Gospel, in our apostolical church; I would endeavour, as much as in me lieth, to live consistently with that sacred character, and in reference to it, " with simplicity and godly sincerity, to have my conversation in the world." I wish so to steer my perilous and difficult course, that while, on the one hand I magnify my office, I may not, on the other hand, degrade the exalted character of my religion. I would not seek needlessly to associate in public with those who differ; but in the way of duty I would not shun all occasion of intercourse with them. And such an occasion the Bible Society presents to me, and enforces upon my conscience. In giving my feeble support to this Society, I believe that I am doing a work pleasing to the Almighty. I believe that I am fulfilling a duty which I owe to my Church, to my country, and to the world at large. In the course of discharging this duty, I occasionally associate, for a short time, with those who profess themselves ministers of Christ, but not of the calling with which I am called. On such occasions, I regard them in the character in which the laws of our country, and, consequently, the laws of our Church, regard them, as persons laying claim to holy orders, tolerated by our statutes, and licensed by them to the office of ministers. Whether these claims be right, or otherwise, falls not within my province, or my power to decide. If they are erroneously made, my presence cannot sanction an error, in a point on which I am wholly incompetent to determine; and the determination of which has not the most distant connection with the object on which I have met them. No doubt, no imputation is cast on the validity of *my* episcopal ordination; no recognition is required from me of the validity of *their* ordination. On going to the committee-room, or to the hall, I make no compromise of principle, even in appearance, in any way. I offend not, either in letter, or in spirit, against any one article of my Church. I break no law, or canon, which I have subscribed. I violate no duty, which I owe to my ecclesiastical Rulers. I am countenanced by many of my superiors, by some of the highest authority in my Church. And when I have transacted the business on which I have attended, I leave the assembly, I trust, uncontaminated by the work in which I have been engaged; or, by the persons with whom I have associated. My feelings of affection and gratitude towards my own apostolic Church, and of the duty and allegiance which I owe to her, are not diminished by the circumstance of having been for a season in the company of those who dissent from her communion; perhaps they are strengthened and increased by a tacit comparison, suggested by this very circumstance to my mind, of the superior privileges which, through the mercy of God, I enjoy within the precincts of the Established Church; and of the authorized and undisputed right which she confers on me, to preach the Gospel of the grace of God.'

The fourth objection is fully met. 'That there is a division 'in our Church,' says Mr. Cooper, 'I both know and lament.

work of the ministry, for the edifying of the body of Christ?" If I should infer, from your mode of stating the objection we are considering, and from other parts of your publication, what your answer to this question would be, I should suppose it would be in the affirmative. But as you have not expressly made such a declaration, I will not take the liberty of making it for you. Indeed, Sir, it is wise to pause before you venture affirmatively to decide a question which the Scriptures have not decided; which the articles of your Church, with her characteristic modesty on points unsettled in Scripture, have not decided; which the laws of the British empire, by establishing the Church of Scotland, and declaring it in the Act of Union, to be a true church of Christ, have in fact decided negatively. It is wise to pause before you venture to predicate a conclusion, which necessarily involves in it such *tremendous* consequences, which would at once unchurch the Church of Scotland, and many other of the Reformed Churches; which would assign the names of upstarts and intruders to men, on whom God has fixed the broad seal of his sanction and authority, on such men as Howe and Henry, as Watts and Doddridge; and would consign over a large portion of our present population to the uncovenanted mercies of God. I say, Sir, that you act wisely in pausing before you venture to decide on such a question, and to predicate such a conclusion. And yet till you do predicate this conclusion, it appears to me, that your argument loses the only support on which it could have pretended to stand. For if there be other lawful modes of ordaining ministers, than that which our Church retains; and if, as the 23d article of our Church declares, "We ought to judge those lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard;" then I would ask, Who is to be Judge in these matters? *Within* the pale of our own Church, we know who are the persons that have public authority given unto them for this work; and hence, we are confident that such as they ordain to the office of public preaching, or ministering of the sacraments in the congregation, are *lawfully* called and sent to execute the same. But with respect to those who are *without* this pale, who, I ask, is to be the Judge? Who is to decide on the lawfulness or unlawfulness of those proceedings by which any individual, who dissents from the form and discipline of our Church, claims to have been chosen and called to the work of the ministry? I know that if he has separated himself from us without a sufficient plea, and has thrust himself into the sacred office without a lawful calling, he is on these accounts a sinner before God. But who is to decide on his plea, or on his calling? Am I to erect myself into a judge, and to summon him to the tribunal of my feeble and perhaps prejudiced judgment; and having condemned him for a sin, of which God who seeth the heart, may possibly acquit him, am I, in proof and vindication of my dignity as a minister, episcopally ordained to say, "Stand by thyself: come not near to me, for I am holier than thou?"

'Sir, I am not advocating the cause of dissent; I wish from my heart that there were no divisions in the body of Christ: but that all

were "of one spirit and of one mind, striv ther only for the faith of the Gospel." But these things [illegible] yet be; and since God has thought fit in his Providence to place me in these troubled times, and to call me to the high and important office of a minister of his Gospel, in our apostolical church; I would endeavour, as much as in me lieth, to live consistently with that sacred character, and in reference to it, "with simplicity and godly sincerity, to have my conversation in the world." I wish so to steer my perilous and difficult course, that while, on the one hand I magnify my office, I may not, on the other hand, degrade the exalted character of my religion. I would not seek needlessly to associate in public with those who differ; but in the way of duty I would not shun all occasion of intercourse with them. And such an occasion the Bible Society presents to me, and enforces upon my conscience. In giving my feeble support to this Society, I believe that I am doing a work pleasing to the Almighty. I believe that I am fulfilling a duty which I owe to my Church, to my country, and to the world at large. In the course of discharging this duty, I occasionally associate, for a short time, with those who profess themselves ministers of Christ, but not of the calling with which I am called. On such occasions, I regard them in the character in which the laws of our country, and, consequently, the laws of our Church, regard them, as persons having claim to holy orders, tolerated by our statutes, and licensed by them to the office of ministers. Whether these claims be right, or otherwise, falls not within my province, or my power to decide. If they are erroneously made, my presence cannot sanction an error, in a point on which I am wholly incompetent to determine; and the determination of which has not the most distant connection with the object on which I have met them. No doubt, no imputation is cast on the validity of my episcopal ordination; no recognition is required from me of the validity of *their* ordination. On going to the committee-room, or to the hall, I make no compromise of principle, even in appearance, in any way. I offend not, either in letter, or in spirit, against any one article of my Church. I break no law, or canon, which I have subscribed. I violate no duty, which I owe to my ecclesiastical Rulers. I am countenanced by many of my superiors, by some of the highest authority in my Church. And when I have transacted the business on which I have attended, I leave the assembly, I trust, uncontaminated by the work in which I have been engaged; or, by the persons with whom I have associated. My feelings of affection and gratitude towards my own apostolic Church, and of the duty and allegiance which I owe to her, are not diminished by the circumstance of having been for a season in the company of those who dissent from her communion; perhaps they are strengthened and increased by a just comparison, suggested by this very circumstance to my mind, of the superior privileges which, through the mercy of God, I enjoy within the precincts of the Established Church; and of the authorized and undisputed right which she confers on me, to preach the Gospel of the grace of God.'

The fourth objection is fully met. 'T[illegible]re is a divisi[illegible] in our Church,' says Mr. Cooper, 'I [illegible]w and lament

But it existed before the Bible Society appeared; it would equally survive its dissolution. The nature and grounds of this division are not matters which fall within my present discussion. It is the fact alone to which I appeal!

As to the fifth objection—'Is it not sin to inflame all parties against the Church and to divide the Church against herself, for the sake *only* of distributing the Scriptures in one particular mode, and that mode repugnant to the practice of the primitive Christians and of our venerable Reformers, and implying that *the Bible can do its own work*, and virtually encouraging *every man to be his own divine*?'—Mr. Cooper ot exposes the disingenuous sophistry by which a distinction is tempted to be supported between the mode of distribution opted by the Bible Society, and that of other societies, which e no foundation in fact. He admits that there is a sense in hich, 'greatly as he disapproves of the phraseology,' it is imed that 'the Bible can do its own work,' and in which the ciety *does* encourage 'every man to be his own divine;' but challenges a comparison between the *practice* of the clerical mbers of the Bible Society, and the clerical non-subscribers, all the branches of ministerial duty.

Objections, however, unsound, untenable, irrelevant as these, ver can, Mr. Cooper justly maintains, have had any real ight with the clergy in general.

That some vague and indistinct apprehensions of danger to the tablished Church from the operations of the Bible Society, may re in several, perhaps in many instances, produced an unwillingss to support it, I am ready to admit; and wherever such apprenions have been *conscientiously* entertained by any individuals, I uld be very far from indiscriminately involving them in the conion in question. But even in respect to these persons, I am not ogether without my fears. Being fully convinced, that a zeal for Established Church is of itself no certain and conclusive criion of a zeal for true Christianity, and that there may possibly be great deficiency of just and lively feeling for the spiritual interests mankind, in hearts which are tremblingly alive to the interest of ir particular Church; I would still, with all deference and humi-, repeat my former admonition, and "submit it to the conscienus consideration of every individual who is indisposed, from whatr professed cause, to the Bible Society—whether at the bottom of indisposition, there may not be a latent and an unsuspected tion of indifference to the great and general cause of Chrisity?"

I feel this admonition to be the more necessary and seasonable, ause while I learn from your publication, that one objection to Bible Society consists in its sending Bibles to Heathen Lands, hout undertaking to furnish Preachers to explain and interpret m; I perceive also, in the same publication, an eagerness to

bring forward objections against the *only* attempt which is making in our Church to supply this deficiency. To an indifferent observer there might appear an inconsistency of conduct in such endeavours, first to censure one Society for sending Bibles without Missionaries, and then to find fault with another, which is sending out the very Missionaries which are wanting.'

'*As to Church Establishments*,' continues Mr. Cooper, '*they cannot be sent into Heathen nations*. It is the labour 'of the missionary which, in this services, she must employ.

'And if the Societies already existing are not constituted according to her wishes, nor, as she supposes, are consistent with her modes of operation, the world still opens to her an abundance of unoccupied regions, amidst which, in her own way, and according to her own views, she may diffuse, without a rival or intruder, the pure ray of Gospel truth.'

'Great and obvious are the facilities, which the rulers of our Church possess for healing her present wounds, if they have wisdom and courage to apply them. But if some late events are to be considered as indicative of the counsels which they intend to follow, then indeed the case is hopeless, and the breach must be incurable. Intemperate protests, and coarse, indiscriminate abuse, may gratify the evil passions of mankind, but they *never can do any good*.'

'As a member of the Bible Society, I feel thankful,' says Mr. Cooper, 'for your publication; for I do expect she will de-'rive very important benefits from it.' We have already tendered our public thanks to Mr. Lloyd, but fear that in neither case they will be very acceptable. His too modest estimate of his own merits, will lead him to decline the meed of his services.

As to the Midhurst case, Mr. Cooper very properly declines entering into it. Mr. Sargent's counter-statement is now before the public, but we shall not return to the subject.

Art. VI. *Sermons*, by the Rev. D. S. Wayland, M.A. Vicar of Kirton in Lindsey, Lincolnshire. Dedicated by Permission, to the Bishop of Lincoln. 8vo. pp. 344. Price 9s.

IT is very possible, we imagine, that the circumstance of these Sermons being published under the patronage of the Bishop of Lincoln, may induce in the thoughts of many persons the suspicion of their being hostile to sound doctrine. From this apprehension we feel it to be our duty to relieve the minds of our readers. The discourses comprised in this volume, are neither charged with invectives against Calvinism, nor mixed with sophisms in support of Baptismal regeneration; they are perfectly free from these kinds of exceptionable matter. They are very serious and practical, and are composed in a very neat and chaste style, which, though it does not rise to sublimity, is

frequently elegant, and always perspicuous. They are not the produce of a brilliant imagination, nor do they contain profound discussions of theological questions; their pretensions are of a higher order, and other and better qualities are included in their character. Mr. Wayland's solicitude to alarm the careless and impenitent sinner, to add strength to the man struggling with temptation, and to impart consolation to the Christian oppressed with sorrows, is apparent in his work, and these effects he has not omitted to connect with the Divine blessing on his labours. With the praise which we cordially award to the Author, we should, we must confess, have been glad to express our entire satisfaction with the Sermons before us. But to do this, it would be necessary that they should exhibit more prominently, and more powerfully, the essential points of Evangelical doctrine. Mr. Wayland justly represents the Gospel (p 229) as a 'scheme of 'truth, mercy, and holiness, intended to reconcile them to God 'by the sufferings and death of Christ; and by the influence of 'the Holy Spirit, enlightening their minds, purifying their 'hearts, and elevating their affections, to lead them to that 'better country, where, through difficulty, trial, and sorrow, the 'true Christian will arrive at last,' and he not infrequently adverts to these topics; but, though we willingly, on the presumption of these passages, include him among those preachers who are "the Servants of the Most High God," and who "shew "unto men the way of Salvation," we should have felt more pleasure in furnishing this notice of his discourses, if we could have more fully ascertained his doctrine on the principles of the Christian Revelation.

The table of contents includes the following texts and subjects. On the strict Requisitions of the Gospel. Matthew xvi. 24. On the Happiness of a Life devoted to Religion. Proverbs iii. 17. On quenching the Spirit of God. 1 Thess. v. 19. On Devotedness to Christ. Romans, xiv. 8. On Brotherly Love, John xiii. 35. On Presumptuous Sin. Psalm xix. 13. On the Discouragements, and the Supports of the Christian. Isaiah xl. 29, 30, 31. On the elevated State of the Christian in this world and in that to come. 1 John iii. 2. On the Parable of the unjust Steward. Luke xvi. 8. On the Duty of persevering in Prayer. Luke xviii. 1. On a candid Attention to the Gospel. Acts xvii. 11, 12. On the Preparation requisite before the Lord's Supper. 1 Corinthians xi. 28. On Repentance. Luke xiii. 5. On Preparation for Death. Genesis ii. 19. On the Happiness of Heaven. Hebrews xi. 16. On the Disobedience of the Man of God. 1 Kings xiii. 18. The last discourse was preached at the visitation of the Author's Diocesan, at Gainsborough, 1815.

In the discourse 'On the strict Requisitions of the Gospel,'

the Author addresses the following considerations to his readers, which we take leave to recommend very seriously to *ours*.

'And now, which among us can lay his hand upon his heart and say, "I have denied myself." I do not speak of self-denial in notorious and acknowledged vice: I have scarcely spoken at all of it in this view. We are Christians in name at least; and we read, or sometimes hear our Bibles. We cannot therefore be ignorant, we cannot deny, that to abstain from gross vice is absolutely essential to Christianity. This then I pass by. But who is there here, who practises self-denial in things which are in themselves innocent, because they have a tendency to lead *him* on to sin: who is there, who abstains from what is pleasing and harmless to himself, because it may offend his ignorant brother? My dear friends! I do not set up for your accuser; God knoweth your hearts and mine: but I cannot help thinking that there are many of us, who are strangers to true Christian self-denial. Ah! if we were not; should we go on, as we do, living to our appetites and passions; doing all that is agreeable to our natural dispositions; enjoying all the pleasures which fall in our way, without reflecting whether they are dangerous to our own religious feelings, or to those of others? Should we be satisfied with saying, "We break no express commandment of God?" (though we know but little of the Commandments, or of ourselves, when we say even this.) Should we unnecessarily go into society, where we are certain to hear religion ridiculed, and the name of God blasphemed; because such society is pleasing to us? Should we enter into amusements, whose natural tendency it is to weaken our religious impressions; to bind our souls to earth; to make us forget death, judgement, and eternity? Should we read books, which will undermine our principles, and destroy our seriousness; because they gratify our curiosity, or enchant our imagination? Is this Christian self-denial? —Let our own consciences answer the question!'

It must frequently have occurred to some of our readers, to compare the state of that part of the world which is within the reach of their own observation, and in which the profession of Christianity is general, with what would be the moral condition of a people on whose tempers and conduct the influence of Christian principles should be directly felt, and to deduce from the comparison inferences not very favourable to the character and reputation of many avowed Christians. What the Gospel can effect, and should accomplish, is well illustrated by the following representations of its tendency.

'Suppose that, instead of seeking with such restless anxiety, the riches and other advantages of this life; pushing back, and envying those, who are before us in the chase; we possessed the heavenly-mindedness of Jesus Christ, and his indifference to every thing here below but the service of God: that, instead of seeking the approbation of men, without reflecting whether we are justified or not in the steps we are taking, we were indifferent to human applause: that instead of pursuing every imaginary insult with a spirit of hatred and

evenge we forgave our offending brother, and wiped the remembrance f his fault from our minds: that, instead of minding high things we ave contented in the state in which it has pleased God to place us: -what would be the result of this? What but a scene of harmony, nd love, and peace, of which now, alas! we can form but a very nadequate idea? Where would be the violent and tempestuous assions, that disturb the peace of families, and make the houses f some, an image and a foretaste of hell? Where would be the gitation of rivalry, the bitterness of disappointment? Where would e the unpleasant feelings of peevishness and discontent, the mortifiation of pride, the torment of anger? There would be nothing of ll this my brethren, and we should feel the justice and beauty of our aviour's declaration, "Blessed are the meek, for they shall inherit the earth." p. 36. Sermon II.

The earth has become the inheritance of mankind by far other means than the practice of Christian meekness.

We quote part of the Preacher's expostulation with that class of persons, too large a one, it must be confessed, who despise r neglect warnings, and resist the strivings of the Spirit of race.

"Do you know what will take place if you continue to live in sin? The favourite passions, which now are the chief hindrance to your eturn to God, will become stronger by indulgence. You will, every me you indulge them, see them in a less dangerous light. You will ease to deplore, you will begin to palliate and excuse them. You will ay, "After all, there is not much harm in being intemperate; or in being unchaste, or in swearing; or in committing any other action, which the Gospel declares to be sinful; provided I do no harm to any body by it: I am no one's enemy but my own." Great God! nd is it nothing to be at enmity with thee? Is it nothing to make by dispensation of mercy ineffectual? Is it nothing to break the ws which thou hast made, for the temporal and eternal happiness of by creatures? Is it nothing, to tempt thy Holy Spirit to desert s, and to give us over to a reprobate mind? p. 53. On Quenching he Spirit of God.

From the same discourse we transcribe a passage which exhibits a summary of the Author's sentiments.

"We find if we peruse the word of God that to abstain from doing vil is not all that is required of us. We are to learn to do good. Now, to do good, in the sense in which the Gospel understands it, omprehends a sincere conviction of the depravity of our nature, nd of our own individual sinfulness: a sense of our need of a merciful Saviour to redeem us; and of the influence of his Spirit to elp our infirmities. It comprehends a devotedness of heart to God; delight in his service; a determination to fulfil all the duties which e enjoins, whether they regard Him, our neighbour, or ourselves. ll these duties, repentance, faith, universal holiness, are the gifts f the Spirit; and are obtained by the use of those means which the ame Spirit has appointed. These means are, meditation, reading the criptures, and the public and private worshipof God. Thus is the

influence of the Holy Ghost shed abroad in the soul; thus is it cherished there; and thus are all the graces and virtues, which it is its province to bestow, acquired. Let us not then say, that we do not quench the Spirit of God, while we neglect any of his ordinances.' p. 57.

To warn the wicked, to denounce the wrath of God from heaven against all unrighteousness and ungodliness of men, is the duty of a Christian Minister; a duty in which, we fear, many who sustain the office are deficient. Let us hear Mr. Wayland.

'My dear hearers! it is to *you* that I address myself, to *you* who are here present, and who are perhaps listening to me as to one, who is repeating an idle tale, in which *you* have no concern. Ah! do not suppose that you can or will escape the scrutiny of your Judge, or his condemnation if you are found wanting. I should mourn your fate if you were only to suffer *annihilation* after the dream of folly and sin was past;—but do not flatter yourselves that death will put an end to your existence, and therefore you may live as your fancy directs you, till the grave swallows up all. You *must* live for ever. Yes—if the word of God be true (and "He is not a man that He "should lie") you *must* live for ever, in happiness or misery, indescribable and inconceivable. There is not a man in this church to-day, who is a drunkard, or a fornicator, or a swearer, or a covetous man, or a defrauder, or a calumniator; who will not, unless he repent and forsake his sins, lift up his eyes in torment, and cry in vain for a drop of water, to mitigate the fury of his burning. There is not a man in this church to day, who neglects his duty to God, though he be regular in his outward conduct, and respectable in the eyes of men; who will not, unless he repent and turn to him from whom he has revolted, be ranged on the left hand of his Judge, and hear the dreadful sentence, Depart ye cursed. In short, there is not in this church to-day, a man, who does not embrace the doctrines of the Gospel as his only refuge, and form his conduct upon its precepts, there is not a man unrenewed in the spirit of his mind that will be saved. If you believe your Bibles you must believe these truths; and if you *do* believe them, what madness is in the conduct of some here!' p. 161, 162.

We are unwilling to omit the passage which occurs p. 221, in the eleventh Sermon, "On a candid Attention to the Gospel:" it suggests considerations of great importance.

'It is to be feared that many, even of those who are anxious concerning their eternal welfare, do not peruse the Scriptures, with that deep conviction of their importance, of their being the only standard of faith and practice to the Christian, which they should have. They put it too much on a level with other books, calculated to inform the mind, to regulate the temper, and to ameliorate the heart. They almost identify it with compositions merely human. This they do perhaps unintentionally; but it is a great and dangerous error. It often leads them to prefer books, which, at the same time that they

excite devotional feeling, gratify their imaginations with the charm of novelty. By degrees they neglect the word of God, for treatises which at best are only deduced from it, and are often mingled with mistakes and misrepresentations. Thus systems are gradually established, in which true religion has but little share; and on one hand are formed the delusions of fanaticism; on the other, the garbled and imperfect exibition of religious belief, which is little better than infidelity.'

The twelfth Sermon, On the Preparation requisite before the Lord's Supper, relates to a subject of great moment, than which scarcely any doctrine or ordinance of Christianity has been so much abused within the pale of Secular Establishments of religion. In the practice of Protestant Churches, as well as in the Church of Rome, it has been the grand *viaticum* for heaven! The hoary sinner and the profligate of fewer years, have had the holy wafer, or the consecrated bread and wine put into their quivering lips, to complete the greatest and most wretched of all delusions—that external communion with a Church, and a participation in its rites, seals the title of the dying sinner to the heavenly bliss! 'Taking the Sacrament,' is, with thousands, the substitute for renovation of heart, and for all the causes by which it is produced. If any persons need admonition conveyed in the clearest and strongest form, to guard them against a delusion as fatal as it gross, it is the attendants in parish churches, and at Popish altars. We are truly glad in finding Mr. Wayland so attentive to this part of his duty, in the discharge of which we doubt not he felt himself urged by motives strong and affecting. After expressing his fears that, in too many cases, self-examination will be delayed, till the conviction of guilt and of its consequences, force itself upon some of his hearers with instantaneous quickness,—that the interests of earth will still appear all substantial, and those of eternity but dreams and shadows, till the solemn hour, when that which is now visible shall pass away, and the unseen world be disclosed in its terrible and appalling reality,—the Author proceeds as follows:

'When so many mistakes prevail in the world respecting the sacrament of the Lord's Supper; the first point, in which self-examination seems necessary, is, whether we have proper ideas of its nature.

'Do we then consider it as a kind of mysterious charm sufficient of itself to extenuate the guilt of sin? Do we make it a substitute for the essential requisites of Salvation; repentance, faith, and universal obedience? Do we think, that however careless or abandoned our lives may have been, if we receive it on our death-beds, though we have despised or neglected it before, it will be to us a passport to heaven? Do we, at least, consider it a highly meritorious observance, with whatever disposition of heart it may have been performed; and imagine that it will atone for many of the errors and vices of our past conduct? If we indulge any of these flattering surmises, we

deceive ourselves: we "speak peace to our souls, when there is no "peace." The God whose servants we are, is a Spirit; and requires a spiritual worship. With him, forms are nothing; except as they conduce to important realities; to renovation of heart, and to amendment of life.' p. 241.

To persons of another description, 'they who have a notion 'that they must by their own efforts attain some superior degree 'of holiness, before they venture to approach the sacred table,' Mr. Wayland addresses the following considerations.

'They do not reflect that the Lord's Supper was instituted, in remembrance of the sacrifice offered for sin and sinners: that it was intended, not for the upright, not for the self-righteous, not for the proud and the secure; but for the contrite, for the humble, for the meek in spirit, for the lowly in heart. To such, it is one of the noblest means of spiritual improvement; fostering the graces after which they aspire, elevating their thoughts, correcting their tempers, purifying their desires, and regulating their lives; producing, in short, the character, which others seek without obtaining, because they seek it not in the way and by the means, which God has appointed.' p. 243.

Our extracts are fair specimens of the contents of this volume of discourses, and they are sufficient to enable our readers to appreciate its value.

Art. VII. *An Address to the Nation and People of the God of Abraham.* By the Rev. Melville Horne, Curate of St. Stephen's Salford, Manchester. 8vo. pp. 51. 1816.

WE can assure at least our *Christian* readers, that they will read this address altogether with a great deal of pleasure. We have no disposition on such an occasion to descend to minute criticism. There is eloquence in many passages, and much of warm, honest, hearty feeling throughout.

Calculating, so far as we are competent, upon the probable impression of these pages on the minds of the people to whom they are immediately addressed, we wish the vituperative style of some sentences had been considerably softened. Of *scolding*, as a suasive means, we have, in fact, a very poor opinion in any case. Where the mind of the subject is already inflated with self-importance, and wounded with the consciousness of aggravated injury, this manner seems peculiarly inappropriate. We only wish that every Jew who may read Mr. Horne's pamphlet, could know as well as *we do*, how very little of bitterness or malignity there is in the swellings and breathings of his wrath. This tract has been, or is to be translated for dissemination on the Continent. The foreign Jews, more particularly those of Germany and Poland, are, generally speaking, superior in their moral condition, and consequently in their delicacy of feeling, to their English brethren. We would hint the propriety of a few

emendations on this ground. The Jew, it is undeniable, is sunk into the very dust; he lies under the feet of all nations; but there is a dignity—a delicacy which belongs to him as an *Oriental*,—a dignity and a delicacy which are derived to him from the consciousness of the antiquity, the religious greatness, and the distinguished destiny of his nation. In our opinion, when Christians address Jews, they should never lose sight of the fact, that the feelings of that people are much akin to those of a dispossessed and degraded *nobility*; and, in truth such they are: their fathers were princes, their sons shall be princes, and they shall rule the nations.

Had we room, we might extract many passages written with considerable force and feeling.

'The end of time is coming upon us, and what your Fathers were eighteen hundred years ago, ye are this day; only, with this difference. Lately cast down from their proud pre-eminence, they were high-spirited, indignant, restless, turbulent, seditious, and ready to follow every pretender to the name of Messiah, in the most desperate enterprise. Broken down by long afflictions, spiritless, hopeless, sunk in apathy, you have forgotten Messiah, and all your god-like progenitors. Mere muck-worms, you crawl on the dunghill, and your only concern is to amass wealth. Mixt in with all nations, you assimilate to none; but hate and distrust all, and are hated and distrusted by them. True Christians only are your cordial friends, for Christ's sake. They respect you, as his Brethren according to the flesh; as descended from Abraham, the friend of God; and miraculously preserved, as chosen instruments of Providence, for the noblest purposes. While they commiserate your external circumstances, the hopelessness of your spiritual state produces the strongest feeling: and when they consider your welfare, as identified with that of Christianity, and your conversion, as connected with the universal spread of the Gospel, they break out in this animated language: 'For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and her salvation as a lamp that burneth.' Indeed, could you hear the prayers and see the tears, with which they make intercession for you, or observe the cheerfulness with which they contribute their mite to serve you, you could not but feel some touch of brotherly kindness They cannot brook to see you perish, while no man careth for your soul. They strengthen themselves in their God, and boldly attempt what he alone can effect.' pp. 17—18.

Mr. Horne has fallen into a single error, which, we dare say, he has by this time himself detected. If he will refer to his Hebrew Bible he will see, that, in the 110th Psalm, it is not as he states it p. 82. "Jehovah said unto my *Jehovah*; but נאם יהוה לאדני "Jehovah said unto my *Lord*."

Art. VIII. *The Narrative of a Mission to Nova-Scotia, New Brunswick, and the Somer's Islands; with a Tour to Lake Ontario.* To which is added, The Mission, an original Poem, with copious Notes. Also a brief Account of Missionary Societies, and much interesting information on Missions in general. By Joshua Marsden, late Missionary to Nova-Scotia, New Brunswick, and the Bermudas. 8vo. pp. 289. Price 8*s*. 1816.

THE Author of this Narrative appears to be a man of good sense and warm piety, under few obligations to learning or books for the preparation with which he entered on the service of a Missionary, or for the qualifications which he discovered in the prosecution of its duties. He does not, however, attach a value to his work above its real worth, satisfying himself with its pretensions to be considered as a useful manual of Missionary information; and to this commendation it is well entitled. The following description might, we apprehend, serve as a suitable delineation of the Author himself.

"A Missionary to a foreign land should rather be a diligent than a contemplative man; his object should be more to save souls than gain knowledge. Activity is the soul of a mission! I would rather see a Missionary travel ten miles to preach to a dozen solitary souls in a thicket of trees, than descant never so beautifully on polite learning. A diligent man may glean much rare and profitable knowledge while in the prosecution of his duty; and I would have him not to let any thing interesting escape his observation, but make minutes in his pocket memorandum book of all useful and lively incidents. I have often in a log-cottage heard the most singular and striking occurrences: fragments of such conversations as I have noticed in the solitary wilderness; details of curious adventures and experiences from many who live in the bosom of the forest, would agreeably and beautifully adorn the pages of a narrative, or the numbers of a magazine. The Moravian Missionaries have filled their journals with many simple, beautiful, and interesting details, hereby affording an excellent model to all who go upon this blessed errand. Crantz's history of the mission at Greenland, is full of these interesting and heart-touching details." p. 76.

Instances, we believe, might be furnished of candidates for missionary service, being excited and stimulated to the work by glowing descriptions of the beauties and luxuries of the scenes and situations to which they were invited. Representations of this kind, were the place of destination a paradise, might well be spared in an appeal to Christian missionaries. The zeal which under the direction of sound wisdom is prompted to action only by the purest motives, can neither be impelled nor deterred by considerations of the attractive or repulsive forms in which nature may be arrayed. Of this spirit of Christian enterprise, Mr. Marsden appears to have possessed no inconsiderable portion. The scene of his labours was not, our readers may believe, a para-

dise, since the questions which he would have to be addressed to candidates for the mission in which he was employed, are of the following description: 'Will you trudge through the snow? 'Can you ride upon the ice—carry your saddle bags upon your 'shoulders? Are you afraid to cross a rapid river in a log 'canoe? Can you sit in a smoky hut, and eat buck-wheat cakes? 'Will your constitution bear cold 14 or 20 degrees below the 'freezing point — ride through solitary woods — bear thousands 'of musquitos — and put up with poor lodgings and a cold bed?' That these interrogations are not dictated by caprice, may be very satisfactorily inferred from the details which the Author has recorded of his own experience; among others from the following account of the severities of the winter in New Brunswick in 1805.

'The winter was the coldest I ever knew; the frost was intense, and the snow fell six feet deep. It was often my morning work to dig a passage from my house to the street; in doing which, I have had to stand up to my girdle in the snow. Frequently the lower windows of the house were blocked up, so that at one time, we received our dim light through the medium of snow, which had drifted against the side of the house, and was seven or eight feet deep. So severe was the weather, that our meetings were imperiously suspended. We have been obliged to take our bed and put it under the stove pipe, in order to keep ourselves from freezing. Several persons were frozen to death this winter.—A man and his daughter, a girl about ten years of age, who were travelling from one settlement to another, at a little distance from the place, were arrested; the girl died in her father's arms, and he, poor man, lost both his legs; before and after the amputation, I visited this mournful sufferer; and never in my life did I see a fellow creature so mangled by the frost; his feet literally dropped off, and his hands, face, nose, and ears, were all dreadfully scorched by the tremendous cold: however, I had great reason to believe that the shocking calamity, was a mercy sent to heal his soul. Several vessels coming upon the coast were so laden with ice, that they foundered; and others having all their ropes, blocks, and sails frozen, were driven on shore, and the crews perished in the woods, being frozen stiff as blocks of marble. I had some Madeira wine in the house that became thick as jelly; an intensely cold vapour hovered over the earth and water, through which the sun endeavoured to penetrate with cold and sanguine beams. Iron, if exposed to the weather, was so frozen, that it became quite brittle. Vessels, in which water was left during the night, were found broken in the morning. My ink has frozen while I have been writing. I have had to wear my surtout during breakfast, though sitting before a large maple fire; and have seen the spilled tea upon the table become cakes of ice. If I walked out, my whiskers and my eye-lashes were fringed with ice. The houses and the streets would crack with such violence as to alarm one. The thermometer was from 15 to 20 degrees below the freezing point; and I think it was sometimes as low as nothing. While reading the funeral service over a woman, who had died during the severe cold, my nose and ears had frequently to be rubbed, to prevent their freezing: and so much had the cold pene-

trated my body, that I seriously apprehended my lungs were frozen, for when I got home, my breathing was with difficulty and labour, and till my wife gave me a large wine-glass of hollands, I scarcely knew whether I possessed sensation or not. I was sometimes obliged, though with a far different motive than Cowper intended to represent, "just fifteen minutes huddle up my work," and even for that space was obliged to preach with my top coat closely buttoned. In the week-nights, we had to quit the chapel, and I preached in private houses; these were more tolerable than our frost-bound chapel, which by reason of it's being shut up, and without a fire, was cold enough to make one think it in the neighbourhood of Tobolsk in Siberia.' pp. 96—98.

In this rigorous climate, Mr. Marsden continued seven years, indefatigably exerting himself to promote the spiritual welfare of his fellow creatures, whom neither the frost nor the snow, neither the piercing air, nor the cold earth, could hinder from attending the means of grace. The success attending these labours was to the zealous Missionary greatly encouraging. He furnishes an account of the revival of religion in the town of St. John as witnessed by himself, the effects of which appear to have been real and permanent, though, according to his own admission, 'some 'buddings of enthusiasm had begun to appear in the infant work.'

From New Brunswick the Author removed to the Bermudas, or Somers' Islands, a cluster of verdant spots in the Atlantic ocean, through which at the time of his arrival, 'darkness and 'sin were spreading their desolations.' The parishes in general were favoured with only one sermon every fourth sabbath, while many of the poor black and coloured people were not permitted even this privilege; these outcasts being hardly esteemed for any thing but 'the strength of their limbs, or the value of their 'labours.' To these Islands Mr. Stephenson had been appointed a Missionary by the Methodist Conference in 1799. He had scarcely reached his destination when the whole authority of the island was put in requisition against him.

'The Governor of the Island, General Beckwith, was not disposed to be very friendly towards him, and some of his excellency's minions and parasites, were his sworn enemies, from the first moment they knew his errand to the island. A man that denounced oppression, and preached against female prostitution, would not be acceptable where tyranny is legal, and concubinage grafted upon profit and interest. Finally, his guilt attained the deepest stain and greatest possible altitude. He had ventured to preach in the house of a man of colour, named Socco, to the blacks and others of the neighbourhood; and from that critical moment, his persecutions began. It was a perilous moment for the friends of the Africans, as, at this period, many who owned slaves, were smarting under the abolition of this inhuman traffic, which had recently taken place, and were not wholly without their fears of the further interference of the British legislature, in behalf of this injured portion of the human family. Slavery is as jealous of its power, as

eedom is of its liberty: hence, whoever touches that, touches the pple of a planter's eye. The situation too of St. Domingo, made a eep impression on their minds, so, that whoever appeared in the cha- acter of *ami du noir*, or friend of the blacks, was sure to be detested. ew would bear the thought of having them taught religion.* Cut- ng throats, murders, rebellion, insurrection, and in a word, all the orrors of St. Domingo were connected with the idea of enlightening ese unfortunate beings, as though the pure, peaceful, and mild re- gion of Jesus Christ, and savage inhumanity were real friends: in hort, a complaint was lodged by one justice Green, who coming to he island in the capacity of an itinerant portrait painter, had accu- ulated a little money, and was finally lifted upon the stilts of the law, hat he might overlook his surrounding neighbours. This worthy ma- istrate was informed that Mr. Stephenson had been preaching in his arish, to a few blacks, whereupon he hastened to the Governor, who, it appeared, had already imbibed a strong prejudice against our oor persecuted and forlorn Missionary; not indeed for having been uilty of immoral conduct, but because he had not studied Greek and atin in the British Universities, in order to qualify himself to teach he slaves of Bermuda how to serve God, and save their souls. Mr. Stephenson too waited upon the Governor, but his prejudices had assed the rubicon, and a bill, under the patronage of his excellency, was brought into the house of assembly, to hinder the most dangerous and disloyal thing in the world—preaching the Gospel to negro slaves. This passed by a vast majority into a law—a law indeed! worthy of the wisdom of a Laud, and the bigotry of a Bonner.' pp. 121—122.

In the face of this law, which doubtless he thought no set of men on earth had a right to make, Mr. Stephenson persisted to teach and to preach, and was committed to prison, the magistrates refusing to bail him. At the sitting of the special court, his trial came on; and the jury under the direction of the chief justice found him guilty.

'He was condemned to suffer six months imprisonment, pay a fine of fifty pounds, and also discharge all the costs of the court. The human mind can hardly contemplate a more interesting spectacle in a Christian land, and under the mild auspices of a gospel dispensation, than to behold a Minister of Jesus Christ, a Christian Missionary, standing at the bar of his fellow christians and citizens, and before a Christian judge, who condemns him to suffer pains, penalties, and im- prisonments for simply preaching the religion of Jesus Christ, whom,

* 'To the honour of the Bermudians, it must, however, be said, that slavery in these islands wore its mildest forms, and the blacks were more attached to their homes and masters than would readily be imagined; a proof of this occurred during the American war: A ves- sel, navigated by Bermudian slaves, was taken and carried into Bos- ton, where they were all set at liberty; however, they all except one man managed to get back to Bermuda, preferring slavery in those pleasant Islands, to liberty in any other place.'

has not been altogether neglected; that societies have been instituted, sermons preached, and pamphlets published on this most interesting subject. With all of those mentioned by Mr. Plumptre we are not acquainted, but the most urgent and pointed appeal to general feeling on this point which we have met with, is contained in a penny tract recently published in a provincial town, and in which, if we are not mistaken, the cause of brutes is pleaded with strong feeling, and in forcible and eloquent language. An extract from this paper, which is written in the form of a dialogue, and entitled, Who are the Oppressors? will justify our praise.

'*Butch.* Well, sir, don't speak so—I don't mean to be cruel again, for it often makes me unhappy; and such things as you describe seldom happen—there is not so much cruelty going on as you imagine, sir.

'*Stran.* Say, rather, it is impossible to imagine the instances of barbarity that do occur, espescially in the driving, penning and slaughtering of cattle, most of which might be avoided—to mention only thirst, their sufferings on that account have been so intense as to reach even the ears of Senators, and petitions have been presented, that the horrors of Smithfield market might be removed to relieve the nuisance it has caused to the inhabitants of that neighbourhood; surely a little attention might remedy *this* evil—look at the gasping poultry in this market—these might easily be carried to the next kennel to quench their thirst—see the panting sheep after a wearisome journey on a hot summer's day, shut up, under a burning sun, to endure the torment of unallayed thirst—how easily might the anguish of the galled horse be lessened by a little attention to the harness, to the fitting it, or padding it, if they were found galled. No! exhausted and distressed, unpitied, unnoticed, the foaming mouth, the strained eye, the out-stretched neck, appeal in vain—but they will not always appeal in vain---these images pass before the eyes of the oppressor now, unheeded---but they shall again appear to distract his troubled spirit at the moment it is about to plunge into that region where water will be solicited for ever and in vain.'

We think that under a somewhat different title, and with the extension of one or two allusions to local interests, this tract is admirably adapted for general circulation. Thrown from a carriage or chaise window at the feet of a drover, an appeal of this kind may relieve many a weary and thirsty flock from unnecessary and intolerable suffering.

Mr. Marsden was solicited by the blacks of Hamilton-town, to teach them to read, a service in which he promptly and cordially engaged: his remarks on the occasion, are very judicious, and very creditable to him.

'I did not think it either foreign from my province, or beyond my power, and I am persuaded if our mission committee were to make some provision for African schoolmasters, and our missionaries would take more pains on this head, the good we do in the West Indies would be more permanent, the societies would be less fluctuating, and the benefit conferred on those poor outcasts of men would be ten to one greater than at present; for how painful is it to be preaching from a book, the contents of which they are utterly unacquainted with, and to the beauty and excellence of which they must at least be partially blind. I am convinced that sunday schools in our West India plantations, would be the noblest work of charity that man could engage in, and the greatest help to a mission that could possibly be contemplated.' p. 155.

After continuing four years on the Somer's Islands, the Author left them for New York, on his return to England. In the subsequent parts of his narrative, we meet with a description of a camp meeting at Croton, about 40 miles up Hudson's river; also with an account of his visit to the settlement of the shaking Quakers at Niskeana, a class of deluded enthusiasts who profess that they have 'received a new dispensation superseding the Bible and all 'old established forms of religion; that mother Ann, their foun-'dress, was the elect lady mentioned by John, likewise the woman 'mentioned in the Canticles, and Revelation, and in various 'other parts of Scripture; that she was equal to God, and in 'all respects above Jesus Christ.' Being disappointed, by the commencement of hostilities, of an immediate passage to England, Mr. Marsden visited the interior of the United States. At Utica he preached to a part of General Brown's army,

'who were, by the orders of the commanding officer, marched to the spot, when I applied "Prepare to meet thy God;"—solemn words to men marching to the field of battle: many of them felt their force; tears trickled down their cheeks; perhaps it was the last time divine Providence warned them. They were then marching to Niagara to engage General Drummond, where hundreds on both sides fell in a very sanguinary and hard contested conflict. O how cruel is war, that brings into desperate collision, men of the same origin, the same language, and the same religion! What a dreadful account will the rulers of this world have to give to the great judge of quick and dead!' p. 179.

Art. IX. *Three Discourses on the Case of the Animal Creation, and the Duties of Man to them.* By the Rev. James Plumptre, B.D. 12mo. 3s. London. 1816.

THERE is no stronger proof of the deep depravity of human nature, than its awful and universal tendency to cruelty and oppression. The law of the strongest is the universal code, except in those instances where experience has taught the weak the necessity of combining in counteraction of the tyranny of the powerful; and even these combinations have too often terminated only in a despotism of a different kind, that of the many to the prejudice of the few. But the oppressions which are exercised by man over his fellow man, are seldom entirely unrestrained, or wholly unmitigated; there are so many restrictions, so many considerations, both of feeling and of prudence, so many ties and connexions arising out of the various institutions of society, even in its most inartificial form, all of which tend to diminish the power or to check the fierceness of the oppressor, that it is comparatively a rare event to find a tyrant, either in public or in private life, give full scope to his passions; and if one occasionally appears who indulges the savageness of his spirit, his premature fall generally affords an additional illustration of the maxim, that the throne of despotism has no foundations.

In 'the case of the animal creation,' however, none of these checks and restraints exist; men have tongues, have strength, have craft and subtlety, to work their liberation, or to appal their oppressors; but brutes, except in the casual exercise of undistinguishing rage, or impotent resistance, have no defence from their tormentors; they are bound, beaten, overtasked; their most easily and cheaply supplied wants are left unsatisfied; and their eloquent, though inarticulate complainings, awaken no emotion in the hard and selfish hearts of those to whose care they are committed. And by far the greater portion of their suffering, is the effect, not of deliberate, but of *thoughtless* cruelty; in innumerable instances, man has only to reflect, and he ceases to be selfish, by taking an enlightened view of his interests and his responsibilities. We cannot then but give a cordial reception to every publication which has for its intention to turn the mind back upon itself, and direct its meditation to salutary and merciful objects.

Mr. Plumptre in his first two discourses, investigates the Scriptural statements respecting man's relation to the inferior creatures, and in the third inquires, in a more particular and systematic way, into 'the *duties* which *man* owes to the *animals* 'committed to his care.' If we have not, in the perusal of these essays, been very strongly impressed by any great depth or

originality of thought or research, we have been highly gratified by the humanity of spirit and soundness of mind exemplified by the Author. A more popular and glowing eloquence would, no doubt, have recommended them to a more extensive sphere of usefulness; but though not highly wrought, they are correctly and agreeably written, and will, we trust, have some effect in keeping alive the public attention to the weighty question which they discuss. The following extracts, will afford a fair specimen of the Author's manner.

'In every country the king, or chief magistrate, or those who rule and make the laws, are to take care, that the laws commanded by God make, likewise, a part of the laws of the land, and that they be regularly and punctually fulfilled. There are, certainly, many good laws in this country for the protection of animals; but, is the great law of the *Sabbath* respecting them observed? I have no hesitation in saying, that I conceive the treatment of *horses* in this country to be a NATIONAL SIN. I say a *national sin*, because it is of such *extent*, so well *known*, and *sanctioned* by the ruling powers of the nation, *contrary* to the *existing laws*. The labouring cattle, in the country, it is to be hoped, for the most part, enjoy the *rest* of the Sabbath; but, what is to be said of those poor animals, who run upon our roads in travelling, in mail-coaches, in stages, in waggons, and in the carriages of travellers? A *show* of respect to the law of God is, indeed, made in the metropolis, by *no letters* coming in, and none going out, upon that day. But the carriages and *horses* still *run*, and neither drivers, travellers, nor horses, observe and enjoy the holy rest of the Sabbath. Surely, such a conduct is *trifling* with GOD.'

'*The golden rule* of placing ourselves in the situation of others, and asking ourselves, "Were I really in the place of this person, and he in mine, how should I wish him to behave to me?" is applicable, in its measure, likewise, to the brute creation; and, were every master to place himself in the situation of his servant, or his cattle, (his *cattle*, indeed, are his *servants*,) there would be little difficulty in determining his case: due interchanges of labour and rest would then be the portion of all under his care. But, if any be worked beyond their strength, or more than their proper time, or denied the whole of the Sabbath, then the day which *God* hath *blessed* to them, we change into a *curse*. I mentioned before the case of the Jews, in their neglect of the Sabbath, and their retribution by the captivity in Babylon. The weekly Sabbath of this world is a type of the everlasting Sabbath of the next: may not the violation of the earthly Sabbath exclude the breaker from the *rest of heaven*? And, if in the breach of the commandments, "he who shall offend in one point, is guilty of all," (JAMES ii. 10.) will not he who violates *one article* of that command be guilty of the whole? and he who suffers his own cattle to be worked, or encourages or connives at the working of the cattle of others, does he not stand before God, the *guilty* Sabbath-breaker?'

We are happy to find that this great business of humanity

has not been altogether neglected; that societies have been instituted, sermons preached, and pamphlets published on this most interesting subject. With all of those mentioned by Mr. Plumptre we are not acquainted, but the most urgent and pointed appeal to general feeling on this point which we have met with, is contained in a penny tract recently published in a provincial town, and in which, if we are not mistaken, the cause of brutes is pleaded with strong feeling, and in forcible and eloquent language. An extract from this paper, which is written in the form of a dialogue, and entitled, Who are the Oppressors? will justify our praise.

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Art. X. 1. *Paris in* 1815, a Poem. Second Edition. 8vo: pp. 76.
2. *Lines on the Death of H.R.H. The Princess Charlotte.* By the Rev. George Croly, A.M. Author of "Paris in 1815," a Poem. 8vo. pp. 47. 1818.

WE read the former of these two publications, immediately on its appearance, with a considerable degree of pleasure and interest, and know not how we came to omit duly to inform the public of the circumstance. But poetry is a sort of thing which we like to read, much better than to analyze. We are willing sometimes to be pleased, when we could not readily give substantial reason for being so; when we should find it difficult to satisfy a tetchy public that it was not the temperature of the weather, or the unusual placidity of our feelings, or the finely modulated tones of the reader, or something else of scene or circumstance, rather than the intrinsic merits of the production, which gave it the power of agreeable excitement. The success of a poem with readers in general, absolutely depends upon a thousand such accidents, nor will we pretend to be ourselves uniformly free from their influence; but we at least know better than to take up a work of fancy, or a work of rhyme without fancy, when our minds are not at leisure to be pleased, or when the wind is easterly. When we do take such a work in hand, it is with a disposition to indulge in an entire forgetfulness for the time being, of our judicial responsibility; and whether the writer be a courtier or a Jacobin, a plebeian or a peer, whatever be his creed or his politics, provided he does not in some trashy preface obtrude upon us the notorious fact of his being a coxcomb, or an infidel; provided also, that he abstain from impertinent disquisitions on all his contemporaries; provided his verse is not a mere pretence for ribaldry and satire, or a vehicle for licentiousness, and provided it is such as does not require to be translated into intelligible meaning,—all these cases have occurred to us,—we say, that our disposition is to go along with the poet, if he understands his proper business of pleasing, to the full extent of the possibility of deriving pleasure from his performance. But when we are called upon to discuss the rules and principles according to which a poem has pleased or failed to please, it is something like being obliged to put down our Kaleidoscope, for the purpose of lecturing upon the properties of light; and on proceeding to examine the objects which have amused us, we discover how much of the effect was mere delusion.

The Author of Paris in 1815, having now, however, come forward in his own name, to assert his claims as a poet, we must no longer delay to announce to the public his pretensions: they are indeed highly respectable, but we must confess that we

were disposed to rate them more highly, before we read the Lines on the Death of the Princess. This second poem has let us into the secret, that notwithstanding that the subject of his former production might be considered as open to objection on account of its excluding unity of plan, and of its admitting only of the most desultory sort of treatment, it was peculiarly well adapted to display the talents of the Author to advantage. His *forte* lies evidently in the detail of description, in working up his colouring to a brilliant effect. He is an elegant artist, but his hand is not that of a master who could write his name with an outline. There is no depth of thought, no intenseness of abstraction displayed in his poetry, such as are necessary to the higher efforts of imagination in giving a palpable shape to the ideal. The pleasure which it imparts is that which we derive from the contemplation of exquisite skill, where the design is evidently subordinate to the execution, and the merit is purely that of art. We do not wish to depreciate this species of merit, the merit of poetical expression, but merely to point out the essential difference between the higher species of imaginative genius, and the elegant accomplishment of elaborating beautiful versification. The difference in the result is briefly this: the genuine productions of mind, those which have derived vitality from its Promethean touch, whatever be their forms, *live*; the happiest imitative displays of art, charm the eye while the freshness of beauty is upon them, but the interest they excite is transient; the gratification afforded by the display of mere skill soon terminates in satiety. There is at this moment a considerable quantity of beautiful writing in circulation, in the shape of poetry, the production of undoubted talent, yet which we may venture to predict will in a very short time disappear and be forgotten. These works are the mere efflorescence of literary cultivation, and have no right to occupy the surface and incumber the soil with their superannuated beauty, a second summer. It is things of slower growth, yet sometimes of less attractive brilliance, which by virtue of an independent principle of life, claim to appropriate room to themselves in which they may strike root and germinate.

In the series of highly finished pictures, of which the poem entitled Paris, consists, some will be recognised as palpably in the style of Crabbe; other passages will inevitably remind the reader of Lord Byron. The imitation is however, never servile, and the variation of style evinces in the writer great facility. The following lines describe the entrance to Paris.

> 'Now, from the Mount!—Through solid dust we sweep
> Choak'd, crushing, struggling to wile back our sleep,
> The barrier's reach'd—out rolls the drowsy guard;
> A scowl—a question—and the gate's unbarr'd.
> And this is Paris! The postilion's thong
> Rings round a desert, as we bound along,

From rut to deeper rut of shapeless stone,
With many a general heave, and general groan.
Onward, still darker, doubly desolate,
Winds o'er the shrinking head the dangerous strait.
The light is lost; in vain we peer our way
Through the rank dimness of the Fauxbourg day;
In vain the wearied eyeball strains to scale
That squalid height, half hovel and half jail:
At every step the struggling vision bar
Projections sudden, black, and angular,
Streak'd with what once was gore, deep rent with shot,
Marks of some conflict furious and—forgot!
At every step, from sewer and alley sail
The crossing steams that make the senses quail,
Defying breeze's breath and summer's glow,
Charter'd to hold eternal mire below.
Grim loneliness!—and yet some blasted form
Will start upon the sight, a human worm
Clung to the chapel's wall—the lank throat bare,
The glance shot woeful from the tangled hair,
The fleshless, outstretch'd arm, and ghastly cry,
Half forcing, half repelling charity.
Or, from the portal of the old hotel,
Gleams on his post the victor centinel,
Briton or German, shooting round his ken,
From its dark depth, a lion from his den.

'Tis light and air again: and lo! the Seine,
Yon boasted lazy, livid, fetid drain!
With paper booths, and painted trees o'erlaid,
Baths, blankets, wash-tubs, women, all but trade.
Yet here are living beings, and the soil
Breeds its old growth of ribaldry and broil.
A whirl of mire, the dingy cabriolet
Makes the quick transit through the crowded way;
On spurs the courier, creaks the crazy wain,
Dragged through its central gulf of mud and stain;
Around our way-laid wheels the paupers crowd,
Naked, contagious, cringing, and yet proud.
The whole a mass of folly, filth, and strife,
Of heated, rank, corrupting, reptile life;
And, endless as their ouzy tide, the throng
Roll on with endless clamour, curse, and song.

Fit for such tenants, low'r on either side
The hovels where the gang less live than hide;
Story on story, savage stone on stone,
Time-shattered, tempest-stained, not built, but thrown.
Sole empress of the portal, in full blow,
The rouged grisette lays out her trade below.
Ev'n in her rags a thing of wit and wile,
Eye, hand, lip, tongue, all point, and press, and smile.

Close by, in patch and print, the pedlar's stall
Flutters its looser glories up the wall.
Spot of corruption! where the rabble rude
Loiter round tinsel tomes, and figures nude;
Voltaire and Lais, long alternate eyed,
Till both the leper's soul and sous divide.
Above, tis desart, save where sight is scar'd
With the wild visage through the casement barr'd;
Or, swinging from their pole, chemise and sheet
Drip from the attic o'er the fuming street.

'But, venture on the darkness; and within
See the stern haunt of wretchedness and sin.
The door unhinged, the wall of plaster bare,
The paper pane, the gapp'd and shaking stair,
Winding in murkiness, as to the sty
Of forlorn guilt, or base debauchery;
The chamber, tattered, melancholy, old,
Yet large—where plunder might its midnights hold;
And in its foulest corner, from the day
Sullen and shrunk, its lord, the Federé.
Meagre the form, the visage swart and spare,
Furrowed with early vice and desperate care;
Hollow the cheek, the eye ferocious guile,
Yet gentle, to his hard, habitual smile.
His end, on earth, to live the doubtful day,
And glean the livre for the Sunday's play.'

The next passage we shall transcribe, is in a much higher style.

'Yes, 'twas the spot?—where yonder slow gend'arme
Sweeps from his round the loitering pauper-swarm;
Where up the mouldering wall that starveling vine
Drags on from nail to nail its yellow twine;
For ornament! Still something for the eye;
Prisons, nay graves, have here their foppery:—
There, primed for blood, Danton drew up his band,
The Marseillois, the Fauxbourg's black brigand.
The gate roll'd back,—as out to liberty
One bounding came,—the murderers met his eye,
He heard their laugh,—he dropp'd in desperate prayer
For life—for life!—His brain was spattered there:—
Another came—recoil'd - gave one wild wail,
And sank in gore,—the bullet stopp'd his tale.
The work went hotly on Dark placeof crime!
What hideous guilt. what suffering sublime
Were in thee,—emblem of the ruin d land!
Frequent amid the shoutings of the band,
Rose from within prayer, laughter!—Pass that wall,
A crowd were gather d in a lofty hall,
An ancient chapel, lingering each till came
The harrowing, certain summons of his name.

A man stood in its pulpit: one strong ray
That through the grating struggled down its way,
Fell on his upturn'd brow and tonsure bare.
His hands were clasp'd, he pray'd with mighty pray'r,—
Then bent him where the failing light below
Just glanc'd on shapes and visages of woe.
And there were those who felt, yet scorn'd to feel,
And smil'd in ghastliness to see his zeal;
And knowing they had reach'd their dying day,
Resolv'd to think no more, and turn'd away!—
And those, who weary of the cell and chain,
Saw the last day of life the last of pain;
And, sadly flung upon the chilling floor,
Listen'd lethargic to the outward roar.
But there were those, who on him fix'd the eye,
In the deep gaze of utter agony;
Kneeling without a heave, without a groan,—
As if that hour had struck them into stone.

'The shouts had died,—'twas silence,—sudden rang
A shriek throughout the prison!—All upsprang;—
Each fixing on his fellow wretch the eye,
In the broad glare of desperate sympathy;
Another miserable hour, and they
Who shudder'd there might be—but gore and clay!
The preacher bow'd his head;—his hands were prest
A moment with his Bible on his breast;—
His voice a moment stopp'd:—the pang was past,—
'Twas nature's terror,—painful,—but her last.
His voice awoke;—his spirit in him burn'd;
All eyes instinctive on the martyr turn'd.
He told them of the things that man's dull ear,
Fill'd with life's flatteries, so hates to hear;
He told them of the Christian's cross and crown,
And rais'd his hands to bless them;—all sank down,—
All humbly bow'd their heads to earth, all felt
At his ascending prayer their bosoms melt;
All trembled,—and strange thoughts upon them stole,
That look'd like heavenly dawnings in the soul;
And tears began down wither'd cheeks to flow,
Not tears of joy, but far too soft for woe!
They rose;—and they who knelt upon that floor,
Were naked spirits ere that day was o'er.

* * * * * * *

'Twas shapeless carnage now; in meek despair,
Gazing on Heaven, the pastor died in prayer;
The soldier met the sabre's whirl unmoved;
The matron perish'd on the corse she loved;
Yet there were dying bursts; with rush and reel,
Some 'mid the assassin ranks made desperate wheel,
Down-stricken, rising, bleeding, tottering round,
Till the ball stretch'd the struggler on the ground;

Others, the red knee clasping, sank and wept;
Alike o'er faint and bold the havoc swept.
The evening fell,—in bloody mists the sun
Rush'd glaring down; nor yet the work was done.
Twas night; and still upon the Bandit's eye
Came from their cavern those who came to die;
A long, weak, wavering, melancholy wave,
As from the grave, returning to the grave.
'Twas midnight;—still the gusty torches blazed
On shapes of woe, dim gestures, faces glazed;
And still, as through the dusk the ghastly file
Moved onward, it was added to the pile!'

The change of metre adopted with the view of avoiding the monotony of a perpetual recurrence of the same measure, is, we think, injudicious, inasmuch as there is no obvious corresponding change of subject to warrant it, and it gives the poem still more the appearance of being made up of a collection of detached passages, taken from the Author's portfolio, and strung together under one title, in consequence of an after-thought. If it had been his sole object to relieve the reader from the *drone* of the rhyming couplet, a much more natural expedient would have been, to intersperse the poem throughout with alternate rhymes, or with stanzas of shorter measure. The monotonous march of the ten-feet, or heroic verse, is not obviated by a varied disposition of the rhymes, which is all that is obtained by the introduction of Spenser's stanza. So far, therefore, as there is any ground for Mr. Croly's remark respecting the monotony of the heroic couplet, it would seem to demand the occasional variation of the length of the line, rather than merely of its terminal sound; and were the transition obviously warranted by a marked change in the style, the effect of the shorter measure would, we think, be a much more pleasing relief. We are by no means sensible, however, of the necessity of such expedients for assisting a reader susceptible of the genuine beauties of poetry, through a production of sustained excellence; and as to that class of consumers who stand in need of having their attention thus humoured and toyed with, in order to entice them through the fatiguing extent of a few hundreds of lines, and for whose accommodation such resting places may be requisite, the length of a poem will, after all, be a fault for which nothing, in the mere structure of the verse, will be sufficient to atone. This indolence and inconstancy of attention are, we are persuaded, the real source of the objection referred to. Nevertheless, for poems of considerable length, no measure appears so unexceptionable as a free blank verse: the almost infinite modifications of cadence and cesura of which it admits, as well as the pliability of character which allows of its combining with every style, and adapting itself to every rise and fall in the subject, recommends it to a writer of *real power* of thought, in

eference to any other. It is true, it will not suffer the poet rest upon his oars, and to trust to the stream of verse, to bear s reader unconsciously along. In order to keep it above the vel of prose, the poet must always be the poet; and it does t therefore suit with mediocrity. But even where it becomes e most prosaic, it is not really the less poetical for the want of yme, and if it sometimes fails to fill the ear, it never produces e weariness of satiety.

But we have lost sight of Paris and Mr. Croly, and we must ake amends by the insertion of a varied specimen of his style.

'If pride be evil;—if the holiest sighs
Must come from humblest hearts, if man must turn
Full on his wreck of nature to be wise;—
If there be blessedness for those who mourn;—
What speak the purple gauds that round us burn?
Ask of that kneeling crowd whose glances stray
So restless round on altar, vestment, urn;
Can guilt weep there? can mild repentance pray?
Ask, when this moment's past, how runs their sabbath day!'

'Their sabbath day! Alas! to France that day
Comes not; she has a time of looser dress,
A time of thicker crowded ball and play,
A time of folly's hotter, ranker press;
She knoweth not its hallowed happiness,
Its eve of gather'd hearts and gentle cheer.
Paris! how many an outcast might confess
er heart's first dazzling in its guilty glare!
/hat saith yon melancholy Morgue?—the victim's there!'

'Tis open!—Never fails its sight of woe!
And crowds are rushing to that fearful dome,
And crowds are scattering out, subdued and slow;
They've seen,—to what complexion life may come.
'Tis narrow as the grave, a house of gloom:
And on the wall, with ouze and blood long dyed,
Are hung a spangled robe, a broken plume,
Dropping, as fresh-drawn from the river tide,
And cold beneath them lies—the lost!—the suicide!'

'A few rude boards are now her beauty's bed;
Her still and roseless cheek has now no veil
But one long, dripping lock across it shed;
Yet her wide eye looks living. Oh! the tale
Told there—of reason that began to fail,
Of wild remorse, of the last agony,
When wandering, desperate, in the midnight gale,
She flung to sightless heaven her parting cry,
Then in the dark wave plunged, to struggle and to die.'

'The crowd pass on. The hurried, trembling look,
That dreaded to have seen some dear one there
Soon glanced, they silent pass. But in yon nook,

Who kneels, deep shrinking from the oriel's glare,
Her forehead veil'd, her lip in quivering prayer,
Her raised hands with the unfelt rosary wound?
That shrouded,—silent—statue of despair
Is she who through the world's delusive round
Had sought her erring child, and found, and there had found!'

We shall say little of the other poem. It has the insurmountable disadvantage of being upon a subject too recent, too real, and too familiar in all its details, to allow of its being dressed out to advantage, in the tragic finery of verse. The mind of the reader cannot fail to detect and to resent, in such a case, the superficial manœuvres and interpolations of the poet; and the attempt to exaggerate by a sort of stage effect, the *imaginative* interest of an event, which, as a simple fact, presents itself to the thoughts under an aspect so much more impressive, must, we think, appear to be injudicious and out of taste. But let our readers judge for themselves.

'Twas night; but there were thoughts in England's breast
Too wild, too waking for its hour of rest;
The strong anxieties of hope and fear,
That must be joy or woe ere morn appear.
Man loves the throne!—'tis not the glare of power;—
Flatt'rers may fawn before it, dastards cower;
The free-soul'd feel the homage that *they* feign,
That morn, might England hail a Sovereign!
But, round the couch where England's daughter lies
Are hov'ring all the heart's high sympathies.
And thousands, tens of thousands that had ne'er
Look'd on the face now pale in peril there,
Were sleepless thro' her long, drear hours of pain,
And sent up hopes and prayers,—in vain—in vain.
Night wan'd—the peasant, ere his limbs he laid
On his low pallet, linger'd thro' the shade
To hear the cannon; on the cloud his eye,
To see the beacon redden the far sky.
Proud steps were pacing many a princely hall,
Impatient for the courier's signal call;
That night the traveller saw in many a tower,
Like phantoms risen on the lonely hour,
Pale lamps, for there the ringer, by his bell,
Was list'ning for the distant shout, the peal
That oft seem'd rising, then with sudden swing
Sank wild away upon the breeze's wing.
But round one spot in deepening circles wait
The royal courier, equipage of state:
And broadly thro' the dusk the torches glow
On crowds, that hour by hour like billows flow,
Still, as from time to time the high valves ope,
Rushing to catch the menials' tale of hope:
As spurs the muffled horseman thro' the gate,
Perusing in his face the nation's fate.

The hour's at hand!—a moment—and they fling
The shout to Heaven, the shout for Ocean's king!
'' 'Twas CLARÉMONT's portal. In its chambers now
Tears fell from eyes not used to their light flow;
A group were bending round a canopy,
With man's reluctant tear and struggling sigh;
Prelate and peer were there, a stately ring.
Pondering on Heaven's high will: there lay their King!—
And now,—that pillow's all his sovereign throne;
'Twas Death's cold lip has kiss'd him,—he was gone.'

'That morn the MIGHTY CITY silence kept
Grief was upon her, and her spirit wept.
'Twas no feign'd pomp of woe; the sudden stroke,
Strong as an earthquake, on her hope had broke;
The gladness of her feasts, the hosts that rush'd
Thro' her proud gates, her myriad voices, hush'd,
She sat that morn beneath the hand of fate,
In sackcloth on the dust, pale, desolate.
Yet, she had wept before; the glorious grave
More glorious by the tribute tear she gave;
But o'er this bier a deeper anguish thrill'd,
A fonder tear was shed;—she wept her *child*.
She was the nation's nurseling! lingering years
Had roll'd away of parent hopes and fears;
And now—she stood upon life's height, and now
Joy's last rich wreath was floating o'er her brow;
Another day,—an hour,—posterity
Had smil'd, and bless'd her!—It was not to be!'

We do not deny that all this may be perfectly *secundum artem*, but the statements in the newspapers, were to us incomparably more affecting. They have gained nothing from this poetical version into the paraphrastic language of sentiment. There is, besides, a great deal of false sentiment in the poem, which we should think it proper to expose, had we room to enter upon the delicate discussions to which they would lead. We must, however, notice, as extremely reprehensible, the profane misuse of scriptural allusions, in which our clerical poet, in common with so many versifiers of the day, has, for mere effect's sake, indulged. We allude, more particularly to a passage at page 17, in reference to Jacob's wrestling with the angel, which is as unmeaning as it is irreligious. The application of such phrases as 'holy cause,' 'the delivered cross,' 'the ark of man,' to the success of the last dreadful campaign on the continent, appears to us not less unbecoming in a clergyman, and adapted only to provoke reflections as to the bearings of that success on the religious interests of the nations of Europe, of a nature very opposite to his intention. They are the slang of the day, and have already become too common-place to answer the poet's purpose.

Art. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

The third part of the Encyclopædia Metropolitana will appear early in the ensuing month, and will contain the continuation of Grammar, in the Pure Sciences; the conclusion of Hydrodynamics, as including Hydrostatics and Hydraulics, in the Mixed and Applied Sciences; Sections of the early History of Egypt, Assyria, Greece, Carthage, and Rome; the Lyric and Tragic Poets of Greece, with a view of the Greek Tragedy; and the usual portion of the Miscellaneous Division, including the English Lexicon.

J. Brown, Esq. has nearly ready to appear, in a quarto volume, a Life of John Howard, esq. the philanthropist.

Prince Hoare, Esq. is preparing for the press, Memoirs of the late Granville Sharp, Esq. composed from his own MSS. and other authentic documents, which will form a quarto volume.

In the press, General Objections against Missions for the Conversion of the Heathen Considered. A Sermon preached March 1818, at the Church of St. Werbury, Bristol, for the benefit of the Church Missionary Society in that City, and published by desire of the Committee of that Institution. By the Rev. J. W. Cunningham, A. M. late Fellow of St. John's, Cambridge, Vicar of Harrow, and Domestic Chaplain to the Right Hon. Lord Northwick.

Unavoidable circumstances having prevented the publication of the second volume of Mr. Warner's Old Church of England Principles opposed to the New Light, we understand that it is the intention of that gentleman to publish the remaining part of that work—the second and third vols. in December next.

Dr. William Brown, Edinburgh, has been engaged for some years in preparing an Index to British Medical Literature; he has already collected references to the information contained in many hundred volumes; and hopes, if health permits, to accomplish the work in a moderate time.

Miss Thurtle has in the press, in 1 vol. 12mo. The History of France, from the Earliest Periods down to the Second Return of Louis 18th, with a Chronological Table of Contents, a Contemporary List of Princes, and a slight sketch of the Political Arrangements of Europe, as settled by the treaty of Paris.

In the press. A Letter addressed to the Right Rev. the Lord Bishop of St. David's, Joint Patron of the London Society for Promoting Christianity among the Jews. With an Appendix. By the Rev. Lewis Way, A. M. of Stanstead Park.

Sermons, by the Rev. Charles Moore, 2 vols. 8vo.

Consolation for Mourners; Five Sermons, entitled Faith's estimate of Afflictions. By the late Rev. John Hill, Minister of the Gospel in London. 18mo.

Meditations of a Neophyte, in one vol. post 8vo.

The first Homily of a former Book of Homilies; to which is added, a Defence of the Bible Society, with some account of its proceedings, extracted from statements and documents published by the Society.

In the press and speedily will be published, The Temple of Truth, a Poem in Five Cantos. By Sarah Renou, author of Village Conversations, or the Vicar's Fire Side.

The Rev. Arthur Crichton has in the press, a second edition of the Festival of Flora, a Poem, with Botanical Notes, illustrated with engravings.

The still voice of Peace: or, Tender Counsel to Freemen and Slaves, Professors and Profane, in answer to some deep rooted objections and prejudices, will speedily appear.

Dr. Bateman is preparing for the press, A Sketch of the Character of the Epidemic Fever, prevailing in the Metropolis, with some observations on the method of treatment, and on the means of diminishing the influence of contagion.

lev. Prof. Mearns of Aberdeen, he press, an Essay on the Prin- f Christian Evidence; contain- ctures on Dr. Chalmers's Evi- f Revelation.

Light, of the Royal Artillery, n publish, in a quarto volume, in Egypt, Nubia, Holy Land, Lebanon, and Cyprus, with

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. Col. Johnson is printing, in a volume, a Narrative of an nd Journey from India, per- in the present year, with en- s of antiquities, costumes, &c.

Bonnycastle, of the Royal En- is preparing for publication, America, or an Account of the ons of Spain in the Western here, illustrated by maps.

F. Hall, late military secretary ral Wilson, governor of Canada, ne press, Travels in Canada, and ted States of America, in 1816-

Rev. Oliver Lodge has in the Lectures on the Gospel of St. v, in an octavo volume.

stem of Divinity, in a series of , by the late Dr. Timothy , of Connecticut, is printing in avo volumes, accompanied with f the Author.

Rev. Peter Roberts has in the Manual of Prophecy, or a View Prophecies contained in the and the Events by which they filled.

alford, Esq. will soon publish, in ket volumes, the Scientific Tour- ugh England, Wales, and Scot- The Scientific Tourist through is also in the press.

lin's Bible, with its splendid en- s, is preparing for republication, mproved and far less expensive atlas quarto; including a pre- d historical accounts of the seve- ks, by the Rev. Dr. Edward

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Preparing for publication, in two volumes quarto, A Classical and Topographical Tour in Greece, during the Years 1801, 1805, and 1806. By Edward Dodwell, Esq. A long residence in Turkey has enabled the Author to examine, and the assistance of a first-rate Artist, to illustrate the Topography of that seat of early History. Greece, including Peloponnesus and the Ionian Islands, were the particular objects of his Tour; in the course of which, many districts, unexplored by modern travellers, have been penetrated, and remains hitherto unknown, visited, and most faithful drawings made of their actual state.

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In the press, The Book of Common Prayer, and Administration of the Sacraments, according to the Use of the United Church of England and Ireland; with translations into the Greek, Latin, Italian, Spanish, French, and German Languages.—This work will be comprised in one quarto volume, uniform to a Polyglot Bible, also in one quarto volume, now publishing; and it is hoped that this publication will make the Common Prayer still more accept-

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Shortly will be published, Scripture Reasons for embracing Infant Baptism, by a convert to Pædobaptism, with strictures upon Mr. Joseph Hall's late work, "Search the Scriptures."

A Defence of Truth, in answer to Rev. Mr. Byron's Antinomianism Unmasked. By Rev. John Rees, of Rodborough.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of John Duke of Marlborough; with his original Correpondence, collected from the Family Records at Blenheim, and other authentic Sources, By William Coxe, M.A. F.R.S. F.S.A. Archdeacon of Wilts, and Rector of Bemerton. Illustrated by portraits, maps, and military plans, Vol. I. 4to. 3l. 3s.

*** The Work will be completed in three volumes; all of which will be published during the present year.

Membirs of Madame Manson, explanatory of her conduct with regard to the murder of M. Fualdes: written by herself, and addressed to Madame Engelran, her Mother; with a portrait, &c. Translated from the French. 12mo. 5s. 6d.

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*** Volumes I. and II. may be had, price 2l. 14s.

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Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden. 12mo. 2s. 6d.

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A Translation of the same Work into English, 3 vols. 8vo. 1l. 16s. bds.

The Annual Register; or, a View of the History, Politics, and Literature, for the year 1817. 8vo. 16s. bds.

Simonde de Sismondi, Histoire des Republiques Italiennes dans le Moyen Age. Vol. XV. & XVI. 8vo. 18s.

*** These two volumes terminate this valuable and important work, of which the first portion (or 8 volumes) is already out of print: a new edition, however, is now in the press, and will be published within three months, when complete sets of the whole 16 volumes may be had.

Llorente, Histoire Critique de l'Inquisition de l'Espagne. Traduite de l'Espagnol sur le Manuscrit de l'Auteur, Tome III. 8vo. 10s.

*** From the impossibility of bringing the whole of his materials into the projected compass, the Author is reluctantly obliged to add a fourth volume, which will appear immediately.

Lectures on the History of Literature, Ancient and Modern. From the German of Frederick Schlegel. 2 vols. 8vo. 1l. 1s. bds.

Historical Illustrations of the Fourth Canto of Childe Harold. By John Hobhouse, Esq. of Trinity College, Cambridge, A.M. and F.R.S. 8vo. 14s.

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*** This Journal (of which one hundred only are printed) is now first published from the original manuscript, formerly in the possession of the late Mr. Johnes of Hafod, the well-known translator of Froissart, Joinville, &c.—Nothing is known with regard to the Author, but it appears probable that he was a Londoner.

The Travels of Marco Polo, a Venetian, in the thirteenth Century; being a description of that early Traveller, of remarkable places and things, in the eastern parts of the World. Translated from the Italian, with Notes. By William Marsden, F.R.S. &c. 4to. 2l. 12s. 6d. royal 4l. 4s.

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lenjamin, answer to the
son's sermon, 375.
ries and travels in, 297, *et*
unknown to the ancients,
it of the earliest attempts
Africa, 300; voyage of
; early voyages of the
303; *remarkable account*
agan chief of Benin, *ib.*;
issionaries sent to Congo
393; Zingha, a female
Andrew Bittel, an English
ng the Giagas, 305; early
of the French in Africa,
English, 306; Job, an
ce, 307; the Dahomans,
lings of the African Asso-
; Ledyard, *ib.*; Lucas,
at Sierra Leone, occasioned
air, 310, 11; *the Ashen-*
republic of Cayor, 312;
anish trade in slaves, *ib.*
ation, detail of its pro-
).
apers relating to them,

ine Providence, O'Sulli-
t seq.
frs. Hamilton, remarks on,

r Dr. Franklin's mode of
ments, 446.
, a course of family pray-
et seq.
lining state, 425
e life of Bishop Watson,

tre on the duties of men
, 576, *et seq.*
, 401, *et seq.* the pious in-
Christian truth, not left
distraction of mind, 402;
the causes of the cohe-
rarious complicated sys-
ons, 403; the reasoning
cted only a subordinate
part in the process, *ib.*; Christianity not traceable to any of the inherent propensities of the human mind, *ib.*; genuine test of a religious system, 404; its mode of application, *ib.*; antinomianism arises from a total corruption of the true design of religion, *ib.*; may be called the stoicism of Christianity, 405; intellectual and sentimental quietism distinguished, 406; the mystic and the antinomian contrasted, 406, 7; points selected as prominent by antinomianism, 407; adapted to produce simply a change in the apprehensions of the mind, 409; on the doctrine of eternal justification, *ib.*; imputed sanctification, 410, *et seq.*; the moral law not a rule of life, considered, 412, *et seq.*; a believer not hurt by sin, 413, 4; remarks on prayer in reference to antinomianism, 415; views and feelings of the antinomian in regard to the condition of unregenerate men, 417; peculiar characteristics of antinomian teaching and conduct, 529; agreement between the socinian and the antinomian in regard to the Bible, *ib.*; discrepancy between the antinomian system and the visible conduct of God in his providence, 530; *et seq.*; the system addresses itself chiefly to the minds of persons who enjoy great external tranquillity, 532, 3; is not adapted, from its essential character, to the mental condition of the bulk of mankind, 533; inquiry into some of the originating causes of antinomianism, 534; viz. a passion for something new and strange, &c. 535, 6; spiritual pride, 537; licentiousness of conduct, 538; vanity or ambition, 539; want of a solid theological education, 539; *et seq.*; provision of the church of England for the theological education of its ministers, exceedingly defec-

INDEX.

tive, 541, *et seq.*; inquiry how far antinomianism has been increased by the incautious language indulged in by some public persons, 543, 4; whether the party owes or not its increase to the influence of a reaction occasioned by the general want of a serious spirit in the professors of religion, 544; *et seq.*; Mr. Cowan's reasons for seceding from the church, 546; *his letter to the Bishop of Bristol*, ib.; *his remarks on infant baptism*, 547; *on sponsors in baptism*, ib.; *Mr. Biddulph on the same point*, 548; *Dr. Ryland on salvation by grace*, 549; *on the errors of antinomianism*, 550; extract from Mr. Bidlake on the same subject, 551; subjects of Mr. Cooper's letters on truth vindicated, 551, 2; *his apology for the Calvinist*, 552, 3; *on the correlative effects of Antinomianism*, 553; character of Mr. Simons's letter, 554.

Arabian writers give the first accounts of the small-pox, 135.

Arrest under the inquisition, mode of, 351.

Assize ball at Lancaster, 428.

Austin's, Dr. theory of calculous concretions, 274; his opinion that the operation for the stone is often a radical cure for the disease, 275.

Autos de Fé, account of various, 357.

Ayton and Daniell's voyage round Great Britain, 330, *et seq.*

Bank cases of forgery, 288.

Bark of plants, 324.

Bean, on the reasonableness of family devotion, 151, 2.

Benger's, Miss, memoirs of Mrs. Hamilton, 497; *et seq.*; *residence at Mr. Marshall's*, 499; *Dugald Stewart on youthful curiosity, ib.*; the imagination frequently not duly appreciated, 500; remarks on Sunday tasks, and the mode of conveying religious instruction, 500, 1; *attempt to shake her religious principles*, 502; *extract from a letter on the loss of her brother*, 503, 4; her secluded state, 505; *account of her Hindoo Rajah*, 506; *Agrippina*, 507; remarks on Pestalozzi's mode of teaching the Swiss peasantry, 509; *et seq.*; her last illness and death, 511, 2; *reflections on her birth-day, extracted from her journal*, 512

Beppo, a Venetian story, 555, *et seq.*; *extract*, 556, 7.

Bible society controversy, 201, *et seq.*; reflections on the over-ruling of opposing agencies, 203, *ib.*; *Lloyd on the assimilation of the Bible Society and the Church mission*, 203, 4; *extract from Archbishop Sancroft's modern policies*, 204; party-opposition against the society, 205; former predictions and denunciations of the Rev. Josiah Thomas, in respect to the dissenters, 207; *his present altered opinion*, ib.; Rev. Mr. Lloyd's opinion of the dissenters, 208; extract, 209, 10; opposite opinions of Dr. Wordsworth and Mr. Twining, in regard to the Bible Society, 211, 2; attack of Professor Marsh, 212; Dr. Maltby's objection to giving away the complete Bible, 213; origin of the Church Missionary Society, *ib.*; *Mr. Lloyd on the inefficacy of the Scriptures without an exposition*, 214; his remarks on preaching, 214; Stillingfleet on preaching, 215; *Mr. Lloyd's appeal to the legislators against the existence of organized societies*, 217, 8; unprincipled attempt of Mr. Lloyd to misrepresent the Bible Society, 219

Biddulph's search after truth in its own field, the Holy Scriptures, 401, *et seq.*; *remarks on sponsors in baptism*, 548

Bidlake's truth vindicated, 401; *prominent errors of antinomianism*, 551

Birthwort, common, description of its singular structure, 266

Bloom on plants and fruits, 326

Borough compter, state of on Mr. Neild's visit to it, 456; *Mr. Buxton's account of it*, 456, *et seq.*

Boscastle Harbour, 338

Bossiney, 338

Botanical description of British plants in the midland counties, by T. Purton, 159

Botanist's companion, by W. Salisbury, 159, *et seq.*

Botany, physiological, Keith's system, 259, *et seq.*

Boys, remarks on them as the subjects of capital punishments, 289

Bristol jail, its dungeon, 463

Broome's selections from Fuller and South, 128, *et seq.*; sketch of Fuller's life, 128; his attachment to Charles's party, *ib.*; his literary character, 129; style, *ib.*; *the faithful minister*, ib.; *definition of fancy*, 130; South's genius superior to Fuller's, 130, 1; his general character, 131; *on the original excellency of the understanding*, 131, 2; *love, the bond of society, &c.* 132; *on plainness of speech*, 133

Bude Haven, 337

Bugg's country pastor, 252, *et seq.*; subjects treated of, *ib.*; *preachers of*

INDEX.

trines of regeneration should them-be the subjects of it, 253; *false f faith now prevalent in the world, earnestness in preaching*, ib.; re-on the author's use of the terms lox and evangelical, *ib.*; joining arch, 257; *on regard for an esta-religion*, 258

Bishop, on the mutual relations g among individuals of the pecies, 55

on the present system of prison ine, 451, *et seq.*; admiration of is character, seldom productive uous principles and motives, xample of Howard, *ib.*; false s entertained of the design of onment, 452; present mode of ment the source of crime, 452; f a horror of reform, *ib.*; dis-ements of Howard, 453; many ant improvements have been ef-by men of corrupt motives, 454; ild's labours in visiting prisons, lisappointment in his applica-government for authority, *ib.*; of the present publication, *ib.*; t of Mr. Neild's visit to the Bo-compter in 1801, &c. 456; *de-situation of the prisoners on Mr. 's visit in* 1817; *the jailor's in-m*, 459; *Mr. B.'s visit to To-lds Bridewell*, 460; *jails at St.* , 460, 1; *Guildford Jail*, 461; *markably heavy*, 462; Kingston d Bridewell, 462, 3; Bristol 63; Caermarthen Castle, *ib.*; debtors in Dover Castle, 464; ild's statement of the enormous of the King's Bench prison, *ib.*; Hertford Jail, 465; Hereford 6; *capricious practice in different th regard to irons*, ib.; *note*; the most pitiable objects of the jails, 466; *affecting statement d to a prisoner for fraud*, 467, 8; ons addressed to the reader,

hen Castle, Mr. Neild's account tate, 463

disorders, Marcet's essay on emical history and medical ent of, 270, *et seq.*

's voyage round the world, *seq.*; his birth and early ad-s, *ib.*; enters on board a ship Russian American company, *ib.*; *in the harbour of St. Peter and ul*, 163; *wrecked on Sannack* 163, 4; sails to Alexandria in x Islands, 165; *second wreck, and its disastrous consequences*, ib.; ar-rives at the Sandwich Islands, *ib.*; re-lation of the late transactions in those islands, *ib.*; *method of detecting thieves*, 166, 7; author's surprise that no mis-sionaries have been sent to these islands, 168; *remarkable ceremony prac-tised during the period called Macahaite*, 167, 8; *favourable character of the present king*, 168; author reaches Rio Janeiro, and obliged to enter the hos-pital, 169; his further disasters and return to Scotland, *ib.*; endeavours to support himself by playing on the violin on board a Clyde steam-boat, *ib.*

Caoutchouc, or India rubber, 327

Capital punishments, 284. See Punish-ments.

Catalani, opinion of her, in Italy, 475

Catechism, Geneva, 1

Cayor, a small African republic, 312

Chalmers's, Dr. sermon on the day of the funeral of the Princess Charlotte, 84, *et seq.*

Charlotte, Princess, Edmeston's ode to the memory of, 177

Charlotte, Princess of Wales, sermons on the death of, 84; *et seq.*; *extracts from Dr. Chalmers's*, 86, 7; *Mr. Hall's*, 87, 8; *Dr. Smith's*, 89; *Mr. Hoare's*, 279; Dr. Gray's sermon, 281; *Mr. Scott's, ib*; *Mr. Fletcher's*, 282, 3; *Mr. Morell's*, 283

Chartered schools in Ireland. See Schools.

Chinese religious ceremonies, 40

China, Ellis's journal of the proceedings of the late embassy to, 23, *et seq.*

Chinese, early acquaintance with the small-pox, 136, 7

Chinese mode of communicating the small-pox, 139

Chinese scenery, fine specimen of, 86, 7.

Christian manual, compiled from Eras-mus's "Enchiridion," 366, *et seq.*

Christian records, 373, *et seq.*; charac-ter of the work, 374

Church Missionary Society, Wilson's de-fence of, 201

Churchman's epistle, 370, *et seq.*; an imitation of Dryden's religio laici, 371; *extract, ib. et seq.*

Church establishments cannot be sent into heathen lands, 562

Classification proposed of calculous con-cretions, 271

Clergy, their conduct in supporting the Bible Society, defended against Mr. Lloyd, by the Rev. E. Cooper, 557, *et seq.*

Coalition between Lord North and Mr. Fox, remarks of Bishop Watson on, 382, 4

INDEX.

Celebs deceived, 485, *et seq.*; the tale objectionable, 486

Congo, visited by Capuchin missionaries sent by the Pope, 303, 4

Conveyance of animals to market, generally attended with very great unnecessary pain, 578

Coombe Martin, its lofty coast, 335

Cooper's letters to a serious and humble inquirer after divine truth, 401; *apology for the Calvinists*, 552, 3; *correlative effects of antinomianism*, 559

Cooper's vindication of the clerical supporters of the Bible Society, in answer to the Rev. R. Lloyd, 557, *et seq.*; *spirit of the author*, 557; *summary of Mr. Lloyd's objection to a clergyman's joining the Bible Society*, 557, 8; *Mr. Lloyd's objection in respect to joining with dissenters considered*, 558, *et seq.*; *division in the church*, 560; *operation of the Bible Society, considered as inimical to the Established Church*, 561, 2; *church establishments impracticable in heathen lands*, 562

Coral rock, and worms, account of, on the coast of Corea, 520

Corea, Hall's voyage to the western coast *of*, 513, *et seq.*

Corean coast, erroneously drawn in our charts, 514

Cornwall coast, great scarcity of its trees, 334

Correspondence, private, of Dr. Franklin, 433, *et seq.*

Cortes, cruel treatment of, by Ferdinand VII. 360

Country pastor, by the Rev. G. Bugg, 252, *et seq.*

Cowan's reasons for seceding from the established church, 401; *et seq.*; *extract from his letter to the Bishop of Bristol*, 546; *remarks on infant baptism*, 547

Crimes, capital, multiplicity of, 284

Croly's lines on the death of the Princess Charlotte of Wales, 579, *et seq.*; *extract*, 587

Croly's Paris, a poem, 579, *et seq.*; remarks on modern society, 580; extracts, 580, *et seq.*

Crowther's Christian manual, 366, *et seq*; the protestant cause indebted to Erasmus, 366, 7; account of his "Enchiridion Militis Christiani," 367; *extract*, ib.; *cautions in regard to reading the Scriptures*, 368; *bitter reflections of William the Conqueror, on a review of his life*, 269; *on the worship paid to saints by the Romanists*, 370

Cunningham on the influence of friendly societies on the morals, 80, *et seq.*; superiority of friendly societies over savings' banks, *ib.*; evils of savings' banks exposed, *ib.*; author's reasoning defective, *ib.*; greater advantages of friendly societies to the labouring poor exhibited, 81; some objections against them, opinion of Malthus on savings' banks, 83; mistake of the author, *ib.*

Cunningham's sermon on the death of the Princess Charlotte, 84, *et seq.*

Cutaneous functions, probable relation between them and calculous complaints, 275, 6

Daniell's voyage round Great Britain, 330, *et seq.*

Dauphin, the late, his cruel treatment, by Simon, 176; his wretchedness and death, *ib.*

David's, St. site of, 343, 4

Deism, its prevalence among the foreign reformed churches, 4

Dover Castle, jail for debtors, 464

Du Hamel, on the formation of wood, 325, 6

East's memoirs of Miss Emma Humphries, 78, 9; *extract*, ib.

Edmeston's ode to the memory of the Princess Charlotte, 177; *extract*, ib.

Education, great attention paid to it in the Pays de Vaud, 70, 1

Education, proof of its tendency to repress the influence of Popery among the poor Irish, 127

Education, theological, the want of, one among the causes of the prevalence of antinomianism, 539

Ellis's journal of the late embassy to China, 23, *et seq.*; difficult situation of the resident mercantile gentlemen at Canton, 25; causes of the present embassy, 26, 7; ships anchor in the Yellow Sea, 27; Chinese order of precedence, *ib.*; *Chinese punishment*, *ib.*; Dress of the soldiery, 28; Lord Amherst's refusal to perform the Kotow, *ib.*; impudent falsehood of the Chinese commissioners, 29, 30; continued debates concerning the Tartar ceremony, 30, *et seq.*; embassy not permitted to enter Pekin, 31; *unsuccessful termination of the negociation*, 31, *et seq.*; abrupt dismission of the embassy, 33; probable cause of the misunderstanding, *ib.*; *temple of the first god*, 34; *a second temple described*, 34, 5; *the Chukko, or river with locks*, 35; beautiful specimen of Chinese scenery and architecture, 307; *exhibition of military discipline and manœuvres*, 37, 8; *terminating intercourse between Lord Amherst and the Chinese viceroy*, 39;

INDEX.

Chinese religious ceremonies, 40; internal state and regulations of the empire, 40, 1

Empaytas, considérations sur la divinité de Jesus Christ, 1. See Geneva catechism.

English at Naples, their amusements, 479

Erasmus's Enchiridion, Crowther's compilation from it, 366, *et seq.*

Evangelical and orthodox, remarks on the use of these terms, 257

Evans's Old Man and his Granddaughter, 56, *et seq.*; remarks on the character of the piece, 57; *the old man's certainty of his deceased granddaughter's happiness*, 57, 8; *mystical union between Christ and his Church, and the election of grace, illustrated in the old man's account of his granddaughter*, 58; remarks on the peculiar phraseology adopted by rising parties among Christians, 59; probable cause of this adoption, 60; objectionable expressions of the author considered, *ib.*; vehicle of his sentiments ill chosen, 61

Excitability of vegetable structure, difficult of explanation, 266, 7

Experience, religious, seldom judiciously treated, 74; reasonableness of the doctrine of, 75; its nature, 76

Faith, false views of it now prevalent, 255

Family prayers, Smith's course of, 151, *et seq.*

Fancy, Fuller's definition of, 130

Farina of plants, 320, 1

Fire-god, temple of, in China, 34

Fletcher's sermon on the death of the Princess Charlotte, 282

Flowers of plants, 321; *anomalies of*, 322

Forgery, on the severity and inefficiency of the laws in regard to it, 285

Formation of a protestant evangelical church on congregational principles, at Geneva, 12

Franklin, Benj. private correspondence of, 433, *et seq.*; competency of the collection to afford a correct estimate of the writer, 434; deficiency of information respecting his real opinion of the French court and government, 435; remarks on his conduct and character, 436, 7; *his opinion of the English parliament and constitution*, 438, 9; his political honesty, 441; *et seq.*; *extract from a letter to an unknown political British agent at Brussels*, 442, 3; *the Doctor's mode of balancing arguments, or 'moral algebra,'* 446; remarks on Dr. F.'s religious opinions, and extracts from his letters, 447, *et seq.*

Freeston's directions to travellers to Zion, 74, *et seq.*; *subjects considered, ib.*; religious experience seldom judiciously treated, *ib.*; reasonableness of the doctrine of religious experience, 75; nature of religious experience, 76; argument drawn from the design and constitution of the gospel, 76, 7; *excellence of the Christian Scriptures*, 77

Fuller, A. Ryland's life of, 181, *et seq.*

Fuller, Dr. T., Broome's selections from his works, 128, *et seq.*; his life, *ib.*; literary character and style, 129; *the faithful minister, ib.*; *definition of fancy*, 130

Geneva catechism, 1, *et seq.*; cause of the want of union among the various reformed communions, *ib.*; religious state of the continent laid open by the operations of the Bible Society, 3; effects of this society, 3, 4; prevalence of Deism among the foreign reformed churches, 4; Voltaire's and Rousseau's remarks on the state of religion at Geneva, 5; and note; doctrines of the new Genevese catechism, said not to differ much from Ostervald's, *ib.*; *extracts from both contrasted*, 7; suppressions *and substitutions of the New Catechism, in regard to the Holy Spirit*, 8; *its exhibition of justification by faith*, 8, 9; summary of what this catechism does not teach, 9, 10; other methods adopted by the Genevese pastors, for the extirpation of the Christian doctrine, 10; promise exacted from all the candidates for the ministry, 11; project for forming a protestant evangelical congregational church at Geneva, 12; persecution of certain students at Geneva, 13; *M. Mejanel's address to the Protestant ministers*, 15; congregational church formed, 15, 6; inquiry into the probable causes of the deterioration of the Genevese church, 16; evil occasioned by a change in the style of preaching, 17; by making the Christian ministry an hereditary profession, 18; and by the general adoption of the French language in the German courts, 20; divine displeasure on account of the misimprovement of religious privileges, 21

Gibbon, Bishop Watson's letter to, 109.

Governesses in private families, some remarks on, 180

Gray's, Dr. sermon on the death of the Princess Charlotte, 281

Great Orme's head, 427

INDEX.

Guildford jail, 461, *et seq.*; *its irons remarkably heavy*, 462

Hall's sermon, occasioned by the death of the Princess Charlotte of Wales, 84, *et seq.*

Hall's voyage to the west coast of Corea, and the great Loo Choo Islands, 513, *et seq.*; error in the hydrography of the Corean coast, 514; *appearance of the natives*, 515; *coast fringed with innumerable islands*, 516, 7; arrival at Loo Choo Island, 517; *visits of the natives*, *ib. et seq.*; *account of a coral rock, and of the coral worms*, 520; Loo Choo villages, 521; *Madera, a chief*, 522; *Loo Choo dance*, 524, 5; visit from the prince, 525; ships quit the island, 526; religion of the Loo Chooers, 527; customs, &c. *ib.*

Hamilton, Mrs. memoirs of, by Miss Benger, 497, *et seq.*

Hanno, his voyage along the African coast, 300

Hereford jail, 466; the black hole, *ib.*

Hertford jail, 465.

Hibernian Society, the London, great efficacy of its measures exhibited, 124, *et seq.*

Hindostan mode of communicating the small-pox, 139

Hindoo Rajah, by Mrs. Hamilton, character of, 506

Hoare's sermon on the death of the Princess Charlotte, 279, *et seq.*; *extract*, 280

Horne's, the Rev. Melville, address to the Jews, 568, 9; *extract*, 569

Howard, his great difficulties and discouragements, in his attempts to reform prison discipline, &c. 450; *et seq.*

Hue's escape, at the attack on the Tuileries, 172; *his condemnation, and subsequent adventures in a dungeon of the Hotel de Ville*, 174

Humphries, Miss Emma, East's memoirs of, 78, 9

Imprisonment, false notions in regard to its true design, 452; seldom productive of reformation, 459

Inability, moral and natural, distinctions between them, 190, 1

India rubber, composition of, 327

India bill, Dr. Watson's remarks on it, 226, 7

Instruction, domestic, its present low state among the dissenters, 156; probable causes of it, *ib.*

Inquiry into the probable causes of the deterioration of the Genevese church, 16

Inquisition unmasked, 236, *et seq.*; *state of Spain previous to the revolution*, 237, 8; intolerance of the Cortes, in settling the religion of Spain, 240; inquisition declared incompatible with the constitution, *ib.*; character of the present work, *ib.*; its leading subject, 242; original establishment of this tribunal, *ib.*; its progress in different countries, *ib.*; criminal code of the inquisition, 243; its method of proceeding, *ib.*; its antichristian spirit, 244, *constitution of the inquisition*, 245; *meekness a characteristic of the Christian religion*, 216; *tendency of the inquisition to encourage hypocrisy*, 216, 7; inefficiency of the inquisition to compel belief, 248; *supposed remonstrance of an intended victim*, 249; *religious rebellion in the Low Countries*, 251; *dismemberment of the seven United Provinces*, *ib.*; *ignorance of the inquisitors*, 348; *agency of informers*, 349; *mode of inquisitorial arrests*, 351; *state of the dungeons*, 352; *examination of the accused*, 353; *sentence of torture*, 354; *three modes of torture*, *ib.*; *impiety of the inquisitors*, 356; account of various autos de fe, 357; *burning of three Jews*, 358; infamous conduct of Ferdinand VII. to the Cortes, 360; indifference shewn by the British ministry to the restoration of the inquisition, 362; *author's apostrophe on closing his work*, 364

Ireland, chartered schools in; inquiry into the abuses of, 119, *et seq.*

Irish language, attempt to eradicate it, in the reign of Henry the Eighth, 120

Irritability of certain plants, 264, *et seq.*

Irons, use of in different jails very capricious, 466

Italian language, C. de Stendhal's remarks on, 483, 4

Jenner, history of his inquiries into the nature of the cow-pox, 143, 4

Jews, burning of three, at an auto de fé in Majorca, 358

Jews, Melville Horne's address to, 568, 9.

Job, an African prince, interesting account of him, 307.

Keith's physiological botany, 259, *et seq.*; the systematical and analytical methods, 260; advantage of physiological pursuits, 261; analogies between the systems of nature considered, 262; discovery of Kepler's grand analogy, 263; correspondence between the structure of a vegetable

INDEX.

and living animal, 264; *irritability of Venus's fly trap*, 264; *of the moving plant of India*, 264, 5; of yellow balsam, or touch me not, 265; *of the common birth-wort*, 266; difficulty of explaining the excitability of the vegetable structure, *ib.*; on the influence of temperature, humidity, and light, 166, 7; *vegetable clocks, weather-gages*, 268; purple side-saddle flower, *ib.*; Ceylon pitcher plant, *ib.*; *vegetable compass*, 269; *remarks on a floral calendar, ib.*; general contents of the present work, 313; definition of a plant, 314, 5; roots of plants, 315; trunk or stem, 317; leaves, 318; formation of nut galls, &c. *ib*; *functions of leaves, as exhibited in the leaf of the pitcher plant*, 319, 20; *farina, or pollen*, 320, 1; flowers of plants, 321; *anomaly of flowers*, 322; *examples of veiled receptacles*, 322, 3; *great fertility of certain plants*, 323; *bark of plants*, 324; *Du Hamel's experiment in regard to the formation of wood*, 325, 6; *bloom on plants*, &c. resins, *ib*; vegetable wax, 327; *caoutchouc, or Indian-rubber, ib.*

Kepler's grand law of planetary motions, &c. circumstance of its discovery, 263, 4.

King's Bench prison, Mr. Neild's account of its abuses, 465.

Kingston jails, Mr. Neild's account of, 462.

Leaves of plants, 318, *et seq.*

Ledyard, the African traveller, 309.

Lines on the death of the Princess Charlotte of Wales, by the Rev. G. Croly, 579, *et seq.*

Lloyd's two letters addressed to a young clergyman, 201; see Bible Society.

Llyn, in North Wales, its desolate state, 420.

London and Paris, striking contrast between them, both of a moral and political nature, 645.

London Hibernian society, great efficacy of its proceedings, 124; *its conduct highly approved by the Roman Catholics, ib.; further advantages derived from it*, 125, *et seq.*

Lonsdale's, Lord, colliery, near Whitehaven, 429; *neglect of the morals of the people, ib.*

Loo-Choo islands, Hall's voyage to, 513, *et seq.*

Louis XVIth, his character, 171, 2, *M. de Seze's defence of him at the bar of the convention*, 172.

Low Countries, religious rebellion there under the Spaniards, 251.

Madera, a Loo-Choo chief, 522, *et seq.*

Malthus on the operations of savings' banks, 83.

Marcet on calculous disorders, 270, *et seq.*; the four subjects of the present inquiry, 271; symptoms of the presence of calculous concretions, *ib.*; their chemical composition, *ib.*; proposed classification of calculous concretions, 272; *author's account of their several kinds and species*, 272, 3; proposed mode of ascertaining the precise nature of the substance, 273; Dr. Austin's theory of calculous concretions, 274; his supposition that the operation for the stone proves often a radical remedy for the disease, 275; inquiry into the remote causes of calculus, *ib.*; *probable relation between calculous complaints and the functions of the skin*, 275, 6; alkaline matter considered as a solvent of calculus, 276; *case of lime water as a solvent, used by Bishop Newcomb, ib.; inquiry into the effects of acids, on certain kinds of calculi*, 278; absolute necessity of attending to the species of the calculous concretions in administering a solvent, *ib.*

Marron, M. the Parisian Protestant preacher, slight notice of him, 66.

Marsden's narrative of a mission to Nova Scotia and Somer's islands, 570, *et seq.*; *qualifications requisite for a missionary*, 570; *severity of the winter in New Brunswick, in* 1805, 571, 2; *persecution of Mr. Stephenson, a missionary, in the Bermudas*, 572, *et seq.*; *arrival and success of Mr. Marsden*, 574; *solicited by the blacks to teach them*, 575.

Marshall's, Mrs. sketch of my friend's family, 178, *et seq.*; *hints in regard to some present peculiarities of religious society, ib.*; *on governesses of families*, 180.

Mejanel's address to the protestant ministers of Geneva, 15.

Memoirs of the unfortunate John Vartie, written by himself, 284, 290.

Mirbel's definition of a plant, 315.

Missionary station, a desirable place for one offers itself in the Sandwich Islands, 168.

Mission to Nova Scotia and the Bermudas, Marsden's narrative of, 570, *et seq.*

Modern policies, taken from Machiavel, Borgia, &c. 201, *et seq.*

INDEX.

Moore's history of the small-pox, and of vaccination, 134, *et seq.*; small-pox unknown to the ancients, 131; *our first accounts of it occur in Arabian writers, ib.*; inquiry concerning the country where it originated, *ib.*; *its existence in China at a very remote period*, 136, 7; and in Hindostan, 137; reasons for its appearing so late in western countries, *ib.* and of its being found in Arabia, 178; visits Europe, the British islands, and America, *ib.*; inquiry into the discovery of inoculation, 139; known and practised early among the Chinese, *ib.*; their mode of communicating the malady, *ib.*; *mode practised in Hindostan, ib.*; its progress in England and in Europe very slow, 140, 1; Small-pox Hospital built, *ib.*; inoculation recommended by the London College of Physicians, 141; *its rapid progress in England under the Suttons*, 142; *Spain has suffered less than other countries from small-pox*, 143; mortality from small-pox progressively on the increase prior to the introduction of vaccination, *ib.*; progress of Doctor Jenner's inquiries in regard to vaccination, 143, 4; on vaccination, as a security against small-pox, 145; remarks on the alleged tendency of vaccination to leave bad humours behind it, 146, 7; inquiry how far vaccination is a preventive of small-pox, *ib.*; *author's comparative estimate of failures between the two kinds, ib.*; some objections stated, 148; vaccination should be considered as a sufficiently safe preservative against the small-pox, 150.

Morrell's sermon on the death of the Princess Charlotte, 283, 4, *extract, ib.*

Moutiers, valley of, account of a secluded anabaptist society there, 71.

Murray's historical account of discoveries and travels in Africa, 297, *et seq.*

Merthyr Tydvil, canal of, 341.

Neild's, Mr. visits to various prisons, 454, *et seq.*

New Brunswick, severity of the winter there in 1805, 571, 2.

Non-conformity, Wilks's sermon on, 489, *et seq.*

Nut-galls, formation of, 319.

Ogané, a pagan chief of Benin, his power somewhat resembles that of the Pope, 303.

Old man and his granddaughter, 56, *et seq.*

Orthodox and evangelical; remarks on present use of the terms, 257.

Ostervald's catechism compared with the modern Genevese, 6, 7, *et seq.*

O'Sullivan's agency of Divine Providence, 42, *et seq.*; *author's own account of his plan*, 43; difficulty of the subject, 44; the doctrine of Providence and its particularity, a subject of pure belief, and not known from actual observation, 45; irresistible proofs of the being and attributes of the Deity, 46; difficulty of the subject, as connected with combined agency, *ib.*; *development of the author's intentions*, 47, 8; inefficiency of his reasoning, 49; *his anticipation of the general prevalence of the established church*, 49, 50; *his remarks on the periods of the reformation and revolution*, 51; objections from the author's considering the temporal state of the nation, to the neglect of the spiritual, *ib.*; from his failing to exhibit the aspect this nation, under all its changes, presents to the world at large, *ib. et seq.*; from his too sanguine estimation of the present state of christian profession, 54; from his insufficient reference to a brighter age, *ib.*; Bishop Butler on the relations existing among individuals, 55.

Paris, a poem, 579, *et seq.*

Parys mountain, desolate state of the country around it, 425; *description of the copper mine, ib.*

Pays de Vaud, great attention to the education of its youth, 70, 1.

Persecution of certain candidates for the ministry at Geneva, 13.

Pestalozzi's mode of teaching the Swiss peasantry, 509, *et seq.*

Phraseology, peculiar, adopted by rising parties in the church, reflections on, 59, *et seq.*; differs both in words and style from the scriptnre, *ib.*; causes of it, 59, 60.

Pitcher plant, functions of its leaves, 319, 20.

Pitcher plant of Ceylon, 968, 9.

Plant, definition of, 314, 5.

Plumptre's three discourses on the duties of man to the animal creation, 576, *et seq.*; *on the employing of cattle on the sabbath*, 577; *cruelty inflicted on animals, by the prevailing modes of conveying them to markets*, 578.

Pollen, or farina of plants, 320, 1.

INDEX.

, 336.
ıe, account of their early in-
ıe with Africa, 302, *et seq.*
poverty and good conduct of its
430, 1.
onsidered in regard to the
ıian system, 415.
or the family, Smith's course
et seq.; utility of forms, 157.
, Stillingfleet's remarks on,

ıe, isle of, 426.
cipline, Buxton's inquiry into
:ts of, 451, *et seq.*
: cantons of Switzerland more
l than the Roman Catholic,
lomish priest's explanation of
e, *ib.*
· preachers at Paris, lax
their preaching, 66.
nts, capital, 284, *et seq.*; great
city of crimes deemed capital,
nparative rarity of the inflic-
he sentence, 285; severity in
o forgery, *ib.*; inefficiency of
punishments to lessen parti-
rimes, *ib.*; evil tendency of
executions, 286; rigour exer-
Bank cases of forgery, 288;
unishments in regard to boys,
ıse of Vartie, 290.
ıt, the present mode of, the
f great evils, 452.
ı's inquisition unmasked, 236.
otanical description of British
ı the midland counties, 159,
ıis description deficient, 160;
s, *ib.*; account of fungi, 161.

Christian, 373, *et seq.*
il consequences occasioned by
udice entertained against it,

arliamentary, 233, *et seq.*
rici, 370, *et seq.*; an imita-
Dryden's Religio Laici, 371.
in France, authentic me-
, and of the sufferings of the
family, 170, *et seq.*; *Louis*
declaration of the integrity of
ict as King, 170, 1, ruinous
s of his predecessors, 171;
r of Louis XVIth, 171, 2;
ze's defence of his conduct at the
convention, 172; *Hue's rela-*
is escape from the assault at the
, *ib.*; *description of the King's*
oom at the Temple, 173; con-
ın of Hue, who is saved by
ference of a municipal offi-
cer, *ib.*; *his adventure in the dungeon at the Hotel de Ville*, 174; *his interview with the ferocious Chaumette*, 175; *Simon's cruel treatment of the Dauphin*, 176; Dauphin's wretchedness and death, *ib.*
Richmond's, the Rev. R., sermon at the opening of a Roman Catholic chapel, 376.
Rome, Naples, Florence, by Count de Stendhal, 474, *et seq.*
Roots of plants, 316.
Rope-bridge, near Holyhead, 494.
Rousseau's remarks on the pastors of the Genevese church, 5, note.
Royal Family of France, authentic memoirs of their sufferings, 170, *et seq.* See Revolution.
Ryland's life of Fuller, &c. 181, *et seq.*; Dr. R. the only proper person to be the biographer of Fuller, *ib.*; *his remarks on the personal failings of Mr. F.* 183; the present selections from Mr. F.'s writings, &c. highly judicious and characteristic, 184, 5; agitation of 'The Modern Question,' 185; exercises of Mr. F.'s mind during the earlier years of his life, 186; joins a baptist society at Soham, 187; chosen pastor, *ib.*; involved in the controversy concerning the duty of all men to whom the gospel is preached, to believe, *ib.*; origin of his work—'The gospel of Christ worthy of all acceptation,' 188; strong ground on which the practical point stands, that it is the duty of Christian teachers to address the gospel to sinners, *ib.*; evil consequence of Christian teachers being fettered in their discourses, by maintaining a pervading logical consistency, *ib.*; methods of the maintainers of strict systems of Christian doctrine, 189; *distinction between moral and natural inability*, 190, 1; the subject connected, immediately, with the origin of evil, *ib.*; lasting disadvantages experienced by Mr. F., occasioned by the peculiarities of the first stage of his studies, 192; his great strength of understanding, 193; his severe habitual jealousy of his motives of action, 194; his uniform inflexible maintenance of the moral law as a rule of life, &c. *ib.*; *biographer's cautions in regard to the acknowledged failings of good men*, *ib.*; extract from Mr. F.'s journal, 195.

Sabbath, a day of rest for animals, 577.

INDEX

St. Albans' jail, account of, 460, 1.

Salisbury's botanist's companion, 159, *et seq.*; character of the work, *ib.*

Sandwich islands, Campbell's account of the late state of, 165, 6; strongly offer themselves as a proper station for a Christian mission, 168.

Savings' banks, Cunningham's remarks on the evils of, 80, *et seq.*

Schools, chartered, in Ireland, inquiry into the abuses of, 119, *et seq.*; author of the present work, *ib.*; *attempt, in the reign of Henry the Eighth, to eradicate the Irish language*, 120; *perverse policy towards Ireland, ib.*; *difference of conduct towards Scotland, ib.*; *origin and intent of the Chartered Schools*, 121; *author's appeal to parliament in reference to Ireland, ib.*; *statement in regard to the application of the funds of the chartered school society*, 122, 3; *proceedings of the London Hibernian society*, 124; *approbation of its schools by the Roman Catholics, ib.*; *previous state of the Irish schools*, 125; *further advantages derived from the London Hibernian schools, ib. et seq.*; *tendency of education to repress the influence of Popery among the poor Irish*, 127; *proper conduct to be pursued towards Ireland, ib.*

Scott's sermon on the death of the Princess Charlotte, 281, 2.

Scripture, custom in regard to reading it, 368.

Scripture Portraits, 72, *et seq.*

Sermons by the Rev. D. S. Wayland, 562, *et seq.*

Seven United Provinces detach themselves from the Spanish Netherlands, 251.

Sheppard's tour through France, Italy, &c. 32, *et seq.*; peculiarities of the author as a tourist, *ib.*; his route, 64; *striking contrast between London and Paris, ib.*; his remarks on the doctrines preached by the Protestant teachers at Paris, 66; his estimate of M. Marron, *ib.*; Protestant Swiss cantons superior to the Roman Catholic in civilization, &c. *ib.*; a Romish priest's explanation of its causes, *ib.*; *first view of the Savoyard Alps, ib.*; Simplon and Mount Cenis, 67; Turin, *ib.*; mendicity suppressed there by the French, and restored by the present Sovereign, 68; late religious persecution in France, *ib.*; Eustace's misstatement in regard to Vinci's Last Supper, 69; magnificence of the Simplon, *ib.*; *great attention paid to education in the Pays de Vaud*, 70; small anabaptist fraternity in the valley of Moutiers, 71; their peculiarities, *ib.*

Simeon's sermon, Abrahams's answer to, 375.

Simeon's true test of religion in the soul, 401.

Simon's cruel treatment of the Dauphin, 176.

Simons's Letter to a highly respected friend on the subject of errors of the Antinomian kind, 401.

Six weeks tour through a part of France, &c. 470, *et seq.*; *appearance of the Alps*, 472; *country near Genoa, ib.*; *falls near Maglans*, 473.

Sketch of my friend's family, by Mrs. Marshall, 178, *et seq.*

Small-pox, Moore's history of, 134, *et seq.*

Smalls, light-house on one of these rocks, 345; its tremendous situation, *ib.*; *danger of its inhabitants, occasioned by the storm, ib.*

Smith's domestic altar, or a course of family prayers, 151, *et seq.*; 'Bean 'on the reasonableness of family devotion,' 151, 2; its obligation, *ib.*; state of family devotion and instruction among the puritans, 154; subsequent general laxity throughout the kingdom, 155; probable cause of the present neglect of domestic instruction among the Dissenters, 156; remarks on the proper mode of conducting family prayer, *ib.*; gift of prayer should be cultivated, 157; Dr. Watts's guide to prayer, *ib.*; utility of forms of prayer considered, *ib.*; list of printed forms, 158, and note.

Smith's, Dr. Sorrows of Britain, &c. a sermon, 84, *et seq.*

Societies, Friendly, Cunningham on their influence on public morals, 80, *et seq.*

South, Broome's selections from his works, 128, *et seq.*; his general character, 131; *on the original excellency of the understanding*, 131, 2; *love, the bond of society*, 132; *on plainness of speech*, 133.

Spain has suffered less from the small-pox than any other country, 143.

Speech, Fuller on plainness of, 133.

Stendhal's, Count de, notices of Rome, Naples, and Florence, 474, *et seq.*; his enthusiasm for music, 475; Italian estimate of Catalani, *ib.*; *style of Haydn and Cimarosa*, 475, 6; music the only thing left to Italy, *ib.*; arrival at Rome, 477; his opinion of Mi-